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THE
SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XXII

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1884

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GĀINA SŪTRAS

TRANSLATED FROM PRĀKRIT

BY

HERMANN JACOBI

PART I

THE ÂKÂRÂNGA SŪTRA

THE KALPA SŪTRA

Oxford

AT THE CLARENDON PRESS

1884

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INTRODUCTION.

THE origin and development of the *Gaina* sect is a subject on which some scholars still think it safe to speak with a sceptical caution, though this seems little warranted by the present state of the whole question ; for a large and ancient literature has been made accessible, and furnishes ample materials for the early history of the sect to all who are willing to collect them. Nor is the nature of these materials such as to make us distrust them. We know that the sacred books of the *Gainas* are old, avowedly older than the Sanskrit literature which we are accustomed to call classical. Regarding their antiquity, many of those books can vie with the oldest books of the northern Buddhists. As the latter works have successfully been used as materials for the history of Buddha and Buddhism, we can find no reason why we should distrust the sacred books of the *Gainas* as an authentic source of their history. If they were full of contradictory statements, or the dates contained in them would lead to contradictory conclusions, we should be justified in viewing all theories based on such materials with suspicion. But the character of the *Gaina* literature differs little in this respect also from the Buddhistical, at least from that of the northern Buddhists. How is it then that so many writers are inclined to accord a different age and origin to the *Gaina* sect from what can be deduced from their own literature? The obvious reason is the similarity, real or apparent, which European scholars have discovered between *Gainism* and Buddhism. Two sects which have so much in common could not, it was thought, have been independent from each other, but one sect must needs

have grown out of, or branched off from the other. This *à priori* opinion has prejudiced the discernment of many critics, and still does so. In the following pages I shall try to destroy this prejudice, and to vindicate that authority and credit of the sacred books of the *Gainas* to which they are entitled. We begin our discussion with an inquiry about Mahāvīra, the founder or, at least, the last prophet of the *Gaina* church. It will be seen that enough is known of him to invalidate the suspicion that he is a sort of mystical person, invented or set up by a younger sect some centuries after the pretended age of their assumed founder.

The *Gainas*, both *Svetāmbaras* and *Digambaras*, state that Mahāvīra was the son of king Siddhārtha of *Kundapura* or *Kundagrāma*. They would have us believe that *Kundagrāma* was a large town, and Siddhārtha a powerful monarch. But they have misrepresented the matter in overrating the real state of things, just as the *Buddhists* did with regard to *Kapilavastu* and *Suddhodana*. For *Kundagrāma* is called in the *Ākārāṅga Sūtra* a *saṃnivesa*, a term which the commentator interprets as denoting a halting-place of caravans or processions. It must therefore have been an insignificant place, of which tradition has only recorded that it lay in *Videha* (*Ākārāṅga Sūtra* II, 15, § 17). Yet by combining occasional hints in the *Baudha* and *Gaina* scriptures we can, with sufficient accuracy, point out where the birthplace of Mahāvīra was situated; for in the *Mahāvagga* of the *Buddhists*¹ we read that Buddha, while sojourning at *Koṭṭiggāma*, was visited by the courtesan *Ambapālī* and the *Likkhavis* of the neighbouring capital *Vesālī*. From *Koṭṭiggāma* he went to where the *Ñātikas*² (lived). There he lodged in the *Ñātika* Brick-hall², in the neighbourhood of which place the courtesan

¹ See Oldenberg's edition, pp. 231, 232; the translation, p. 104 seq., of the second part, *Sacred Books of the East*, vol. xvii.

² The passages in which the *Ñātikas* occur seem to have been misunderstood by the commentator and the modern translators. Rhys Davids in his translation of the *Mahāparinibbāna-Sutta* (*Sacred Books of the East*, vol. xi) says in a note, p. 24: 'At first *Nāḍika* is (twice) spoken of in the plural number; but then,

Ambapāli possessed a park, Ambapālivana, which she bequeathed on Buddha and the community. From there he went to Vesāli, where he converted the general-in-chief (of the *Likkhavis*), a lay-disciple of the Nirgranthas (or Gaina monks). Now it is highly probable that the *Koṣiggāma* of the Buddhists is identical with the *Kundaggāma* of the Gainas. Apart from the similarity of the names, the mentioning of the *Ñātikas*, apparently identical with the *Gñātrika* Kshatriyas to whose clan Mahāvīra belonged, and of Sīha, the Gaina, point to the same direction. *Kundagrāma*, therefore, was probably one of the suburbs of Vaisālī, the capital of Videha. This conjecture is borne out by the name Vesālie, i. e. Vaisālīka given to Mahāvīra in the *Sūtrakritāṅga* I, 3¹. The commentator explains the passage in question in two different ways, and at another place a third explanation is given. This inconsistency of opinion proves that there was no distinct tradition as to the real meaning of Vaisālīka, and so we are justified in entirely ignoring the artificial explanations of the later Gainas. Vaisālīka apparently means a native of Vaisālī: and Mahāvīra could rightly be called that when *Kundagrāma* was a suburb of Vaisālī, just as a native of Turnham Green may be called a Londoner. If then *Kundagrāma* was scarcely more than an outlying village of Vaisālī, it is evident that the sovereign of that village could at best have been only a petty chief. Indeed, though the Gainas fondly imagine Siddhārtha to have been a powerful monarch and depict his royal state in glowing, but typical colours, yet their statements, if stripped of all rhetorical ornaments, bring out the fact

thirdly, in the last clause, in the singular. Buddhaghosa explains this by saying that there were two villages of the same name on the shore of the same piece of water.' The plural *Ñātikā* denotes, in my opinion, the Kshatriyas, the singular is the adjective specifying *Giṅgakāvasatha*, which occurs in the first mention of the place in the *Mahāparinibbāna-Sutta* and in the *Mahāvagga* VI, 30, 5, and must be supplied in the former book wherever *Nādika* is used in the singular. I think the form *Nādika* is wrong, and *Ñātika*, the spelling of the *Mahāvagga*, is correct. Mr. Rhys Davids is also mistaken in saying in the index to his translation: '*Nādika*, near Patna.' It is apparent from the narrative in the *Mahāvagga* that the place in question, as well as *Koṣiggāma*, was near Vesālī.

¹ See Weber, *Indische Studien*, XVI, p. 262.

that Siddhârtha was but a baron; for he is frequently called merely Kshatriya — his wife Trisalâ is, so far as I remember, never styled Devî, queen, but always Kshatriyâni. Whenever the *Gāātrika* Kshatriyas are mentioned, they are never spoken of as Siddhârtha's Sāmantas or dependents, but are treated as his equals. From all this it appears that Siddhârtha was no king, nor even the head of his clan, but in all probability only exercised the degree of authority which in the East usually falls to the share of land-owners, especially of those belonging to the recognised aristocracy of the country. Still he may have enjoyed a greater influence than many of his fellow-chiefs; for he is recorded to have been highly connected by marriage. His wife Trisalâ was sister to *Keṭaka*, king of Vaisâlî¹. She is called Vaidehî or Videhadattâ², because she belonged to the reigning line of Videha.

Buddhist works do not mention, for aught I know, *Keṭaka*, king of Vaisâlî; but they tell us that the government of Vesâlî was vested in a senate composed of the nobility and presided over by a king, who shared the power with a viceroy and a general-in-chief³. In *Gaina* books we still have traces of this curious government of the *Likkhavis*; for in the *Nirayâvalî Sûtrâ*⁴ it is related that king *Keṭaka*, whom Kûnika, al. *Agâtasatru*, king of *Kampâ*, prepared to attack with a strong army, called together the eighteen confederate kings of Kâśî and Kosala, the *Likkhavis* and Mallakis, and asked them whether they would satisfy Kûnika's demands or go to war with him. Again, on the death of Mahāvîra the eighteen confederate kings, mentioned above, instituted a festival to be held in memory of that event⁵, but no separate mention is made of *Keṭaka*, their pretended sovereign. It is therefore probable that *Keṭaka* was simply one of these confederate kings and of equal power with them. In addition to this, his power was checked by the

¹ See *Kalpa Sûtra*, my edition, p. 113. *Keṭaka* is called the maternal uncle of Mahāvîra.

² See *Kalpa Sûtra*, *Lives of the Ginas*, § 110; *Ākārāṅga Sûtra* II, 15, § 15.

³ Turnour in the *Journal of the Royal As. Soc. of Bengal*, VII, p. 992.

⁴ Ed. Warren, p. 27.

⁵ See *Kalpa Sûtra*, *Lives of the Ginas*.

constitution of Vesāli. So we are enabled to understand why the Buddhists took no notice of him, as his influence was not very great, and, besides, was used in the interest of their rivals. But the Gainas cherished the memory of the maternal uncle and patron of their prophet, to whose influence we must attribute the fact, that Vaisālī used to be a stronghold of Gainism, while being looked upon by the Buddhists as a seminary of heresies and dissent.

We have traced the connection of Mahāvīra's family not out of mere curiosity, which indiscriminately collects all historical facts however insignificant in themselves, but for the reason that the knowledge of this connection enables us to understand how Mahāvīra came to obtain his success. By birth he as well as Buddha was a member of a feudal aristocracy similar to that of the Yādavas in the legends about *Kṛishṇa*, or that of the Rājputs of the present day. In feudal societies family ties are very strong and long remembered¹. Now we know for certain that Buddha at least addressed himself chiefly to the members of the aristocracy, that the Gainas originally preferred the Kshatriyas to the Brāhmans². It is evident that both Mahāvīra and Buddha have made use of the interest and support of their families to propagate their order. Their prevalence over other rivals was certainly due in some degree to their connection with the chief families of the country.

Through his mother Mahāvīra was related to the ruling dynasty in Magadha; for *Ketaka's* daughter *Kellanā*³ was married to *Seniya Bimbhisāra*⁴ or *Bimbisāra*, king of Magadha, and residing in *Rāgagriha*. He is praised by the Gainas and Buddhists, as the friend and patron of both

¹ The Gainas are very particular in stating the names and gotras of Mahāvīra's relations, of whom they have recorded little else. *Kalpa Sūtra*, *Lives of the Ginas*, § 109.

² See *Kalpa Sūtra*, *Lives of the Ginas*, §§ 17 and 18.

³ See *Nirayāvalī Sūtra*, ed. Warren, p. 22. She is commonly called by the Buddhists *Vaidehī*; in a Tibetan life of Buddha her name is *Śrībhadrā*, which reminds us of the name of *Ketaka's* wife *Subhadrā*. See Schiefner in *Mémoires de l'Académie Impériale de St. Pétersbourg*, tome iv, p. 253.

⁴ He is usually called only *Seniya* or *Śrenika*; the full name is given in the *Daśārutaskandha*, Weber, *Ind. Stud.* XVI, p. 469.

Mahāvīra and Buddha. But Kūnika or, as the Buddhists call him, Agātasatru¹, his son by Kellanā, the Videhan lady, showed no favour to the Buddhists in the earlier part of his reign; only eight years before Buddha's death he became his patron. We should go wrong in believing him to have sincerely been converted. For a man who avowedly murdered his father², and waged war against his grandfather³, is not likely to have cared much about theology. His real motive in changing his religious policy we may easily guess. He planned to add Videha to his dominions, just as his father had added Aṅga to his kingdom of Magadha; he therefore built the fort at Pāṭaligrāma⁴, in order not to repel but subdue the Vaggians or Vṛigis, a tribe of Videha, and at last fixed a quarrel on the king of Vaisālī, his grandfather. As the latter was the maternal uncle of Mahāvīra, Agātasatru, by attacking this patron of the Gainas, lost in some degree their sympathy. Now he resolved on siding with their rivals, the Buddhists, whom he formerly had persecuted as friends of his father's, whom, as has been said above, he finally put to death. We know that Agātasatru succeeded in conquering Vaisālī, and that he laid the foundation of the empire of the Nandas and Mauryas. With the extension of the limits of the empire of Magadha a new field was opened to both religions, over which they spread with great rapidity. It was probably this auspicious political conjuncture to which Gainism and Buddhism chiefly owed their success, while many similar sects attained only a local and temporal importance.

The following table gives the names of the relations of Mahāvīra, or, as we should call him when not speaking of

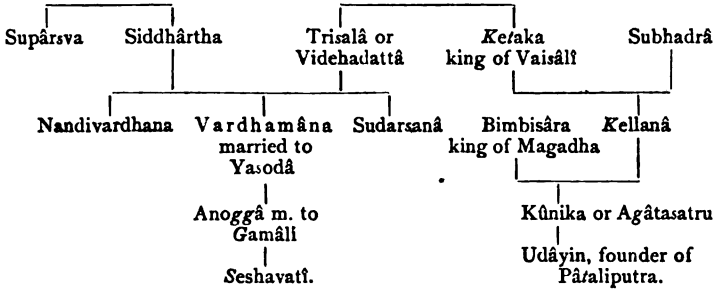
¹ That the same person is intended by both names is evident from the fact that according to Buddhist and Gaina writers he is the father of Udāyin or Udayibhaddaka, the founder of Pāṭaliputra in the records of the Gainas and Brāhmans.

² The story is told with the same details by the Buddhists; see Kern, *Der Buddhismus und seine Geschichte in Indien*, I, p. 249 (p. 195 of the original), and the Gainas in the *Nirayāvalī Sūtra*.

³ See above.

⁴ Mahāparinibbāna-Sutta I, 26, and Mahāvagga VI, 28, 7 seq.

him as a prophet of the *Gainas*, *Vardhamāna* or *Gñā-trīputra*¹:—



I do not intend to write a full life of *Mahāvira*, but to collect only such details which show him at once a distinct historical person, and as different from *Buddha* in the most important particulars. *Vardhamāna* was, like his father, a *Kāśyapa*. He seems to have lived in the house of his parents till they died, and his elder brother, *Nandivardhana*, succeeded to what principality they had. Then, at the age of twenty-eight, he, with the consent of those in power, entered the spiritual career, which in India, just as the church in Roman Catholic countries, seems to have offered a field for the ambition of younger sons. For twelve years he led a life of austerities, visiting even the wild tribes of the country called *Rādha*. After the first year he went about naked². From the end of these twelve years of preparatory self-mortification dates *Vardhamāna's* *Kevaliship*. Since that time he was recognised as omniscient, as a prophet of the *Gainas*, or a *Tirthakara*, and had the titles *Gina*, *Mahāvira*, &c., which were also given to *Sākyamuni*. The last thirty years of his life he passed in teaching his religious system and organising his order of ascetics, which, as we have seen above, was patronised or at least countenanced chiefly by those princes with whom he was related through his mother, viz. *Keṭaka*, *Srenika*, and *Kūnika*, the

¹ *Nātaputta* in Pāli and Prākṛit. The Buddhists call him *Nigantha* *Nātaputta*, i. e. *Gñātrīputra* the *Nirgrantha* or *Gaina* monk.

² This period of his life is the subject of a sort of ballad incorporated in the *Ākārāṅga Sūtra* (I, 8).

kings of Videha, Magadha, and Aṅga. In the towns which lay in these parts he spent almost all the rainy seasons during his spiritual career¹, though he extended his travels as far west and north as Srāvastī and the foot of the Himālaya. The names of his chief disciples, the eleven *Ganadharas* or apostles of the *Gainas*, as detailed in the *Kalpa Sūtra* (List of *Sthaviras*, § 1), are given without any variation by both divisions of the church, the *Svetāmbaras* and *Digambaras*. Of the details of Mahāvīra's life, mentioned in the canonical books, his rivalry with, and victory over Gosāla, the son of Makkhali, and lastly, the place of his death, the small town Pāpā, deserve to be noticed. Nor are we by any means forced to rely on the tradition of the *Gainas* only, since for some particulars we have the testimony of the *Buddhists* also, in whose writings Mahāvīra is mentioned under his well-known name Nātaputta, as the head of the *Niganthas* or *Gaina* monks and a rival of Buddha. They only misstated his Gotra as that of *Agnivaisyāyana*; in this particular they confounded him with his chief apostle Sudharman, the only one of all the apostles who survived him and took the lead in the church after his teacher's death. Mahāvīra being a contemporary of Buddha, they both had the same contemporaries, viz. Bimbisāra and his sons, Abhayakumāra and Agātasatru, the *Likkhavis* and *Mallas*, Gosāla Makkhaliputra, whom we accordingly meet with in the sacred books of either sect. From the *Buddhist Pīṭakas* it appears, as we have seen above, that Mahāvīra's followers were very numerous in Vaisālī, a fact that is in perfect accordance with what the *Gainas* relate about his birth in the vicinity of that town, and which at the same time well agrees with his connection with the chief magistrate of the place. In addition to this, some tenets of the *Niganthas*, e.g. the *Kiriyavāda* and the belief that water is inhabited by souls, are mentioned in the sacred books of the *Buddhists*, in perfect accordance with

¹ See *Kalpa Sūtra*, *Lives of the Gṇas*, § 122; *Kampā*, 3; *Vaisālī*, 12; *Mithilā*, 6; *Rāgagriha*, 14; *Bhadrikā*, 2; *Ālabhikā*, 1; *Paṇitabhūmi*, 1; *Srāvastī*, 1; *Pāpā*, 1. All these towns, with the exception of *Paṇitabhūmi*, *Srāvastī*, and perhaps *Ālabhikā*, lay within the limits of the three kingdoms mentioned in the text.

the *Gaina* creed. Lastly, the Buddhists are correct in assuming the town *Pâpâ* as the scene of *Nâtaputta's* death.

Comparing this outline of *Mahāvîra's* life with that of *Buddha's*, we can detect little or nothing in the former which can be suspected as having been formed after the latter by tradition. The general resemblance between the lives of both is due to their being lives of ascetics, which from the nature of the things must present some uniformity, which certainly will appear greater to the mind of a European historian of our times than to that of an ancient Hindu. Some names of *Mahāvîra's* relations are similar to those of *Buddha's*: the former's wife was *Yasodâ*, the latter's *Yasodharâ*; the former's elder brother was *Nandivardhana*, the latter's step-brother *Nanda*; *Buddha's* name as a prince was *Siddhârtha*, which was the name of *Mahāvîra's* father. But if the similarity of these names proves anything, it proves no more than that names of this description were much used then among the *Kshatriyas*, as surely they were at all times¹. Nor is it to be wondered at that two *Kshatriyas* should have founded sects in opposition, or at least in disregard to the authority of the *Brâhmans*. For, as I shall try to prove in the sequel, the *Kshatriyas* were the most likely of all to become what the *Brâhmans* would call 'untrue ascetics.'

We shall now put side by side the principal events of *Buddha's* and *Mahāvîra's* lives, in order to demonstrate their difference. *Buddha* was born in *Kapilavastu*, *Mahāvîra* in a village near *Vaisâlî*; *Buddha's* mother died after his birth, *Mahāvîra's* parents lived to see him a grown-up man; *Buddha* turned ascetic during the lifetime and against the will of his father, *Mahāvîra* did so after the death of his parents and with the consent of those in power; *Buddha* led a life of austerities for six years, *Mahāvîra* for twelve; *Buddha* thought these years wasted time, and that all his penances were useless for attaining his end, *Mahāvîra* was convinced of the necessity of his

¹ See Petersburg Dictionary, ss.vv.

penances¹, and persevered in some of them even after becoming a Tirthakara. Amongst Buddha's opponents Gosāla Makkhaliputra is by no means so prominent as amongst Mahāvīra's, nor among the former do we meet Gamāli, who caused the first schism in the Gaina church. All the disciples of Buddha bear other names than those of Mahāvīra. To finish this enumeration of differences, Buddha died in Kusinagara, whereas Mahāvīra died in Pāpā, avowedly before the former.

I have dwelt so long on the subject of Mahāvīra's life in order to make the reader acquainted with facts which must decide the question whether the origin of Gainism was independent of Buddhism or not. Though most scholars do not go the length of denying that Mahāvīra and Buddha were different persons, yet some will not admit that this decides the question at issue. Professor Weber, in his learned treatise on the literature of the Gainas², says that he still regards 'the Gainas merely as one of the oldest sects of Buddhism. According to my opinion,' he writes, 'this is not precluded by the tradition about the origin of its founder having partly made use of another person than Buddha Sākyamuni; nay, even of one whose name is frequently mentioned in Buddhist legends as one of Buddha's contemporary opponents. This rather suggests to me that the Gainas intentionally disowned Buddha, being driven to this extremity by the animosity of sect. The number and importance of coincidences in the tradition of either sect regarding their founders is, on the whole, overwhelming.'

Professor Weber's last argument, the very one on which he seems to base his theory, has, according to my opinion, been fully refuted by our preceding inquiry. This theory, in itself, would require the strongest proof before we could admit it as even probable. Generally, heterodox sects claim to be the most authentic and correct interpreters of the words and

¹ These twelve years of penance were indeed always thought essential for obtaining perfection, and every ascetic who endeavours to quit this life with the best claims to enter one of the highest heavens, or even Nirvāṇa, has to undergo a similar course of preparatory penance, which lasts twelve years.

² Indische Studien, XVI, 210.

tenets of their founders. If a sect begins to recognise another authority than that of the original founder of the main church, it either adopts another faith already in existence, or starts a new one. In the first case the previous existence of the *Gaina* faith in some form or other has to be admitted; in the second we must suppose that the malcontent Buddhists searched in their scriptures for an opponent of Buddha, on whom they might foist their heretical theories, a course in which they were not followed by any other of the many sects of Buddhism. Now, granted for argument's sake, that they really did what they are charged with, they must have proceeded with the utmost dexterity, making use of, and slightly altering all occasional hints about the *Nigānṭhas* and *Nātaputta* which they were able to hunt up in their ancient scriptures, inventing new facts, and fabricating documents of their own, which to all, not in the secret, would seem just as trustworthy as those of their opponents. Indeed the Buddhistical and *Gaina* traditions about Mahāvīra, the circumstances in, and the people with whom he lived, so very well tally with, complete and correct each other that the most natural and plausible way to account for this fact, which our preceding inquiry has established, seems to be that both traditions are, in the main, independent of each other, and record what, at the time of their attaining a fixed form, was regarded as historical truth.

We shall now consider the resemblance between Buddhism and Gainism which has struck so many writers on this topic and greatly influenced their opinion regarding their mutual relation. Professor Lassen¹ adduces four points of coincidence which, according to his opinion, prove that the *Gainas* have branched off from the *Bauddhas*. We shall discuss them one after the other.

Both sects give the same titles or epithets to their prophets: *Gina*, *Arhat*, *Mahāvīra*, *Sarvagñā*, *Sugata*, *Tathāgata*, *Siddha*, *Buddha*, *Sambuddha*, *Parinivṛita*, *Mukta*, &c. All these words occur more or less frequently in the writings of both sects; but there is this difference, that with the exception

¹ Indische Alterthumskunde, IV, p. 76, seq.

of Gina, and perhaps Sramana, the preference is given to some set of titles by one sect, and to another set by the rival sect; e.g. Buddha, Tathāgata, Sugata, and Sambuddha are common titles of Sākyamuni, and are only occasionally used as epithets of Mahāvira. The case is exactly reverse with regard to Vira and Mahāvira, the usual titles of Vardhamāna. More marked still is the difference with regard to Tirthakara, meaning prophet with the Gainas, but founder of an heretical sect with the Bauddhas. What then may be safely inferred from the peculiar choice which either sect made from these epithets and titles? That the Gainas borrowed them from the older Buddhists? I think not. For if these words had once been fixed as titles, or gained some special meaning beyond the one warranted by etymology, they could only have been adopted or rejected. But it was not possible that a word which had acquired some special meaning should have been adopted, but used in the original sense by those who borrowed it from the Buddhists. The most natural construction we can put on the facts is, that there was and is at all times a number of honorific adjectives and substantives applicable to persons of exalted virtue. These words were used as epithets in their original meaning by all sects; but some were selected as titles for their prophets, a choice in which they were directed either by the fitness of the word itself, or by the fact that such or such a word was already appropriated by heterodox sects as a title for their highest authority. Thus the etymological meaning of Tirthakara is founder of a religion, prophet, and accordingly this title was adopted by the Gainas and other sects, whereas the Buddhists did not adopt it in this sense, but in that of an heterodox or heretical teacher, showing thereby their enmity towards those who used Tirthakara as an honorific title. Again, Buddha is commonly used in about the same sense as mukta, that is a liberated soul, and in this meaning it is still employed in Gaina writings, whilst with the Buddhists the word has become a title of their prophet. The only conclusion which might be forced from these facts is, that the Buddhists at the time when they formed

their terminology were opponents of the *Gainas*, but not vice versâ.

Lassen, as a second argument in favour of the priority of Buddhism, adduces the fact that both sects worship mortal men, their prophets, like gods, and erect statues of them in their temples. As Buddhism and *Gainism* excepted none of the many sects, the founders of which pretended, like Buddha or Mahâvîra, to omniscience and absolute perfection, have continued long enough to come within the reach of our knowledge—and all or many of them may, for aught we know, have given the same divine honours to their saints, as the Buddhists and *Gainas* did to their own prophets—it cannot be alleged that the practice of the Buddhists rather than of any other sect was imitated by the *Gainas*, or vice versâ. On the contrary, there is nothing in the notion of Buddha that could have favoured the erecting of statues and temples for his followers to worship them, but rather much that is inconsistent with this kind of adoration, while the *Gainas* commit no inconsistency in worshipping Mahâvîra in his apotheosis. But I believe that this worship had nothing to do with original Buddhism or *Gainism*, that it did not originate with the monks, but with the lay community, when the people in general felt the want of a higher cult than that of their rude deities and demons, and when the religious development of India found in the *Bhakti* the supreme means of salvation. Therefore instead of seeing in the Buddhists the originals, and in the *Gainas* the imitators, with regard to the erection of temples and worship of statues, we assume that both sects were, independently from each other, brought to adopt this practice by the perpetual and irresistible influence of the religious development of the people in India.

The third point of resemblance between both sects, the stress which is laid on the *ahimsâ* or not killing of living beings, will be treated more fully in the sequel. For this reason I quickly pass over to Professor Lassen's fourth argument, viz. that the Buddhists and *Gainas* measure the history of the world by those enormous periods of time which bewilder and awe even the most imaginative fancy.

It is true that regarding this the Gainas outdo the Buddhists, but they have the idea of such periods in common not only with the latter but also with the Brāhmans. The main features of the chronological system of the Gainas equally differ from those of the Buddhists as from those of the Brāhmans. For it is impossible to derive the Utsarpiṇī and Avasarpiṇī eras, with their six Aras, from the Buddhistical four great and eighty smaller Kalpas, which are as it were the acts and scenes in the drama of the successive creations and dissolutions of the universe, nor from the Yugas and Kalpas of the Brāhmans. I am of opinion that the Buddhists have improved on the Brahmanic system of the Yugas, while the Gainas invented their Utsarpiṇī and Avasarpiṇī eras after the model of the day and night of Brahmā.

We have postponed the discussion of Professor Lassen's third argument, the *ahimsā*, because it will be better treated together with the other moral precepts of both sects. Professor Weber¹ has pointed out the near relation existing between the five great vows of the Gainas and the five cardinal sins and virtues of the Buddhists; and Professor Windisch² has compared the Gaina vows (*mahāvratā*) with the ten obligations of the Buddhists (*dasasil*).

The Ten Precepts for the Buddhist ascetics are the following³:

1. I take the vow not to destroy life.
2. I take the vow not to steal.
3. I take the vow to abstain from impurity.
4. I take the vow not to lie.
5. I take the vow to abstain from intoxicating drinks which hinder progress and virtue.
6. I take the vow not to eat at forbidden times.
7. I take the vow to abstain from dancing, singing, music, and stage plays.
8. I take the vow not to use garlands, scents, unguents, or ornaments.

¹ Fragment der Bhagavatī, II, pp. 175, 187.

² Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXVIII, p. 222, note.

³ Rhys Davids, Buddhism, p. 160.

9. I take the vow not to use a high or broad bed.
10. I take the vow not to receive gold or silver.

The Buddhists have also Eight Precepts (*aṭṭhaṅga-sīla*), of which the first five (*pañca-sīla*) are binding on every Buddhist, while the rest are only recommended to pious laymen¹:

1. One should not destroy life.
2. One should not take that which is not given.
3. One should not tell lies.
4. One should not become a drinker of intoxicating drinks.
5. One should refrain from unlawful sexual intercourse—an ignoble thing.
6. One should not eat unseasonable food at nights.
7. One should not wear garlands or use perfumes.
8. One should sleep on a mat spread on the ground.

The five Buddhist vows nearly agree with those of the Gaina ascetics, viz. :

1. Not to destroy life (*ahiṃsā*).
2. Not to lie (*sūnṛita*).
3. Not to take that which is not given (*asteya*).
4. To abstain from sexual intercourse (*brahmacārya*).
5. To renounce all interest in worldly things, especially to call nothing one's own (*aparigraha*).

The fifth precept of the Gainas is much more comprehensive than the corresponding one of the Buddhists, but the other precepts are the same, in a different order, as Nos. 1-4 of the Buddhists. The agreement is indeed so striking that it would seem hard to avoid the conclusion that one sect borrowed their precepts from the other. Yet the question whether the Buddhists or the Gainas were the borrowers, would still remain an open one. It can be shown, however, that neither the Buddhists nor the Gainas have in this regard any claim to originality, but that both have only adopted the five vows of the Brahmanic ascetics (*saṃnyāsin*). The latter must keep the following five vows²:

¹ Rhys Davids, *Buddhism*, p. 139.

² *Bauddhāyana* II, 10, 18; see Bühler's translation, *Sacred Books of the East*, vol. xiv, p. 275.

1. Abstention from injuring living beings.
2. Truthfulness.
3. Abstention from appropriating the property of others.
4. Continence.
5. Liberality.

And five minor vows :

6. Abstention from anger.
7. Obedience towards the Guru.
8. Avoidance of rashness.
9. Cleanliness.
10. Purity in eating.

The first four great vows of the *Samnyāsin* agree with those of the *Gaina Bhikshu*, and are enumerated in the same order. It is therefore probable that the *Gainas* have borrowed their own vows from the *Brāhmans*, not from the *Buddhists*, because the latter have changed the order of the vows, making truthfulness either the third or fourth cardinal virtue instead of giving it the second place. Besides it is highly improbable that they should have imitated the *Buddhists*, when they had in the *Brahmanic* ascetics much older and more respected models.

It is worth remarking that the fifth great vow or precept is peculiar to each of the three religious systems, probably because the *Brahmanic* fifth vow, viz. liberality, could not be enjoined on mendicants such as the monks of the *Buddhists* and *Gainas* were. The *Gainas* previous to *Mahāvīra*'s time had only four great vows, since the fourth was included in the fifth. But *Mahāvīra* brought the number of the vows again up to five, a number which seems to have been regarded as solemn, since the *Buddhists* have adopted it likewise in their moral code.

Our foregoing inquiry suggests where we have to look for the originals of the monastic orders of the *Gainas* and *Buddhists*. The *Brahmanic* ascetic was their model, from which they borrowed many important practices and institutions of ascetic life. This observation is not an entirely new one. Professor Max Müller has already, in his *Hibbert Lectures* (p. 351), started a similar opinion; likewise Professor Bühler, in his translation of the *Baudhāyana Sūtra*

(passim); and Professor Kern, in his History of Buddhism in India. In order to show to what extent the life of *Gaina* monks is but an imitation of the life of the Brahmanic ascetics, I shall now compare the rules given to the latter in Gautama's and Baudhâyana's law-books¹ with the rules for *Gaina* monks. In most cases the Buddhists conform to the same rules; this will also be briefly noticed.

11. 'An ascetic shall not possess (any) store².' The *Gaina* and Buddhist monks are also forbidden to have anything which they could call their own. See the fifth vow of the *Gainas* (*aparigraha*). Even those things which the *Gaina* monk always carries about himself, as clothes, alms-bowl, broom, &c., are not regarded as his property, but as things necessary for the exercise of religious duties (*dharmopakaraṇa*).

12. '(He must be) chaste.' This is the fourth great vow of the *Gainas* and in Baudhâyana, the fifth of the Buddhists.

13. 'He must not change his residence during the rainy season³.' Bühler remarks in a note: 'This rule shows that the Vasso of the Baudhas and *Gainas* is also derived from a Brahmanic source.'

14. 'He shall enter a village only in order to beg.' The *Gainas* are not so strict in this respect, as they allow a monk to sleep in a village or town. However he must not stay too long⁴. Mahāvīra did not stay longer than one night in a village or five nights in a town⁵.

15. 'He shall beg late (after people have finished their meals), without returning twice⁶.' The *Gaina* monks collect food in the morning or at noon, probably to avoid meeting with their rivals. They generally but once in a day go out begging; but one who has fasted for more than one day may go a begging twice a day⁷.

¹ See Bühler's translation, *Sacred Books of the East*, vol. ii, pp. 191, 192. The numbers in the text refer to the paragraphs in Gautama's third book. The similar passages of Baudhâyana are referred to in the notes.

² Compare Baudhâyana II, 6, 11, 16.

³ Baudhâyana II, 6, 11, 20.

⁴ *Ātārāṅga Sūtra* II, 2, 2, § 6.

⁵ *Kalpa Sūtra*, *Lives of the Ginas*, § 119.

⁶ Baudhâyana II, 6, 12, 22.

⁷ *Kalpa Sūtra*, *Rules for Yatis*, § 20.

16. 'Abandoning all desires (for sweet food).' The same is prescribed in the fourth clause of the fifth great vow of the Gainas¹, and is, besides, the apparent motive in many rules for the acceptance or rejection of alms.

17. 'He shall restrain his speech, his eyes, (and) his actions.' This nearly agrees with the three Guptis of the Gainas, or the restraining of the mind, speech, and body².

18. 'He shall wear a cloth to cover his nakedness³.' The Gaina rules about dress are not so simple; for they allow a Gaina to go naked or to wear one, two, or three garments, but a young, strong monk should as a rule wear but one robe⁴. Mahāvira went about naked⁵, and so did the Ginakalpikas, or those who tried to imitate him as much as possible. But they also were allowed to cover their nakedness⁶.

19. 'Some (declare that he shall wear) an old rag after having washed it.' Baudhāyana⁷ says: 'He shall wear a dress dyed yellowish-red.' This rule agrees more with the practice of the Buddhists than that of the Gainas. The latter are forbidden to wash or dye their clothes, but they must wear them in the same condition in which they are given⁸. However, the Gainas have only carried into the extreme the original intention of the Brahmanic rule, viz. that the dress of ascetics should be as simple and mean as possible. For they seem to take a sort of pride in outdoing their Brahmanic rivals as regards rigorous conduct, mistaking nastiness and filthiness for the highest pitch of ascetic virtue⁹, while on the other hand the Buddhists studied to bring their conduct in accordance with the dictates of humanity.

20. 'He shall not take parts of plants and trees except such as have become detached (spontaneously).' The Gainas have the same precept, but they go still farther

¹ Ātārāṅga Sūtra II, 15, v, § 15.

² Kalpa Sūtra, Lives of the Ginas, § 118.

³ Baudhāyana, l. c. § 16.

⁴ Kalpa Sūtra, Lives of the Ginas, § 117.

⁵ L. c. § 21.

⁶ Compare Ātārāṅga Sūtra II, 2, 2, 1.

⁷ Ātārāṅga Sūtra II, 5, 1, § 1.

⁸ Ātārāṅga Sūtra I, 7, 7, 1.

⁹ Ātārāṅga Sūtra II, 5, 2, 1, and I, 7, 5, 2.

in allowing a *Gaina* to eat only such vegetables, fruits, &c. as have no trace of life left¹.

21. 'Out of season he shall not dwell a second night in (the same) village.' We have seen above that Mahāvīra carried out this precept whatever may have been the practice of the monks in general.

22. 'He may either shave or wear a lock on the crown of the head.' The *Gainas* have improved on this rule as they make baldness binding for all monks. According to Bau-dhāyana² a Brāhman on becoming an ascetic had to cause 'the hair of his head, his beard, the hair on his body, and his nails to be cut.' The same practice, at least as regards the cutting of the hair, was observed by the *Gainas* on the same occasion. Hence the phrase: 'becoming bald (or tearing out one's hair) to leave the house and enter the state of houselessness³.'

23. 'He shall avoid the destruction of seeds.' The reader will observe, in many passages of the second book of the *Ākārāṅga Sūtra*, how careful *Gaina* monks should be of avoiding to injure eggs, living beings, seeds, sprouts, &c. It seems therefore that the *Gainas* have only generalised the above rule in applying it to all small beings of the animal and vegetable world.

24. '(He shall be) indifferent towards (all) creatures, whether they do him an injury or a kindness.'

25. 'He shall not undertake (anything for his temporal or spiritual welfare).'

The last two rules could just as well be taken from a sacred book of the *Gainas*, for they are in full accordance with the drift of their religion. Mahāvīra strictly carried them out. 'More than four months many sorts of living beings gathered on his body, crawled about it, and caused there pain⁴.' 'Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats; manifold pains⁵.' 'He with equanimity bore, underwent, and suffered all pleasant

¹ *Ākārāṅga Sūtra* II, 1, 7, 6, and 8th Lesson.

² Baudhāyana II, 10, 17, 10.

³ *Mumde bhavittā agārāo anagāriyam pavvaie.*

⁴ *Ākārāṅga Sūtra* I, 8, 1, 2.

⁵ *Ākārāṅga Sūtra* I, 8, 3, 1.

or unpleasant occurrences, arising from divine powers, men, or animals¹. It is frequently said of the ascetic in the last stage of his spiritual career that 'he does desire neither life nor death².'

There are some more precepts in Baudhāyana which bear a close resemblance to such of the *Gainas*. 'With the three means of punishment, (viz.) words, thoughts, and acts, he shall not injure created beings³.' This is only an amplification of the first great vow (see above). 'Means of punishment' is what the *Gainas* call weapon (*sastra*⁴).

'He shall carry a cloth for straining water for the sake of purification.' 'He shall perform the necessary purifications with water which has been taken out (of a well or a tank) and has been strained⁵.' These rules are strictly observed by the *Gaina* monks. They also carry a cloth for straining water. The commentator Govinda explains *pavitra*, 'a cloth for straining water,' by 'a bunch of *Kusa* grass for removing insects from the road⁶.' If Govinda be right, and had the authority of a really old tradition, which I do not doubt, we have here the Brahmanic counterpart of the broom (*ragoharana* or *pādapronṣṭhana*) with which the *Gaina* monks sweep the road and the place where they walk or sit down, for removing insects.

The outfit of a Brahmanic ascetic consists in 'sticks, a rope, a cloth for straining water, a water vessel, and an alms-bowl⁷.' The *Gaina* monks also carry sticks, at least now-a-days, though I remember no passage in the *Pitakas* expressly allowing the use of a stick. They have also a rope belonging to the alms-bowl⁸, an alms-bowl, and a water vessel⁹. Of the cloth for straining water, and the broom, we have already spoken. The filter for the mouth (*mukhavastrika*) remains as the only article exclusively used

¹ Kalpa Sūtra, Lives of the *Ginas*, § 117, towards the end.

² E. g. Kalpa Sūtra, Rules for *Yatis*, § 51.

³ Baudhāyana II, 6, 11, 23.

⁴ *Ātārāṅga Sūtra*, p. 1, note 2.

⁵ Baudhāyana II, 6, 11, 24, 25.

⁶ See Professor Bühler's translation, p. 260, note.

⁷ Baudhāyana II, 10, 17, 11.

⁸ *Ātārāṅga Sūtra*, p. 67, note 3.

⁹ Though a monk is allowed to carry a water vessel besides his alms-bowl, still it is thought more meritorious to have but one bowl.

by the *Gainas*. On the whole, therefore, the *Gainas* were outfitted very much like their Brahmanic models, the *Samnyâsins* or *Bhikshus*.

'Let him eat food, given without asking, regarding which nothing has been settled beforehand, and which has reached him accidentally, so much only as is sufficient to sustain life¹.' The reader will find on perusing the *Gaina* 'rules for begging²' that only that food is considered 'pure and acceptable' which has been obtained under exactly the same circumstances as have been laid down in the above rule of *Baudhâyana* for Brahmanic ascetics. The *Buddhists* are not so strict in this regard, as they accept invitations for dinner, of course, prepared especially for them.

From the comparison which we have just instituted between the rules for the Brahmanic ascetic and those for the *Gaina* monk, it will be apparent that the latter is but a copy of the former. But now the question may be raised whether the *Nirgrantha* is a direct copy of the *Samnyâsin*, or an indirect one. For it might be assumed that the *Nirgrantha* copied the Buddhist *Bhikkhu*, who himself was but a copy of the *Samnyâsin*. As I have hinted above, this suggestion is not a probable one, for there being a model of higher antiquity and authority, the *Gainas* would probably have conformed rather to it than to the less respected and second-hand model of their rivals, the *Buddhists*. But besides this *primâ facie* argument against the assumption in question, the adoption of certain Brahmanic rules, noticed above, by the *Ginas*, which were not followed by the *Buddhists*, proves that the latter were not the model of the former.

There remains another possibility, but a still more improbable one, viz. that the Brahmanic ascetic copied the Buddhist *Bhikkhu* or *Gaina* monk. I say still more improbable, because, firstly, the *Samnyâsin* makes part of the system of the four stages, or *Âsramas*, which if not so old as Brahmanism itself, is at least much older than both Buddhism and *Gainism*; secondly, the Brahmanic ascetics were scattered all over India, while the *Buddhists* were

¹ *Baudhâyana* II, 10, 18, 13.

² *Âtârânga Sûtra* II, 1.

confined, at least in the first two centuries of their church, to a small part of the country, and therefore could not have been imitated by all the *Samnyāsins*; thirdly, Gautama, the lawgiver, was certainly older than the rise of Buddhism. For Professor Bühler thinks that the lower limit for the composition of the *Āpastamba Sūtra* must be placed in the fourth or fifth century B.C.¹ *Baudhāyana* is older than *Āpastamba*; according to Bühler², the distance in years between them must be measured rather by centuries than by decades. Again, Gautama is older than *Baudhāyana*³. Gautama, therefore, and perhaps *Baudhāyana*, must have lived before the rise of Buddhism, and as the former teaches already the complete system of Brahmanic ascetism, he cannot have borrowed it from the Buddhists. But if Bühler should be wrong in his estimation of the time when those codes of sacred laws were composed, and if they should turn out to be younger than the rise of Buddhism, they certainly cannot be so by many centuries. Even in that case, which is not a probable one, those lawgivers are not likely to have largely borrowed from the Buddhists whom the *Brāhmans* at that time must have despised as false pretenders of a recent origin. They would certainly not have regarded laws as sacred which were evidently appropriated from heretics. On the other hand the Buddhists had no reason not to borrow from the *Brāhmans*, because they greatly respected the latter for the sake of their intellectual and moral superiority. Hence the *Gainas* and Buddhists use the word *Brāhmaṇa* as an honorific title, applying it even to persons who did not belong to the caste of *Brāhmans*.

It may be remarked that the monastical order of the *Gainas* and Buddhists though copied from the *Brāhmans* were chiefly and originally intended for *Kshatriyas*. Buddha addressed himself in the first line to noble and rich men, as has been pointed out by Professor Oldenberg⁴. For

¹ *Sacred Laws of the Āryas*, part i, introduction, p. xliii.

² L. c. p. xxii.

³ L. c. p. xlix.

⁴ *Buddha, sein Leben, &c.*, p. 157 seq.

Buddha, in his first sermon at Benares, speaks of his religion as that *yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbaganti*: for the sake of which sons of noble families leave the house and enter the state of houselessness¹. That the Gainas too gave the Kshatriyas the preference over the Brāhmanas is proved by that curious legend about the transfer of the embryo of Mahāvira from the womb of the Brāhmaṇī Devānandā to that of the Kshatriyāṇī Trisalā, it being alleged that a Brāhmaṇī or another woman of low family was not worthy to give birth to a Tīrthakara².

On the other hand it is probable that Brahmanic ascetics did not regard fellow-ascetics of other castes as quite their equals, though they were just as orthodox as themselves. For in later times the opinion prevailed that only Brāhmanas were entitled to enter the fourth Āsrama, and as a

¹ Mahāvagga I, 6, 12.

² This legend is rejected as absurd by the Digambaras, but the Svetāmbaras staunchly uphold its truth. As it is found in the Ākārāṅga, the Kalpa Sūtra, and many other books, it cannot be doubted that it is very old. However, it is not at all clear for what reason so absurd a legend could have been invented and have gained currency. Yet I may be allowed to offer my opinion on this dark point. I assume that Siddhārtha had two wives, the Brāhmaṇī Devānandā, the real mother of Mahāvira, and the Kshatriyāṇī Trisalā; for the name of the alleged husband of the former, viz. Rishabhādatta, cannot be very old, because its Prākṛit form would in that case probably be Usabhadinna instead of Usabhadatta. Besides, the name is such as could be given to a Gaina only, not to a Brāhman. I therefore make no doubt that Rishabhādatta has been invented by the Gainas in order to provide Devānandā with another husband. Now Siddhārtha was connected with persons of high rank and great influence through his marriage with Trisalā. It was, therefore, probably thought more profitable to give out that Mahāvira was the son, and not merely the step-son of Trisalā, for this reason, that he should be entitled to the patronage of her relations. This story could all the more easily have gained credence as Mahāvira's parents were dead many years when he came forward as a prophet. But as the real state of things could not totally have been erased from the memory of the people, the story of the transfer of the embryos was invented. The latter idea was not an original conception of the Gainas, but it is evidently borrowed from the Purāṇic story of the transfer of the embryo of Krishna from the womb of Devakī to that of Rohiṇī. The worship of Krishna seems to have been popular during the first centuries of the development of the Gaina creed; for the Gainas have reproduced the whole history of Krishna, with small alterations, in relating the life of the twenty-second Tīrthakara, Arishanemi, who was a famous Yādava.

proof for this theory a verse of Manu, VI, 97, as Professor Bühler informs me, was quoted. But not all commentators drew the same inference from that verse. Leaving aside this controverted point, it certainly became, in later times, the custom that a Brāhman, as a rule, passed through four, a nobleman through three, a citizen through two, a Sūdra through one of the four Āsramas¹.

From all this it becomes probable that the non-Brahmanic ascetics even in early times were regarded as an order separate and distinguished from the Brahmanic ascetics. We can understand that this position of non-Brahmanic ascetics led to the formation of sects inclining to dissent. That the untrue ascetics had such an origin, may be collected from a remark of Vasishṭha. It is known that the performance of religious ceremonies was discontinued by the ascetics, but some went beyond this and discontinued the recitation of the Veda. Against transgressors of this kind Vasishṭha² has the following quotation: 'Let him discontinue the performance of all religious ceremonies, but let him never discontinue the recitation of the Veda. By neglecting the Veda he becomes a Sūdra; therefore he shall not neglect it.' An inhibition pronounced so emphatically presupposes the real occurrence of the practices forbidden. If therefore some ascetics already had ceased to recite the Veda, we may conclude that others began to disregard it as revelation and the highest authority. That those who were regarded as a sort of inferior ascetics, the non-Brahmanic ascetics, were most likely to make this step, is easy to imagine. We see thus that the germs of dissenting sects like those of the Buddhists and the Gainas were contained in the institute of the fourth Āsrama, and that the latter was the model of the heretical sects; therefore Buddhism and Gainism must be regarded as religions developed out of Brāhmanism not by a sudden reformation, but prepared by a religious movement going on for a long time.

¹ Max Müller, *The Hibbert Lectures*, p. 343.

² Chapter x, 4. Bühler's translation.

We have seen that neither the *Gaina* legends about their last prophet, nor the ascetic life ordained for *Gaina* monks, nor any other religious practices adhered to by the faithful, warrant our assuming that the *Gaina* sect has developed, in one way or other, out of the Buddhistical church. It remains for me to show that the difference of both creeds as regards the principal tenets is such as not to admit a common origin. Whatever Buddha may have taught and thought about the state of *Nirvâṇa*, whether he went the length to identify it with absolute non-existence, or imagined it to be a sort of existence different from all we know or can conceive, it is beyond doubt, and a striking feature of Buddha's philosophy, that he combated the Brahmanic theory of the *Âtman*, as being the absolute and permanent soul, according to the pantheist as well as the monadic point of view. But the *Gainas* fully concur in the Brahmanic theory of the *Âtman*, with only this difference, that they ascribe to the *Âtmans* a limited space, while the *Brâhmins* of the *Sâṅkhya*, *Nyâya*, and *Vaiseshika* schools contend that the *Âtmans* are co-extensive with the universe. On the other hand, the Buddhistical theory of the five *Skandhas* with their numerous subdivisions have no counterpart in the psychology of the *Gainas*. A characteristic dogma of the *Gainas* which pervades their whole philosophical system and code of morals, is the hylozoistic theory that not only animals and plants, but also the smallest particles of the elements, earth, fire, water, and wind, are endowed with souls (*gīva*). No such dogma, on the other hand, is contained in the philosophy of the Buddhists. To Indian philosophers the various degrees of knowledge up to omniscience are matters of great moment. The *Gainas* have a theory of their own on this head, and a terminology which differs from that of the Brahmanic philosophers and of the Buddhists. Right knowledge, they say, is fivefold: (1) *mati*, right perception; (2) *śruti*, clear knowledge based on *mati*; (3) *avadhi*, a sort of supernatural knowledge; (4) *manāḥparyāya*, clear knowledge of the thoughts of others; (5) *kevala*, the highest degree of knowledge, consisting in omniscience. This psychological theory is a fundamental

one of the *Gainas*, as it is always before the mind of the authors of the sacred books when describing the spiritual career of the saints. But we search in vain for something analogous in the Buddhist scriptures. We could multiply the instances of difference between the fundamental tenets of both sects, but we abstain from it, fearing to tire the reader's patience with an enumeration of all such cases. Such tenets as the *Gainas* share with the Buddhists, both sects have in common with the Brahmanic philosophers, e. g. the belief in the regeneration of souls, the theory of the *Karman*, or merit and demerit resulting from former actions, which must take effect in this or another birth, the belief that by perfect knowledge and good conduct man can avoid the necessity of being born again and again, &c. Even the theory that from time immemorial prophets (*Buddhas* or *Tirthakaras*) have proclaimed the same dogmas and renewed the sinking faith, has its Brahmanic counterpart in the *Avatāras* of *Vishṇu*. Besides, such a theory is a necessary consequence both of the Buddhistical and *Gaina* creed. For what *Buddha* or *Mahāvīra* had revealed was, of course, regarded by the followers of either as truth and the only truth; this truth must have existed from the beginning of time, like the *Veda* of the *Brāhmins*; but could the truth have remained unknown during the infinite space of time elapsed before the appearance of the prophet? No, would answer the pious believer in Buddhism or *Gainism*, that was impossible; but the true faith was revealed in different periods by numberless prophets, and so it will be in the time to come. The theory of former prophets seems, therefore, to be a natural consequence of both religions; besides, it was not wholly unfounded on facts, at least as regards the *Gainas*. For the *Nirgranthas* are never spoken of in the Buddhist writings as a newly risen sect, nor *Nātaputta* as their founder. Accordingly the *Nirgranthas* were probably an old sect at the time of *Buddha*, and *Nātaputta* only the reformer of the *Gaina* church, which may have been founded by the twenty-third *Tirthakara*, *Pārśva*. But what seems astonishing is the fact that the *Gainas* and *Bauddhas* have hit on nearly the

same number of prophets believed to have risen since the creation of the present order of things, the former worshipping twenty-four Tīrthakaras, the latter twenty-five Buddhas. I do not deny that in developing this theory one sect was influenced by the other; but I firmly believe that it cannot be made out which of the two sects first invented, or borrowed from the Brāhmans, this theory. For if the twenty-five Buddhas were worshipped by the Buddhists of the first centuries after the Nirvāṇa, the belief in twenty-four Tīrthakaras is equally old, as it is common to the Digambaras and Svetāmbaras, who separated probably in the second century after the Nirvāṇa. However the decision of the question whether the Buddhists or the Gainas originally invented the theory of the succession of prophets, matters little; it cannot influence the result to which the previous discussion has led us, viz. (1) that Gainism had an origin independent from Buddhism, that it had a development of its own, and did not largely borrow from the rival sect; (2) that both Gainism and Buddhism owed to the Brāhmans, especially the Saṃnyāsins, the groundwork of their philosophy, ethics, and cosmogony.

Our discussion has as yet been conducted on the supposition that the tradition of the Gainas as contained in their sacred books may on the whole be credited. But the intrinsic value of this tradition has been called into question by a scholar of wide views and cautious judgment. Mr. Barth, in the *Revue de l'Histoire des Religions*, vol. iii, p. 90, admits that an historical personage is hidden under Nātaputta, but he doubts that valid inferences may be drawn from the sacred books of the Gainas which, avowedly, have been reduced to writing in the fifth century A. D., or nearly a thousand years after the foundation of the sect. For, in his opinion, 'the self-conscious and continuous existence of the sect since that remote epoch, i. e. the direct tradition of peculiar doctrines and records, has not yet been demonstrated. During many centuries,' he says, 'the Gainas had not become distinct from the numerous groups of ascetics who could not boast of more than an obscure floating

existence.' The tradition of the *Gainas* appears to Mr. Barth to have been formed of vague recollections in imitation of the Buddhist tradition.

Mr. Barth seems to base his theory on the assumption that the *Gainas* must have been careless in handing down their sacred lore, since they formed, for many centuries, but a small and unimportant sect. I cannot see the force of this argument of Mr. Barth's. Is it more likely that a sect of which the not very numerous followers are scattered over a large country, or a church which has to satisfy the religious wants of a great multitude, will better preserve its original tenets and traditions? It is impossible to decide this question on *à priori* grounds. The Jews and the Parsis may be adduced as instances in favour of the former view, the Roman Catholic church as one in favour of the latter. But we are not obliged to rely on such generalities in order to decide the question at issue with regard to the *Gainas*, for they were so far from having only dim notions of their own doctrines that they pronounced as founders of schisms those who differed from the great bulk of the faithful in comparatively unimportant details of belief. This fact is proved by the tradition about the seven sects of the *Svetâmbaras* made known by Dr. Leumann¹. The *Digambaras* also, who separated from the *Svetâmbaras* probably in the second or third century after the *Nirvâṇa*, differ from their rivals but little with regard to philosophical tenets; yet they were nevertheless stigmatised by the latter as heretics on account of their rules of conduct. All these facts show that the *Gainas*, even previous to the redaction of their sacred books, had not a confused and undefined creed, which would have been liable to become altered and defiled by doctrines adopted from widely different religions, but one in which even the minutest details of belief were fixed.

What has been said about the religious doctrines of the *Gainas* can also be proved of their historical traditions. For the detailed lists of teachers handed down in the several *Gakkhas*², and those incorporated in their sacred

¹ See *Indische Studien*, XVI.

² See Dr. Klatt, *Ind. Ant.* XL.

books, show that the *Gainas* did possess an interest in the history of their church. I do not deny that a list of teachers may be invented, or an incomplete one filled up or made *pakka*, as the Hindus would say; the necessity of proving itself to be legitimately descended from a recognised authority may induce a sect to invent the names of a line of teachers. But what could have caused the *Gainas* to fabricate such a detailed list of teachers, *Ganas*, and *Sâkhâs* as that in the *Kalpa Sûtra*? Of most of the details the *Gainas* of later times knew nothing beyond what they found in the *Kalpa Sûtra* itself,—and that is unfortunately very little,—nor did they pretend to anything more. For all practical purposes the short list of *Sthaviras*, as it stands in the *Kalpa Sûtra*, would have been sufficient; the preservation of the detailed list, containing so many bare names, proves that they must have had an interest for the members of the early church, though the more accurate knowledge of the times and events chronicled in that list was lost after some centuries.

However, it is not enough to have proved that the *Gainas*, even before the redaction of their sacred books, possessed the qualities necessary for continuing their creed and tradition, and preserving them from corruptions caused by large borrowings from other religious systems; we must also show that they did do what they were qualified to do. This leads us to a discussion of the age of the extant *Gaina* literature. For if we succeed in proving that the *Gaina* literature or at least some of its oldest works were composed many centuries before they were reduced to writing, we shall have reduced, if not closed, the gap separating the prophet of the *Gainas* from their oldest records.

The redaction of the *Gaina* canon or the *Siddhânta* took place, according to the unanimous tradition, on the council of Valabhi, under the presidency of Devarddhi. The date of this event, 980 (or 993) A.V., corresponding to 454 (or 467) A. D.¹, is incorporated in the *Kalpa Sûtra* (§ 148). Devarddhi *Gainin*, says the tradition, perceiving the *Siddhânta* in

¹ It is possible, but not probable, that the date of the redaction fell sixty years later, 514 (527) A. D.; see *Kalpa Sûtra*, introduction, p. 15.

danger of becoming extinct, caused it to be written in books. Before that time teachers made no use of written books when teaching the Siddhānta to novices, but after that time they did use books. The latter part of this statement is evidently true. For in olden times books were not used, it being the custom of the Brāhmins to rely rather on the memory than on the MSS., and in this they were, almost without doubt, followed by the Gainas and Buddhists. But now-a-days Yatis use MSS. when teaching the sacred lore to their novices. There is no reason why we should not credit the tradition that this change in the method of instruction was brought about by Devarddhi Gaṇin; for the event was of too great importance not to be remembered. To provide every teacher or at least every Upāśraya with copies of the sacred books, Devarddhi Gaṇin must have issued a large edition of the Siddhānta. This is probably the meaning of the traditional record that Devarddhi caused the Siddhānta to be written in books, for it is hardly credible that the Gaina monks should never before have attempted to write down what they had to commit to memory; the Brāhmins also have MSS. of their sacred books, though they do not use them in handing down the Veda. These MSS. were intended for private use, to aid the memory of the teacher. I make no doubt that the same practice was observed by the Gaina monks, the more so as they were not, like the Brāhmins, influenced by any theory of their own not to trust to MSS., but were induced merely by the force of the prevalent custom to hand down their sacred lore by word of mouth. I do not maintain that the sacred books of the Gainas were originally written in books, for the same argument which has been brought forward to prove that the Buddhist monks could have had no MSS., as they are never mentioned in their sacred books, in which 'every movable thing, down to the smallest and least important domestic utensils, is in some way or other referred to¹', the same argument, I say, holds good with regard to the Gainas as long as the

¹ Sacred Books of the East, vol. xiii, introduction, p. xxxiii.

monks led a wandering life; but when the monks were settled in Upâsrayas exclusively belonging to themselves, they may have kept there their MSS. as they do now-a-days.

Devarddhi's position relative to the sacred literature of the Gainas appears therefore to us in a different light from what it is generally believed to have been. He probably arranged the already existing MSS. in a canon, taking down from the mouth of learned theologians only such works of which MSS. were not available. Of this canon a great many copies were taken, in order to furnish every seminary with books which had become necessary by the newly introduced change in the method of religious instruction. Devarddhi's edition of the Siddhânta is therefore only a redaction of the sacred books which existed before his time in nearly the same form. Any single passage in a sacred text may have been introduced by the editor, but the bulk of the Siddhânta is certainly not of his making. The text of the sacred books, before the last redaction of the Siddhânta, did not exist in such a vague form as it would have been liable to if it were preserved only by the memory of the monks, but it was checked by MSS.

On this premise we now proceed to inquire into the date of the composition of the sacred books of the Gainas. Their own dogmatical theory that all sacred books were revealed by the first Tirthakara, shall only be noticed to be dismissed. We must try to discover better grounds for fixing the age when the chief works of the Siddhânta were composed.

As single passages may have crept into the text at any time, we can draw no valid inferences from them, even if they be sanctioned by Devarddhi's receiving them into his revised text. I attach therefore no great weight to the lists of barbarous or un-Aryan tribes¹, nor to the mention of all seven schisms, the last of which occurred 584 A.V.² Nothing is more common than that such details should be

¹ Among the latter Ârava may denote the Arabs, as Weber thinks, or, as I prefer to think, the Tamils, whose language is called Aravam by the Dravidians.

² See Weber, *Indische Studien*, XVI, p. 237.

added as a gloss, or be incorporated even in the text, by those who transmitted it either in writing or in instructing their pupils. But an argument of more weight is the fact that in the *Siddhānta* we find no traces of Greek astronomy. In fact the *Gaina* astronomy is a system of incredible absurdity, which would have been impossible, if its author had had the least knowledge of the Greek science. As the latter appears to have been introduced in India about the third or fourth century A. D., it follows that the sacred books of the *Gainas* were composed before that time.

Another argument which offers itself for fixing the period of the composition of the sacred books, is the language in which they are written. But, unfortunately, it is not at all clear whether the sacred books have been handed down in that language in which they were composed, or in that in which they were pronounced, and transcribed in later generations, according to the then current idiom, till Devarddhi's edition put an end to the modernising of the language of the sacred books. I am inclined to believe the latter view to be correct, and look upon the absence of a self-consistent orthography of the *Gaina* *Prākṛit* as the effect of the gradual change of the vernacular language in which the sacred books were recited. In all MSS. of *Gaina* texts, the same word is not always spelt in the same way. The differences of spelling refer chiefly to the retention, omission, or attenuation of single consonants between vowels, and the retention of the vowels e, o, before two consonants, or their change in i, u. It is hardly possible that the different spellings of a word should all correctly represent the pronunciation of that word at any given time, e.g. *bhûta*, *bhûya*; *udaga*, *udaya*, *uaya*; *lobha*, *loha*¹, &c.; but probably we must regard these methods of spelling as historical spellings, that is to say, that all different spellings presented in the MSS. which formed the materials for Devarddhi's edition of the *Siddhānta*, were looked upon as authentical and were preserved in all later copies of the sacred texts. If this assumption is correct, we

¹ I do not contend that no double forms of any word were current at any time, for there must have been a good many double forms, but I doubt that nearly every word should have existed in two or three forms.

must regard the most archaic spellings as representing the pronunciation at or shortly after the epoch of the composition of the sacred books, and the most modern one as representing the pronunciation at or shortly before the redaction of the Siddhânta¹. Now on comparing the *Gaina* Prâkrit especially in the oldest form attainable with the Pâli on one side, and the Prâkrit of Hâla, Setubandha, &c. on the other, it will appear to approach more the Pâli than the later Prâkrit. We may therefore conclude that chronologically also the sacred books of the *Gainas* stand nearer those of the Southern Buddhists than the works of later Prâkrit writers.

But we can fix the date of the *Gaina* literature between still narrower limits by means of the metres employed in the sacred books. I am of opinion that the first book of the *Âkârânga Sûtra* and that of the *Sûtrakṛitânga Sûtra* may be reckoned among the most ancient parts of the Siddhânta; the style of both works appears to me to prove the correctness of this assumption. Now a whole lesson of the *Sûtrakṛitânga Sûtra* is written in the *Vaitâliya* metre. The same metre is used in the *Dhammapadam* and other sacred books of the Southern Buddhists. But the Pâli verses represent an older stage in the development of the *Vaitâliya* than those in the *Sûtrakṛitânga*, as I shall prove in a paper on the post-Vedic metres soon to be published in the *Journal of the German Oriental Society*. Compared with the common *Vaitâliya* verses of Sanskrit literature, a small number of which occur already in the *Lalita Vistara*, the *Vaitâliya* of the *Sûtrakṛitânga* must be considered to represent an earlier form of the metre. Again, ancient Pâli works seem to contain no verses in the *Âryâ* metre; at least there is none in the *Dhammapadam*, nor have I found one in other works. But both the *Âkârânga* and *Sûtrakṛitânga*

¹ It might be objected that archaic spellings are due to the influence of the knowledge of Sanskrit; but the *Gainas* must always have been so well acquainted with Prâkrit that they needed not any help from the Sanskrit to understand their sacred books. On the contrary, in their Sanskrit MSS. we frequently meet with words spelt like Prâkrit words. Besides, some spellings cannot be explained as Sanskritisms, e.g. *dâraga* for *dâraya*, the Sanskrit prototype being *dâraka*.

contain each a whole lecture in Āryā verses of a form which is decidedly older than, and probably the parent of the common Āryā. The latter is found in the younger parts of the Siddhānta, in the Brahmanical literature, both in Prākṛit and in Sanskrit, and in the works of the Northern Buddhists, e. g. the *Lalita Vistara*, &c. The form of the Trishūbh metre in ancient *Gaina* works is younger than that in the Pāli literature and older than that in the *Lalita Vistara*. Finally the great variety of artificial metres in which the greater number of the Gāthās in the *Lalita Vistara*, &c., is composed and which are wanting in the *Gaina Siddhānta*, seems to prove that the literary taste of the *Gainas* was fixed before the composition of the latter works. From all these facts we must conclude that the chronological position of the oldest parts of the *Gaina* literature is intermediate between the Pāli literature and the composition of the *Lalita Vistara*. Now the Pāli *Piṭakas* were written in books in the time of *Vatta Gāmasi*, who began to reign 88 B.C. But they were in existence already some centuries before that time. Professor Max Müller sums up his discussion on that point by saying: 'We must be satisfied therefore, so far as I can see, at present with fixing the date, and the latest date, of a Buddhist canon at the time of the Second Council, 377 B.C.'¹ Additions and alterations may have been made in the sacred texts after that time; but as our argument is not based on a single passage, or even a part of the *Dhammapada*, but on the metrical laws of a variety of metres in this and other Pāli books, the admission of alterations and additions in these books will not materially influence our conclusion, viz. that the whole of the *Gaina Siddhānta* was composed after the fourth century B. C.

We have seen that the oldest works in the *Gaina* canon are older than the Gāthās in the *Lalita Vistara*. As this work is said to have been translated into Chinese 65 A.D., we must place the origin of the extant *Gaina* literature before the beginning of our era. If we may judge about

¹ Sacred Books of the East, vol. x, p. xxxii.

the distance in time of the questionable date from either limit by the greater or less resemblance of the oldest *Gaina* works in verse with such of the Southern and Northern Buddhists as regards metrical or stylistic peculiarities, we should place the beginning of the *Gaina* literature nearer the time of the Pāli literature, rather than that of the Northern Buddhists. This result agrees pretty well with a tradition of the Svetāmbaras. For they say¹ that after the twelve years' famine, while Bhadrabāhu was the head of the church, the Aṅgas were brought together by the Saṅgha of Pāṭaliputra. Now Bhadrabāhu's death is placed 170 A.V. by the Svetāmbaras, and 162 A.V. by the Digambaras; he lived therefore, according to the former, under Kandra Gupta, who is said to have ascended the throne 155 A.V. Professor Max Müller assigns to Kandra Gupta the dates 315–291 B.C.; Westergaard prefers 320 B.C. as a more likely date for Kandra Gupta, and so does Kern². However this difference matters little: the date of the collection or, perhaps more correctly, the composition of the *Gaina* canon would fall somewhere about the end of the fourth or the beginning of the third century B.C. It is worth noticing, that according to the above-cited tradition, the Saṅgha of Pāṭaliputra collected the eleven Aṅgas without the assistance of Bhadrabāhu. As the latter is claimed by the Digambaras for one of their teachers, and as the Svetāmbaras, though doing the same, still continue the list of Sthaviras from Sambhūtavigaya, Bhadrabāhu's fellow Sthavira, not from Bhadrabāhu himself, it seems to follow that the Aṅgas, brought together by the Saṅgha of Pāṭaliputra, formed the canon of the Svetāmbaras only, not that of the whole *Gaina* church. In that case we should not go wrong in placing the date of the canon somewhat later, under the patriarchate of Sthūlabhadra, i.e. in the first part of the third century B.C.

If the result of our preceding inquiry deserves credit—and I see no counter arguments entitling us to mistrust our conclusion—the origin of the extant *Gaina* literature cannot be placed earlier than about 300 B.C., or two centuries after

¹ *Parish'va Parvan* IX, 55 seqq.

² *Geschiedenis van het Buddhisme in Indie*, ii, p. 266 note.

the origin of the sect. But we are not from this fact obliged to assume that the Gainas in the time intermediate between their last prophet and the composition of their canon had to rely on nothing more solid than a religious and legendary tradition, never brought into a fixed form. In that case, Mr. Barth's objections to the trustworthiness of the Gaina tradition would, it is true, not be without ground. However, we are told by the Svetāmbaras, as well as the Digambaras, that besides the Aṅgas, there existed other and probably older works, called Pûrvas, of which there were originally fourteen. The knowledge of these Pûrvas was gradually lost, till at last it became totally extinct. The tradition of the Svetāmbaras about the fourteen Pûrvas is this: the fourteen Pûrvas had been incorporated in the twelfth Aṅga, the *Drishṭivâda*, which was lost before 1000 A.V. But a detailed table of contents of it, and consequently of the Pûrvas, has survived in the fourth Aṅga, the *Samavâyâṅga*, and in the Nandī Sūtra¹. Whether the Pûrvas, contained in the *Drishṭivâda*, were the original ones, or, as I am inclined to believe, only abstracts of them, we cannot decide; at all events there has been a more detailed tradition about what they contained.

Now we should as a rule be careful in crediting any tradition about some lost book or books of great antiquity, because such a tradition is frequently invented by an author to furnish his doctrines with an authority from which they may be derived. But in our case, there are no grounds for suspecting the correctness of so general and old a tradition as that about the Pûrvas. For the Aṅgas do not derive their authority from the Pûrvas, but are believed to be coeval with the creation of the world. As a fraud, the tradition about the Pûrvas would therefore be unintelligible; but accepted as truth, it well falls in with our views about the development of the Gaina literature. The name itself testifies to the fact that the Pûrvas were superseded by a new canon, for *pûrva* means former,

¹ See Weber, *Indische Studien*, XVI, p. 341 seqq.

earlier¹; and it is assuredly not by accident that the knowledge of the Pûrvas is said to have commenced to fade away at the same time when the Aṅgas were collected by the Saṅgha of Pāṭaliputra. For after Bhadrabāhu, only ten out of the fourteen Pûrvas were known.

This then is the most natural interpretation we can place on the tradition about the fourteen Pûrvas, that they were the oldest sacred books, which however were superseded by a new canon. But as regards the cause of the abolition of the old canon and the composition of a new one, we are left to conjecture, and only as such I shall give my opinion. We know that the *Drishṭivāda*, which included the fourteen Pûrvas, dealt chiefly with the *drishṭis* or philosophical opinions of the Gainas and other sects. It may be thence inferred that the Pûrvas related controversies held between Mahāvīra and rival teachers. The title *pravāda*, which is added to the name of each Pûrva, seems to affirm this view. Besides, if Mahāvīra was not the founder of a new sect, but as I have tried to prove, the reformer of an old one, it is very likely that he should vigorously have combated the opinions of his opponents, and defended those he had accepted or improved. The founder of a religion has to establish his own system, he is not so much in danger to become a mere controversialist as a reformer. Now if the discourses of Mahāvīra, remembered and handed down by his disciples, were chiefly controversies, they must have lost their interest when the opponents of Mahāvīra had died and the sects headed by them had become extinct. Could such contentions about philosophical questions which were no more of any practical importance, and bickerings of divines all but forgotten, though these things were of paramount interest to the contemporary world, serve as a canon for later generations who lived in thoroughly changed circumstances? The want of a canon suiting the condition of the

¹ The Gainas explain the meaning of the word *pûrva* in the following way. The Tīrthakara himself taught the Pûrvas to his disciples, the Gaṇadharas. The Gaṇadharas then composed the Aṅgas. There is evidently some truth in this tradition, as it does not agree with the dogma of the Aṅgas, being taught already by the first Tīrthakara. See Weber, *Indische Studien*, XVI, p. 353.

community must have made itself felt, and it led, in my opinion, to the composition of a new canon and the neglect of the old one.

Professor A. Weber¹ assigns as the probable cause of the *Drishṭivāda* being lost, that the development of the *Svetāmbara* sect had arrived at a point where the diversity of its tenets from those embodied in that book became too visible to be passed over. Therefore the *Drishṭivāda*, which contained the *Pūrvas*, fell into neglect. I cannot concur in Professor Weber's opinion, seeing that the *Digambaras* also have lost the *Pūrvas*, and the *Aṅgas* to boot. It is not probable that the development of *Gainism* during the two first centuries after the *Nirvāṇa* should have gone on at so rapid a pace that its two principal sects should have been brought to the necessity of discarding their old canon. For, as stated above, after the splitting of the church in these two sects the philosophical system of the *Gainas* remained stationary, since it is nearly the same with both sects. As regards ethics, both sects, it is true, differ more. But as the extant canon of the *Svetāmbaras* is not falling into neglect, though many practices enjoined in it have long since been abandoned, it is not more probable that they should have been more sensible on the same score at the time when the *Pūrvas* formed their canon. Besides, some of the *Pūrvas* are said to have continued to be extant long after the time which we have assigned for the formation of the new canon. At last they disappeared, not by an intentional neglect, I presume, but because the new canon set into clearer light the *Gaina* doctrines, and put them forward more systematically than had been done in the controversial literature of the *Pūrvas*.

Our discussion, which we here close, has, I hope, proved that the development of the *Gaina* church has not been, at any time, violently interrupted by some very extraordinary events; that we can follow this development from its true beginning through its different stages, and that *Gainism* is as much independent from other sects, especially from

¹ *Indische Studien*, XVI, p. 248.

Buddhism, as can be expected from any sect. We must leave to future researches to work out the details, but I hope to have removed the doubts, entertained by some scholars, about the independence of the *Gaṇa* religion and the value of its sacred books as trustworthy documents for the elucidation of its early history.

It remains for me to add a few remarks about the two works which have been translated in this book.

The *Ākārāṅga Sūtra*, or, as it is sometimes called, the *Sāmāyika*¹, is the first of the eleven *Aṅgas*. It treats of the *ākāra*, or conduct, which falls under the last of the four heads, or *anuyogas*, into which the sacred lore is divided, viz. *Dharmakathā*, *Gaṇita*, *Dravya*, and *Karanakaraṇa*. The *Ākārāṅga Sūtra* contains two books, or *Srutaskandhas*, very different from each other in style and in the manner in which the subject is treated. The subdivisions of the second book being called *Kūlās*, or appendices, it follows that only the first book is really old. That it was considered so even in later times, is apparent from a remark of *Sīlāṅka*, who wrote the commentary, which is the oldest one extant². For speaking of the *maṅgala* or auspicious sentence which, according to a current theory, must occur at the beginning, in the middle, and at the end of each work, *Sīlāṅka* points out as such the first sentence of the first lesson of the first lecture, the first sentence of the fifth lesson of the fifth lecture, and the latter half of the 16th verse in the fourth lesson of the eighth lecture of the first book. It is evident that he regarded the *Ākārāṅga Sūtra* as ending with the last-named passage, which is the last but one of the first book.

The first book, then, is the oldest part of the *Ākārāṅga Sūtra*; it is probably the old *Ākārāṅga Sūtra* itself to which other treatises have been added. For it is complete in

¹ See Professor Weber's remarks on the possible bearing of this name in the treatise I had so often occasion to quote, p. 243 seqq.

² It was not, however, the first commentary, for *Sīlāṅka* mentions one by *Gandhahastin*.

itself; it describes in rather enigmatical language the progress of the faithful towards the highest perfection. The last lecture, a sort of popular ballad on the glorious suffering of the prophet, was perhaps added in later times, but as it stands now it serves well to illustrate and to set a high example of the true ascetic's life. But the greater part of the book is in prose of the most bewildering kind. Frequently we meet with fragments only of sentences, or with sentences which it is impossible to construe. This reminds us of the style of the Brahmanical Sūtras; but there is this difference, that in the last-named works the single aphorisms are the necessary links in the logical concatenation of ideas, while in our book the single sentences or parts of sentences do not seem to be connected with one another in order to carry on the illustration of an idea. They do not read like a logical discussion, but like a sermon made up by quotations from some then well-known sacred books. In fact the fragments of verses and whole verses which are liberally interspersed in the prose text go far to prove the correctness of my conjecture; for many of these 'disjecta membra' are very similar to verses or Pādas of verses occurring in the Sūtrakṛitāṅga, Uttarādhyayana, and Dasavaikālika Sūtras. They must therefore be taken as allusions to standard authorities. The same must be assumed of at least some prose sentences, especially those which are incomplete in themselves. Other passages again seem to be added to those quotations in order to explain or to complete them. I shall give a few specimens. I, 4, 1, 3 we read, aho ya rāo gatamānē dhīre; this is a Pāda of a Trishūbh, and accordingly a quotation. The words which follow, sayā āgayapannāne, explain the meaning of that quotation, aho ya rāo = sayā, gatamānē dhīre = āgayapannāne. The text continues pamatte bahiyā pāsa. This is probably a Pāda of a Sloka; the rest of the sentence, appamatte sayā parakkameggā, is the moral application of the preceding one. We should therefore translate: 'Day and night exerting himself and steadfast,' i. e. always having ready wisdom. 'Look, the careless stand outside,' (there-

fore) being careful he should always exert himself. The commentator however does not separate the quotations from the glosses, but takes all these passages as parts of one sentence, which he interprets in the way that it has been rendered in the text of my translation, p. 37.

In this as in many other cases I have preferred to give in my translation the meaning which *Silāṅka* has given in his commentary. For it is sometimes extremely difficult to separate the quotations from the remaining text. I have never dared to do so when they could not be proved to be parts of verses. I had therefore to leave unnoticed all such passages which, as the one quoted above, might be taken as a *Pāda* of a *Sloka*; for in every prose work such passages occur, though they never were meant for verse. They may, therefore, only accidentally resemble parts of a *Sloka* in our book too, though the great number of such passages is rather suspicious. The greatest difficulty however we should incur if we were to point out the prose quotations, though there are certainly such, e.g. I, 3, 1, 1, *suttā amuṇi, muṇino satataṃ gāgaranti*. Such phrases differ in style from the rest of the prose part; but it would be impossible to draw the line between them and the work of the real author. From what has been said, it will appear how difficult it is to do justice to such a work as the first book of the *Ākāraṅga* in the first attempt to translate it. In most cases I have contented myself with rendering the text according to the interpretation of the commentator. It must be left to future labours to come nearer the meaning of the author than it has been preserved by the tradition of the scholiasts.

Formerly the first book contained nine lectures instead of eight, one lecture, the *Mahāparinnā*, being now lost. It was, according to some authorities, *Samavāyāṅga*, *Nandī*, *Āvaśyaka Nirukti*, and *Vidhiprabhā*¹, the ninth lecture; but according to the *Nirukti* of the *Ākāraṅga Sūtra*, which contains a systematic exposition of the subjects treated in the single lectures and lessons of the *Ākāraṅga* itself, and

¹ See Weber, *Indische Studien*, XVI, p. 251 seq.

to *Silāṅka* and the other commentators, it was the eighth lecture. It contained seven lessons, and treated of some details of ascetic life¹. The fact that the same subjects were treated in the second book probably occasioned the loss of the *Mahāparinnā*, 'because it was superfluous².'

The second book consists of four parts (*Kūlā*) or appendices. There were originally five *Kūlās*, but the fifth, the *Nisīhiyaggāṇa*, is now reckoned as a separate work. The first and second parts lay down rules for conduct. Their style is very different from that of the first book, being rather cumbrous, and not at all aphoristical. The greatest difficulty in translating these parts is caused by the numerous technical terms, some of which remain obscure, notwithstanding the explanation of the commentary; others again are simply transcribed into Sanskrit by the scholiast, and seem to require no definition to be understood by the modern *Gainas*. But it is different with us, who are frequently reduced to guessing at the meaning of technicalities which a *Yati* could explain at once. It is therefore to be hoped that some scholars in India, who can avail themselves of the instruction of a *Yati*, will turn their attention to this subject, and get an authentic explanation of the many technical terms the meaning of which cannot be ascertained by a European scholar by the means of *Gaina* works only.

The third and fourth *Kūlās* have, according to the *Parishīṣṭa Parvan IX*, been revealed to the eldest sister of *Sthūlabhadra* by *Simandhara*, a *Gina* living in *Pūrvavideha*, a mythical continent. This tradition is very remarkable, as it assigns what we should call the composition of the two last parts of the *Ākārāṅga Sūtra* to the same time when the *Kalpa Sūtra*, which treats of a similar subject, was composed.

The third part is of great interest, as it contains the materials from which the Life of *Mahāvīra* in the *Kalpa Sūtra* has been worked out. In fact most of the prose paragraphs occur with but small alterations in the *Kalpa*

¹ See Calcutta edition, I, p. 435 seq., vv. 251-268.

² *Sāisayattāṇa*, Weber, l. c.

Sûtra. The latter work adds little that is material from an historical point of view, but a great deal of descriptions which have become typical and are to be found in other *Gaina* works adapted to similar circumstances. The *Ākārāṅga Sûtra* contains, besides the above-mentioned paragraphs, some verses which are wanting in the *Kalpa Sûtra*. On comparing these verses with those in the eighth lecture of the first book, we become aware of the great difference which subsists between both portions of the *Ākārāṅga Sûtra*, for in both, kindred subjects are treated in *Āryā* verses, yet the difference in style and in the treatment of the metre is such as can only be explained by the assumption of a considerable distance of time.

The latter part of the third *Kûlā*, which treats of the five great vows, with their twenty-five clauses, calls for no further remark; nor is anything more to be said about the twelve verses which make up the fourth *Kûlā*, but that they are probably old, and have been added here for want of a better place.

The translation of the *Ākārāṅga Sûtra* is based on my edition of the text in the *Pāli Text Society*¹, and the commentaries printed in the *Calcutta* edition of the *Ākārāṅga Sûtra*. They are:

1. *Tikā* of *Silāṅka*, also called *Tattvāditya*, said to have been finished in the *Saka* year 798 or 876 A.D., with the help of *Vāhari Sādhu*.

2. *Dīpikā* of *Ginahaṃsa Sūri*, a teacher of the *Bṛihat Kharatara Gakkha*. The *Dīpikā* is almost verbally copied from the *Tikā*, which it pretends to reduce to a smaller compass. But the reduction consists almost entirely in the omission of *Silāṅka*'s comments on the *Niryukti* verses, which form his introduction to every lecture and lesson.

3. *Pārsvaṭandra*'s *Bālāvabodha* or *Guggerati Gloss*. In some parts of the second book, which are not explained in the older commentaries, this gloss was the only help I had. It generally closely follows the explanation of the older commentaries, more especially that of the *Dīpikā*.

About the *Kalpa Sûtra* I have spoken at some length in

¹ The *Āyārāṅga Sutta* of the *Çvetāmbara* *Jains*, London, 1882.

the introduction to my edition of that work¹, to which I refer the reader for further particulars. Since that time Professor Weber has taken up the subject in his treatise on the Sacred Books of the Gainas and corrected some mistakes of mine. He ascertained that the whole Kalpa Sūtra is incorporated as the eighth lecture in the Darā-srutaskandha, the fourth *Kṛeda* Sūtra. Professor Weber concurs in my opinion that the 'Rules for Yatis' may be the work of Bhadrabāhu², and that the 'List of Sthaviras' probably has been added by Devarddhi, the editor of the Siddhānta. I do not think, however, that Devarddhi was the author of the Life of Mahāvīra also, as Professor Weber suggests. For if it were the work of so well known a man, tradition would certainly not have allowed such a fact to become forgotten. It was a different thing with the List of Sthaviras, which consists of four or five distinct treatises only put together and added to the Lives of the Ginas by the editor of the work. We cannot argue from the style of the Lives of the Ginas that that part must be younger than the Rules for Yatis; for the same difference of style occasioned by the diversity of the matter exists between the third *Kūlā* of the *Ākārāṅga* Sūtra and the two preceding ones. Nor can the meagreness of the contents be adduced as an argument against the antiquity of the Lives of the Ginas, since they were probably not intended for biographical treatises, but served a liturgical purpose; for when the images of the Tīrthakaras are worshipped in the temples they are addressed with hymns, one of which sums up the *Kalyāṇakas* or auspicious moments³. It is

¹ The Kalpa Sūtra of Bhadrabāhu, Leipzig, 1879. *Abhandlungen für die Kunde des Morgenlandes*, VII, 1.

² That the 'Rules for Yatis' must have been composed at least six generations after Mahāvīra is evident from §§ 3-8, but probably the work is still younger. For in § 6 the Sthaviras, who come immediately after the disciples of the Gaṇadharas, are spoken of in some contrast to the 'Sramanas Nirgranthas of the present time.' Yet the work cannot be comparatively young, because it appears from §§ 28-30 that the Ginakalpa had not yet fallen into disuse, as it had done in later times.

³ The rites are described and the hymns given in a modern work called *Katurvimsatitīrthanīkārāṇām pūgā*, a MS. of which belongs to the Deccan College.

with these Kalyāṇakas that the Lives of the Ginas are chiefly concerned, and this fact seems to prove that the custom of mentioning the Kalyāṇakas in the worship of the Tīrthakaras is a very old one; for otherwise it would be impossible to conceive what could have induced an author to treat so largely of so barren a subject as has been done in the Kalpa Sūtra. But whatever may be the age of the several parts of the Kalpa Sūtra, it is certain that this work has been held in high esteem by the Gainas for more than a thousand years. It therefore deserves a place in this collection of translations from the Sacred Books of the East. I could only have wished to make my translation more worthy of the place where it is to make its appearance; but if I have somewhat fallen short in my performance, I hope it will be accepted as an excuse that I had to translate into a language which is not my own, works of a literature which, notwithstanding all that has been done for it, still is all but virgin soil to us.

HERMANN JACOBI.

MÜNSTER, WESTPHALIA,
June, 1884.

ÂKÂRÂNGA SÛTRA.

ÂKÂRÂNGA SÛTRA.

FIRST BOOK¹.

FIRST LECTURE²,

CALLED

KNOWLEDGE OF THE WEAPON.

FIRST LESSON³.

O long-lived (Gambûsvâmin⁴)! I (Sudharman) have heard the following discourse from the venerable (Mahâvîra): (1)

Here many do not remember whether they have descended in an eastern direction (when they were born in this world), or in a southern, or in a western, or in a northern direction, or in the direction from above, or in the direction from below, or in a direction intermediate (between the cardinal points), or in a direction intermediate between these (and the

¹ *Suyakkhamdha, srutaskandha.*

² *Agghayana, adhyayana.* The first lecture is called *sattha-parinnâ (sastra-parigñâ)*, 'knowledge of the weapon.' Weapons are divided into material weapon and weapon consisting in a state (*bhâva*). The latter is explained to be non-control (*asamyama*) or the wrong use of mind, speech, and body. Knowledge (*parigñâ*) is twofold: comprehension and renunciation. The subject of the first lecture is, therefore, the comprehension and renunciation of everything that hurts other beings.

³ *Uddesaya, uddesaka.*

⁴ Gambûsvâmin was the disciple of Sudharman, one of the eleven chief disciples (*ganadhara*) of Mahâvîra.

cardinal points). (2) Similarly, some do not know whether their soul is born again and again or not; nor what they were formerly, nor what they will become after having died and left this world. (3) Now this is what one should know, either by one's own knowledge or through the instruction of the highest (i. e. a Tīrthakara), or having heard it from others: that he descended in an eastern direction, or in any other direction (particularised above). Similarly, some know that their soul is born again and again, that it arrives in this or that direction, whatever direction that may be. (4) He believes in soul¹, believes in the world², believes in reward³, believes in action (acknowledged to be our own doing in such judgments as these): 'I did it;' 'I shall cause another to do it;' 'I shall allow another to do it⁴.' In the world, these are all the causes of sin⁵, which must be comprehended and renounced. (5) A man that does not comprehend and renounce the causes of sin, descends in a cardinal or intermediate direction, wanders to all cardinal or intermediate directions, is born again and again in manifold births, experiences all painful feelings. (6) About this the Revered One has taught

¹ I. e. in a permanent soul, different from the body. This is said against the *Kārvākas*.

² I. e. the plurality of souls, not in one all-soul, as the *Vedāntins*.

³ *Kamma* (karma) is that which darkens our intellect, &c. Its result is the suffering condition of men, its cause is action (*kiriya*, *kriyā*).

⁴ The different tenses employed in these sentences imply, according to the commentators, the acknowledgment of the reality of time, as past, present, future.

⁵ *Kamma-samārambha*. *Kamma* has been explained above. *Samārambha*, a special action (*kriyā*), is the engaging in something blamable (*sāvadyānush/hāna*).

the truth (comprehension and renunciation). For the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, all these causes of sin are at work, which are to be comprehended and renounced in this world. He who, in the world, comprehends and renounces these causes of sin, is called a reward-knowing sage (*muni*). Thus I say¹. (7)

SECOND LESSON ².

The (living) world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain. (1) See! there are beings individually embodied (in earth; not one all-soul). See! there are men who

¹ These words (*tti bemi*) stand at the end of every lesson. The commentators supply them also for the beginning of each lesson.

² After the chief tenets of *Gainism* with regard to soul and actions have briefly been stated in the first lesson, the six remaining lessons of the first lecture treat of the actions which injure the six classes of lives or souls. The *Gainas* seem to have arrived at their concept of soul, not through the search after the Self, the self-existing unchangeable principle in the ever-changing world of phenomena, but through the perception of life. For the most general *Gaina* term for soul is life (*gīva*), which is identical with self (*âyâ*, *âtman*). There are numberless lives or souls, not only embodied in animals, men, gods, hell-beings (*tasa*, *trasa*), and plants (*vanassaî*, *vanaspati*), but also in the four elements—earth, water, fire, wind. Earth, &c., regarded as the abode of lives is called earth-body, &c. These bodies are only perceptible when an infinite number of them is united in one place. The earth-lives, &c., possess only one organ, that of feeling; they have undeveloped (*avyakta*) intellect and feelings (*vedanâ*), but no limbs, &c. The doctrines about these elementary lives are laid down in *Bhadrabâhu's Nirukti* of our *Sûtra*, and are commented upon in *Silânka's* great commentary of it. They are very abstruse, and deal in the most minute distinctions, which baffle our comprehension.

control themselves, (whilst others only) pretend to be houseless (i. e. monks, such as the Bauddhas, whose conduct differs not from that of householders), because one destroys this (earth-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. (2) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards earth, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood or heard, either from the Revered One or from the monks, the faith to be coveted. (3) There are some who, of a truth, know this (i. e. injuring) to be the bondage, the delusion, the death, the hell. For this¹ a man is longing when he destroys this (earth-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of earth, through his doing acts relating to earth. Thus I say. (4)

As somebody may cut or strike a blind man (who cannot see the wound), as somebody may cut or strike the foot, the ankle, the knee, the thigh, the hip, the navel, the belly, the flank, the back, the bosom, the heart, the breast, the neck, the arm, the finger, the nail, the eye, the brow, the forehead, the head, as some kill (openly), as some extirpate

¹ *Ikā' attham.* The commentators think this to be a reference to the sentence, For the sake of the splendour, &c. It would be more natural to connect it with the foregoing sentence; the meaning is, For bondage, &c., men commit violence, though they believe it to be for the happiness of this life.

(secretly), (thus the earth-bodies are cut, struck, and killed though their feeling is not manifest). (5)

He who injures these (earth-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards earth, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to earth, is called a reward-knowing sage. Thus I say. (6)

THIRD LESSON¹.

(Thus I say): He who acts rightly, who does pious work, who practises no deceit, is called houseless. (1) One should, conquering the world, persevere in that (vigour of) faith which one had on the entrance in the order; the heroes (of faith), humbly bent, (should retain their belief in) the illustrious road (to final liberation) and in the world (of water-bodies); having rightly comprehended them through the instruction (of Mahāvīra), (they should retain) that which causes no danger (i. e. self-control). Thus I say. (2) A man should not (himself) deny the world of (water-bodies), nor should he deny the self. He who denies the world (of water-bodies), denies the self; and he who denies the self, denies the world of (water-bodies). (3)

See! there are men who control themselves;

¹ The water-lives which are treated of in this lesson are, as is the case with all elementary lives, divided into three classes: the sentient, the senseless, and the mixed. Only that water which is the abode of senseless water-lives may be used. Therefore water is to be strained before use, because the senseless lives only are believed to remain in water after that process.

others pretend only to be houseless; for one destroys this (water-body) by bad, injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. (4) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards water, or causes others to act so, or allows others to act so. (5) This deprives him of happiness and perfect wisdom. About this he is informed when he has understood and heard from the Revered One, or from the monks, the faith to be coveted. There are some who, of a truth, know this (i. e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (water-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of water, through his doing acts relating to water. Thus I say. (6)

There are beings living in water, many lives; of a truth, to the monks water has been declared to be living matter. See! considering the injuries (done to water-bodies), those acts (which are injuries, but must be done before the use of water, e.g. straining) have been distinctly declared. Moreover he (who uses water which is not strained) takes away what has not been given (i.e. the bodies of water-lives). (A Bauddha will object): 'We have permission, we have permission to drink it, or (to take it) for toilet purposes.' Thus they destroy by various injuries (the water-bodies). But in this their doctrine is of no authority.

He who injures these (water-bodies) does not

comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. (7) Knowing them, a wise man should not act sinfully towards water, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to water, is called a reward-knowing sage. Thus I say. (8)

FOURTH LESSON.

(Thus I say): A man should not, of his own accord, deny the world (of fire-bodies), nor should he deny the self. He who denies the world (of fire-bodies), denies the self; and he who denies the self, denies the world (of fire-bodies). (1) He who knows that (viz. fire) through which injury is done to the long-living bodies (i.e. plants)¹, knows also that which does no injury (i.e. control); and he who knows that which does no injury, knows also that through which no injury is done to the long-living bodies. (2) This has been seen by the heroes (of faith) who conquered ignorance; for they control themselves, always exert themselves, always mind their duty. He who is unmindful of duty, and desiring of the qualities (i.e. of the pleasure and profit which may be derived from the elements) is called the torment² (of living beings). Knowing this, a wise man (resolves): 'Now (I shall do) no more what I used to do wantonly before.' (3) See! there are men who control themselves; others pretend only to be houseless; for one destroys this (fire-body) by bad and injurious doings, and many

¹ The fire-bodies live not longer than three days.

² *Damda*.

other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. About this the Revered One has taught the truth : for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards fire, or causes others to act so, or allows others to act so. (4) This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he destroys this (fire-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of fire, through his doing acts relating to fire. Thus I say. (5)

There are beings living in the earth, living in grass, living on leaves, living in wood, living in cowdung, living in dust-heaps, jumping beings which coming near (fire) fall into it. Some, certainly, touched by fire, shrivel up ; those which shrivel up there, lose their sense there ; those which lose their sense there, die there. (6)

He who injures these (fire-bodies) does not comprehend and renounce the sinful acts ; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards fire, nor cause others to act so, nor allow others to act so. He who knows the causes of sin relating to fire, is called a reward-knowing sage. Thus I say. (7)

FIFTH LESSON¹.

'I shall not do (acts relating to plants) after having entered the order, having recognised (the truth about these acts), and having conceived that which is free from danger (i.e. control).'

He who does no acts (relating to plants), has ceased from works; he who has ceased from them is called 'houseless.' (1) Quality is the whirlpool (*âvatta*=*samsâra*), and the whirlpool is quality. Looking up, down, aside, eastward, he sees colours, hearing he hears sounds; (2) longing upwards, down, aside, eastward, he becomes attached to colours and sounds. That is called the world; not guarded against it, not obeying the law (of the Tirthakaras), relishing the qualities, conducting himself wrongly, he will wantonly live in a house (i.e. belong to the world). (3)

See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of a plant) by bad and injurious doings, and many other

¹ The discussion of the 'wind-bodies,' which should follow that of the fire-bodies, is postponed for two lessons in which the vegetable and animal world is treated of. The reason for this interruption of the line of exposition is, as the commentators state, that the nature of wind, because of its invisibleness, is open to doubts, whilst plants and animals are admitted by all to be living beings, and are, therefore, the best support of the hylozoistical theory. That wind was not readily admitted by the ancient Indians to be a peculiar substance may still be recognised in the philosophical Sûtras of the Brahmans. For there it was thought necessary to discuss at length the proofs for the existence of a peculiar substance, wind. It should be remarked that wind was never identified with air, and that the Gainas had not yet separated air from space.

beings, besides, which he hurts by means of plants, through his doing acts relating to plants. (4) About this the Revered One has taught the truth : for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards plants, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (body of a plant) by bad and injurious doings, and many other beings, besides, which he hurts by means of plants, through his doing acts relating to plants. Thus I say. (5)

As the nature of this (i.e. men) is to be born and to grow old, so is the nature of that (i.e. plants) to be born and to grow old ; as this has reason, so that has reason¹ ; as this falls sick when cut, so that falls sick when cut ; as this needs food, so that needs food ; as this will decay, so that will decay ; as this is not eternal, so that is not eternal ; as this takes increment, so that takes increment ; as this is changing, so that is changing. (6) He who injures these (plants) does not comprehend and renounce the sinful

¹ The plants know the seasons, for they sprout at the proper time, the Asoka buds and blooms when touched by the foot of a well-attired girl, and the Vakula when watered with wine ; the seed grows always upwards : all this would not happen if the plants had no knowledge of the circumstances about them. Such is the reasoning of the commentators.

acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to plants, is called a reward-knowing sage. Thus I say. (7)

SIXTH LESSON.

Thus I say: There are beings called the animate, viz. those who are produced 1. from eggs (birds, &c.), 2. from a fetus (as elephants, &c.), 3. from a fetus with an enveloping membrane (as cows, buffaloes, &c.), 4. from fluids (as worms, &c.), 5. from sweat (as bugs, lice, &c.), 6. by coagulation (as locusts, ants, &c.), 7. from sprouts (as butterflies, wagtails, &c.), 8. by regeneration (men, gods, hell-beings). This is called the *Samsâra* (1) for the slow, for the ignorant. Having well considered it, having well looked at it, I say thus: all beings, those with two, three, four senses, plants, those with five senses, and the rest of creation, (experience) individually pleasure or displeasure, pain, great terror, and unhappiness. Beings are filled with alarm from all directions and in all directions. See! there the benighted ones cause great pain. See! there are beings individually embodied. (2)

See! there are men who control themselves; others pretend only to be houseless, for one destroys this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through his doing acts relating to animals. (3) About this the Revered One has taught the truth: for the sake of the splendour,

honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards animals, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed, when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this (i.e. injuring) to be the bondage, the delusion, the death, the hell. For this a man is longing, when he injures this (body of an animal) by bad and injurious doings, and many other beings, besides, which he hurts by means of animals, through acts relating to animals. Thus I say. (4)

Some slay (animals) for sacrificial purposes, some kill (animals) for the sake of their skin, some kill (them) for the sake of their flesh, some kill them for the sake of their blood; thus for the sake of their heart, their bile, the feathers of their tail, their tail, their big or small horns, their teeth, their tusks, their nails, their sinews, their bones¹; with a purpose or without a purpose. Some kill animals because they have been wounded by them, or are wounded, or will be wounded. (5)

He who injures these (animals) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards animals, nor cause others to act so, nor allow others to act so. He who knows

¹ The word after bones (*a//hîe*) is *a//himingâe*, for which buffaloes, boars, &c. are killed, as the commentator states. I do not know the meaning of this word which is rendered *asthi-miṅgâ*.

these causes of sin relating to animals, is called a reward-knowing sage. Thus I say. (6)

SEVENTH LESSON.

He who is averse from (all actions relating to) wind, knows affliction. Knowing what is bad, he who knows it with regard to himself, knows it with regard to (the world) outside; and he who knows it with regard to (the world) outside, knows it with regard to himself: this reciprocity (between himself and) others (one should mind). Those who are appeased, who are free from passion, do not desire to live. (1)

See! there are men who control themselves; others pretend only to be houseless, for one destroys this (wind-body) by bad and injurious doings, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. (2) About this the Revered One has taught the truth: for the sake of the splendour, honour, and glory of this life, for the sake of birth, death, and final liberation, for the removal of pain, man acts sinfully towards wind, or causes others to act so, or allows others to act so. This deprives him of happiness and perfect wisdom. About this he is informed when he has understood, or heard from the Revered One or from the monks, the faith to be coveted. There are some who, of a truth, know this to be the bondage, the delusion, the death, the hell. For this a man is longing when he destroys this (wind-body) by bad and injurious acts, and many other beings, besides, which he hurts by means of wind, through his doing acts relating to wind. Thus I say. (3)

There are jumping beings which, coming near wind, fall into it. Some, certainly, touched by wind, shrivel up; those which shrivel up there, lose their sense there; those which lose their sense there, die there. (4)

He who injures these (wind-bodies) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards wind, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to wind, is called a reward-knowing sage. Thus I say. (5)

Be aware that about this (wind-body) too those are involved in sin who delight not in the right conduct, and, though doing acts, talk about religious discipline, who conducting themselves according to their own will, pursuing sensual pleasures, and engaging in acts, are addicted to worldliness. He who has the true knowledge about all things, will commit no sinful act, nor cause others to do so, &c. (6) Knowing them, a wise man should not act sinfully towards the aggregate of six (kinds of) lives, nor cause others to act so, nor allow others to act so. He who knows these causes of sin relating to the aggregate of the six (kinds of) lives, is called a reward-knowing sage. Thus I say. (7)

End of the First Lecture, called Knowledge of the
Weapon.

SECOND LECTURE,

CALLED

CONQUEST OF THE WORLD.

FIRST LESSON.

Quality is the seat of the root, and the seat of the root is quality¹. He who longs for the qualities, is overcome by great pain, and he is careless². (For he thinks) I have to provide for a mother, for a father, for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances³, for different kinds of property, profit, meals, and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings (described in the preceding lecture). (1) (Doing so), the life of some mortals (which by destiny would have been long) is shortened. For when with the deterioration of the perceptions of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they⁴ after a time

¹ I. e. in the qualities of the external things lies the primary cause of the *Samsâra*, viz. sin; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.

² I. e. gives way to love, hate, &c.

³ *Samthuya*. The commentators explain this word acquaintance or one who is recommended to me.

⁴ I. e. these failing perceptions.

produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor canst thou help them or protect them. (2) He is not fit for hilarity, playing, pleasure, show. Therefore, ah! proceeding to pilgrimage, and thinking that the present moment is favourable (for such intentions¹), he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, cutting, striking, destroying, chasing away, frightening (living beings) resolves to do what has not been done (by any one)—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (3)

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then, after a time, he falls in sickness; those with whom he lives together will first leave him, and he will afterwards leave them. They cannot help thee or protect thee, nor canst thou help them or protect them. (4)

Knowing pain and pleasure in all their variety², and seeing his life not yet decline, a wise man should know that to be the proper moment (for entering a religious life); while the perceptions of his ear, eye, organs of smelling, tasting, touching are not

¹ I.e. his present life; for the birth in âryakshetra and in a noble family is difficult to obtain in this *Samsâra*.

² *Patteyam*, singly, with regard to the living beings.

yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute¹ the real end of his soul². Thus I say. (5)

SECOND LESSON.

A wise man should remove any aversion (to control³); he will be liberated in the proper time. Some, following wrong instruction, turn away (from control). They are dull, wrapped in delusion. While they imitate the life of monks, (saying), 'We shall be free from attachment,' they enjoy the pleasures that offer themselves⁴. Through wrong instruction the (would-be) sages trouble themselves (for pleasures); thus they sink deeper and deeper in delusion, (and cannot get) to this, nor to the opposite shore⁵. Those who are freed (from attachment to the world and its pleasures), reach the opposite shore⁶. Subduing desire by desirelessness, he does not enjoy the pleasures that offer themselves. Desireless, giving up the world, and ceasing to act, he knows, and sees, and has no wishes because of his discernment⁷; he is called houseless. (1)

¹ *Samanuvâseggâsi* (tti bemi) is taken by the commentators for the second person, which always occurs before tti bemi, but nowhere else. I think si belongs to tti bemi, and stands for se = asau.

² Viz. control.

³ *Arati* is usually dislike, *âu/ai* exercise; but, according to the commentators, these words here mean *samyamâрати* and *nivartayati*.

⁴ E. g. the Buddhists, &c., *Sâkyâdayaḥ*.

⁵ I. e. they are neither householders nor houseless monks.

⁶ I. e. *moksha*, final liberation.

⁷ Viz. between good and bad, or of the results of desire.

(But on the contrary) he suffers day and night, works in the right and the wrong time, desires wealth and treasures, commits injuries and violent acts, again and again directs his mind upon these injurious doings¹; for his own sake, to support or to be supported by his relations, friends, the ancestors, gods, the king, thieves, guests, paupers, *Sramanas*. (2)

Thus violence is done by these various acts, deliberately, out of fear, because they think 'it is for the expiation of sins²,' or for some other hope. Knowing this, a wise man should neither himself commit violence by such acts, nor order others to commit violence by such acts, nor consent to the violence done by somebody else.

This road (to happiness) has been declared by the noble ones, that a clever man should not be defiled (by sin). Thus I say. (3)

THIRD LESSON.

'Frequently (I have been born) in a high family, frequently in a low one; I am not mean, nor noble, nor do I desire (social preferment).' Thus reflecting, who would brag about his family or about his glory, or for what should he long? (1)

Therefore a wise man should neither be glad nor angry (about his lot): thou shouldst know and consider the happiness of living creatures. Carefully conducting himself, he should mind this: blindness, deafness, dumbness, one-eyedness, hunchbacked-

¹ See I, 2, 1, § 1.

² The sacrificial rites of the *Brâhmanas* are meant.

ness¹, blackness, variety of colour (he will always experience); because of his carelessness he is born in many births, he experiences various feelings. (2)

Not enlightened (about the cause of these ills) he is afflicted (by them), always turns round (in the whirl of) birth and death. Life is dear to many who own fields and houses. Having acquired dyed and coloured (clothes), jewels, earrings, gold, and women, they become attached to these things. And a fool who longs for life, and worldly-minded², laments that (for these worldly goods) penance, self-restraint, and control do not avail, will ignorantly come to grief. (3)

Those who are of a steady conduct do not desire this (wealth). Knowing birth and death, one should firmly walk the path (i.e. right conduct), (and not wait for old age to commence a religious life),

For there is nothing inaccessible for death. All beings are fond of life³, like pleasure, hate pain, shun destruction, like life, long to live. To all life is dear⁴. (4)

Having acquired it (i.e. wealth), employing bipeds and quadrupeds, gathering riches in the three ways⁵,

¹ Hereafter *vadabhattam* explained by *vinirgataprithivi vadabha-lakshanam*.

² *Sampunnam*=*sampûrnam*, lit. complete, i.e. the complete end of human existence is enjoyment of the world.

³ Another reading mentioned by the commentator is *piyâyayâ*, fond of themselves.

⁴ The original of this paragraph reads partly metrical; after the verse marked in my edition there follow three final *pâdas* of a *sloka*.

⁵ According to the commentators, the three modes of activity (*yoga*), action, order, consent, or the three organs of activity (*karana*), mind, speech, body, are meant.

whatever his portion will be, small or great, he will desire to enjoy it. Then at one time, his manifold savings are a large treasure. Then at another time, his heirs divide it, or those who are without a living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool doing cruel deeds which benefit another, will ignorantly come thereby to grief. (5)

This certainly has been declared by the sage¹. They do not cross the flood², nor can they cross it; they do not go to the next shore, nor can they go to it; they do not go to the opposite shore, nor can they go to it.

And though hearing the doctrine, he does not stand in the right place; but the clever one who adopts the true (faith), stands in the right place (i.e. control)³.

He who sees by himself, needs no instruction. But the miserable, afflicted fool who delights in pleasures, and whose miseries do not cease, is turned round in the whirl of pains. Thus I say. (6)

¹ I.e. the Tirthakara.

² I.e. the Samsāra, represented under the idea of a lake or slough, in the mud of which the worldly are sinking without being able to reach the shore.

³ *Āyāniggaṃ ka ādāya tammi thāne na kiṭṭhai* | *avitaḥam pappā kheyanne tammi thānammi kiṭṭhai* || These words form a regular sloka, which has not been noticed by any commentator. *Silāṅka* seems to have read *vitaham pappā akheyanne*, but I consider the reading of our MSS. better, for if we adopt it, *thāna* retains the same meaning (viz. control) in both parts of the couplet, while if we adopt *Silāṅka's* reading, *thāna* must in the one place denote the contrary of what it means in the other; *ādāniya*, doctrine, lit. to be adopted.

FOURTH LESSON.

Then, after a time, he falls in sickness: those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (1)

Knowing pleasure and pain separately¹, they trouble themselves about the enjoyment (of the external objects). For some men in this world have (such a character that) they will desire to enjoy their portion, whether it be large or small, in the three ways². Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire³, and extracting that thorn (i.e. pleasure) thou (shouldst act rightly). People who are enveloped by delusion do not understand this: he who (gathers wealth) will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They (viz. men) forsooth say, 'These are the vessels (of happiness).' But this leads them to pain, to delusion,

¹ The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, &c.

² The commentators give no explanation of what is meant by 'the three ways,' yet cf. 3, § 5.

³ The words *âsam ka khamdam ka vigimka dhîre* form a *trishubh pāda*.

to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3)

Thus spake the hero¹: 'Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquillity, and that, the nature of which is decay (viz. the body); these (pleasures), look! will not satisfy (thee). Therefore have done with them! Sage, look! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by (the hardships caused) by control. He should not be angry because the (householder) gives him little. If turned off, he should go. Thou shouldst conform to the conduct of the sages.' Thus I say. (4)

FIFTH LESSON.

That for this (viz. pleasure) the wants of the world should be supplied by bad injurious doings: for one's own sons, daughters, daughters-in-law, kinsmen, nurses, kings, male and female slaves, male and female servants, for the sake of hospitality, of supper and breakfast, the accumulation of wealth is effected. (1)

(This is) here for the enjoyment of some men. (But a wise man) exerting himself, houseless, noble, of noble intellect, of noble perception recognises the proper moment (for all actions). He should not accept, nor cause others to accept, or permit them

¹ The MSS. have udâhu dhîre. The last word is a frequent mistake for vîre, which is adopted by the commentators. They explain udâhu by ud-âha=uktavân.

to accept anything unclean¹. Free from uncleanness he should wander about. (2)

Being not seen in buying and selling, he should not buy, nor cause others to buy, nor consent to the buying of others. This mendicant who knows the time, the strength (of himself), the measure (of all things), the practice², the occasion (for begging, &c.), the conduct, the religious precepts³, the true condition (of the donor or hearer), who disowns all things not requisite for religious purposes⁴, who is under no obligations, he proceeds securely (on the road to final liberation) after having cut off both (love and hate). Clothes, alms-bowls, blankets, brooms, property⁵, straw mats, with regard to these things he should know (what is unclean). When he receives food he should know the quantity required. This has been declared by the Reverend One: he should not rejoice in the receipt of a gift, nor be sorry when he gets nothing. Having got much, one should not store it away; one should abstain from things not requisite for religious purposes. With a mind different (from that of common people) a seer abandons (these things). This is the road taught by the noble ones, well acquainted with which one should not be defiled (by sin). Thus I say. (3)

¹ Âmagandha, unclean, is also a Buddhist term; see Rhys Davids' Buddhism, pp. 131, 181.

² Kheda=abhyâsa, or the pain of worldly existence.

³ Samaya.

⁴ Pariggaha; it might also be translated, who disowns attachment.

⁵ Oggaha=avagraha property e.g. the ground or space which the householder allows the mendicant who stays in his house.

Pleasures are difficult to reject, life is difficult to prolong. That man, certainly, who loves pleasures, is afflicted (by their loss), is sorry in his heart, leaves his usual ways, is troubled, suffers pain. The far-sighted one who knows the world, knows its inferior part (hell), its upper part (heaven), its side-long part (the state of brute beasts). He who knows the relation (of human affairs, viz.) that he who desires for the world is always turned round (in the *sam-sāra*), is called among mortals a hero, who liberates those who are fettered. (4)

As the interior (of the body is loathsome), so is the exterior; as the exterior, so is the interior. In the interior of the body he perceives the foul interior humours, he observes their several courses (or eruptions). A well-informed man knowing (and renouncing the body and pleasures), should not eat (his saliva¹); he should not oppose himself to the (current of knowledge). Certainly, that man who engages in worldly affairs, who practises many tricks, who is bewildered by his own doings, acts again and again on that desire which increases his unrighteousness². Hence the above has been said for the increase of this (life)³. (A man addicted to pleasures) acts as if immortal, and puts great faith (in pleasure); but when he perceives that this body sustains pains, he cries in his ignorance. Therefore keep in your mind what I say. (5)

¹ I.e. what he has thrown away, vomited, as it were; pleasures.

² *Veram vaddhei appano*, apparently the close of a *sloka*; see I, 3, 2, 3.

³ The commentators supply *saṁśāsa*, the body. For sinful acts injure the bodies of living beings; therefore they are increased by our abstaining from sin.

A heretic¹ professes to cure (the love of pleasure), while he kills, cuts, strikes, destroys, chases away, resolves to do what has not been done before. To whom he applies the cure—enough of that fool's affection²; or he who has (the cure) applied, is a fool. This does not apply to the houseless. Thus I say. (6)

SIXTH LESSON.

He who perfectly understands (what has been said in the preceding lesson) and follows the (faith) to be coveted, should therefore do no sinful act, nor cause others to do one. Perchance he meditates a sin (by an act against only) one (of the six aggregates of lives); but he will be guilty (of sin against) every one of the six. Desiring happiness and bemoaning much, he comes ignorantly to grief through his own misfortune. (1) Through his own carelessness every one produces that phase of life in which the vital spirits are pained. Observing (the pain of mundane existence, one should) not (act) with violence. This is called the true knowledge (and renunciation). He who ceasing from acts relinquishes the idea of property, relinquishes property itself. That sage has seen the path (to final liberation) for whom there exists no property. Knowing this, a wise man, who knows the world and has cast off the idea of the world,

¹ *Pamdite*=*panditamânî*, who believes or pretends to be a learned man.

² *Alam bālassa samgena*, a *pāda* of *sloka*; followed by the words in note 2, p. 24, it forms the hemistich of verse 3 in the Second Lesson of the next Chapter.

should prudently conquer¹ the obstructions to righteousness. Thus I say. (2)

The hero does not tolerate discontent,

The hero does not tolerate lust.

Because the hero is not careless,

The hero is not attached (to the objects of the senses).

Being indifferent against sounds (and the other) perceptions, detest the comfort of this life.

A sage adopting a life of wisdom, should treat his gross body roughly.

The heroes who have right intuition, use mean and rough food².

Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the *sam-sâra*), to be liberated, to have ceased (from all activity). Thus I say. (3)

A sage is called unfit who does not follow the law and fails in his office. (But on the contrary) he is praised as a hero, he overcomes the connection with the world, he is called the guide (or the right way). What has been declared to be here the unhappiness of mortals, of that unhappiness the clever ones propound the knowledge. (4)

Thus understanding (and renouncing) acts, a man who recognises the truth, delights in nothing else; and he who delights only in the truth, recognises nothing else. As (the law) has been revealed for the full one, so for the empty one; as for the empty

¹ See p. 17, note 1.

² These words apparently form a *sloka*, though the third *pâda* is too short by one syllable; but this fault can easily be corrected by inserting *ka*: *pamtam lûham ka sevanti*. The commentators treat the passage as prose.

one, so for the full one¹. But he (to whom the faith is preached) will perhaps disrespectfully beat (the preacher). Yet know, there is no good in this (indiscriminate preaching). (But ascertain before) what sort of man he is, and whom he worships. He is called a hero who liberates the bound, above, below, and in the sideward directions. He always conforms to all knowledge (and renunciation); the hero is not polluted by the sin of killing. He is a wise man who perfectly knows the non-killing², who searches after the liberation of the bound. The clever one is neither bound nor liberated; he should do or leave undone (what the hero does or does not do); he should not do what (the hero) leaves undone :

Knowing (and renouncing) murder of any kind and worldly ideas in all respects³.

He who sees himself, needs no instruction. But the miserable and afflicted fool who delights in pleasures and whose miseries do not cease, is turned round in the whirl of pains⁴. Thus I say. (5)

End of the Second Lecture, called Conquest of the World.

¹ The full and the empty designate those who adopt the true faith, and those who do not.

² *Aṇugghāyana*. According to the commentator, the destruction of karman.

³ This is again a stray half sloka. The text abounds in minor fragments of verses, trishūbhās, or ślokas.

⁴ See the end of the Third Lesson.

THIRD LECTURE,

CALLED

HOT AND COLD.

FIRST LESSON.

The unwise sleep, the sages always wake. Know, that in this world the (cause of) misery¹ brings forth evil consequences! Knowing the course of the world², one should cease from violent acts. He who correctly possesses³ these (sensual perceptions), viz. sounds, and colours, and smells, and tastes, and touches (1), who self-possessed, wise, just, chaste, with right comprehension understands the world, he is to be called a sage, one who knows the law, and righteous. He knows the connection of the whirl (of births) and the current (of sensation with love and hate). Not minding heat and cold, equanimous against pleasure and pain, the Nirgrantha does not feel the austerity of penance. Waking and free from hostility, a wise man, thou liberatest (thyself and others) from the miseries. (2)

But a man always benighted, subject to old age and death, does not know the law. Seeing living beings suffering, earnestly enter a religious life⁴. Considering this, O prudent one, look!

Knowing the misery that results from action,
The deluded and careless one returns to life;

¹ I. e. ignorance and delusion.

² Regarding the evil-doer.

³ And renounces.

⁴ Again a half sloka, unnoticed as such by the commentators.

Disregarding sounds and colours, upright,
Avoiding Māra one is liberated from death ¹.

Carefully abstaining from pleasures and ceasing from bad works he is a hero, guarding himself, who is grounded in knowledge ². (3) He who knows the violence done for the sake of special objects, knows what is free from violence ³; he who knows what is free from violence, knows the violence done for special objects. For him who is without karman, there is no appellation ⁴. The condition of living beings arises from karman.

Examining karman and the root of karman, viz. killing ⁵, examining (it) and adopting its contrary ⁶, he is not seen by both ends ⁷. Knowing this, a wise man who knows the world and has cast off the idea of the world, should prudently conquer the obstructions to righteousness ⁸. Thus I say. (4)

SECOND LESSON.

Look, Sir, at birth and old age here,
Examine and know the happiness of the living,
Thence the most learned, knowing (what is called)
the highest good,
He who has right intuition, commits no sin. (1)

¹ A trish/tubh unnoticed by the commentators.

² Kheyanna=khedagñā nipuṇa. I think the Sanskrit would rather be kshetragñā.

³ I. e. control.

⁴ As man, god, hell-being, young, old, &c.

⁵ See p. 28, note 4.

⁶ Literally, the left side (savyam); control is intended.

⁷ I. e. he is not touched by love and hate, which cause death.

⁸ See I, 2, 6 (2).

Undo the bond with mortals here ;
 He who lives by sins, is subject to both ¹,
 Desirous of pleasures they heap up karman,
 Influenced by it they are born again. (2)
 Killing (animals) he thinks good sport, and derives
 mirth from it :
 Away with that fool's company, he increases his
 own unrighteousness. (3)
 Thence the most learned, knowing (what is called)
 the highest good,
 Aware of the punishment, commits no sin ;
 Wisely avoid the top and the root ²!
 Cutting them off, he knows himself free from
 karman. (4)

That man will be liberated from death ; he is
 a sage who sees the danger ³, knowing the highest
 good in this world, leading a circumspect life, calm,
 guarded, endowed (with knowledge, &c.), always
 restrained, longing for death, he should lead a
 religious life. Manifold, indeed, appear sinful
 actions ; therefore prove constant to truth ! Delighting
 in it ⁴, a wise man destroys all karman. (1)

Many, indeed, are the plans of this man (of the
 world) ; he will satisfy his desires ; he (thereby
 causes) the slaughter of others, the pain of others,
 the punishment of others, the slaughter, the blame,

¹ Literally, sees both, i.e. experiences bodily and mental (agonies), those of this world and of the next.

² The root means delusion, the top the rest of the sins.

³ Arising from worldliness. The same words occur in 2, 6, § 2 ; but bhae (bhaya) stands here instead of pahe, road. Bhae occurs also in the former place in some MSS.

⁴ Ettho 'varae is usually 'ceasing from it, i.e. activity.' But here the commentators explain it as translated above.

the punishment of a whole province. Doing such things, some have exerted themselves¹. (2)

Therefore the second (i.e. the wrong creed) is not adhered to. The knowing one seeing the vanity (of the world) [knowing the rise and fall of the souls²], the Brahman follows the unrivalled (control of the *Gainas*). He should not kill, nor cause others to kill, nor consent to the killing of others. 'Avoid gaiety, not delighting in creatures (i.e. women), having the highest intuition,' keeping off from sinful acts. (3)

And the hero should conquer wrath and pride,
Look at the great hell (as the place) for greed.
Therefore the hero abstaining from killing,
Should destroy sorrow, going the road of easiness³.

Here now the hero, knowing the bondage,
Knowing sorrow, should restrain himself.
Having risen to birth among men,
He should not take the life of living beings.

THIRD LESSON.

'Knowing the connection of the world, (carelessness is not for his benefit⁴).' 'Look at the exterior

¹ *Samuḥkīyā* is commonly used in the sense of right effort, and thus explained by the commentators in this place, though we should expect the contrary.

² The words in brackets [] are a gloss upon the preceding sentence. If we leave them out, the rest forms half a *śloka*.

³ *Laghubhūya*, i. e. *nirvāṇa*.

⁴ This is a very difficult passage. Connection (*sandhi*) is explained in different ways, as *karmavivara*, *samyagñānāvāpti*, and the state of the soul, which has only temporarily and not thoroughly come to rest. To complete the sentence the commentators add *pramāda na śreyase*. As the words of the text form the *pāda* of a *śloka*, it is probable that something like *pamāo neva seggase*

(world from analogy with thy own) self; [then] thou wilt neither kill nor destroy (living beings);' viz. out of reciprocal regard [well examining] he does no sinful act. What is the characteristic of a sage? 'Recognising the equality (of all living beings), he appeases himself.' (1)

Knowing the highest good, one should never be careless;

Guarding one's self, always prudent, one should pass life on the right road.

'One should acquire disregard of sensual enjoyment, being with a great one (i.e. a god) or the small ones (men).' When one knows whence men come and where they go, and when both ends are out of sight¹, one is not cut, nor slit, nor burnt, nor struck² (2) by any one in the whole world³.

Some do not remember what preceded the present: 'what has been his past? what will be his future?' Some men here say: 'what has been his past, that will be his future⁴.'

There is no past thing, nor is there a future one;
So opine the Tathāgatas.

He whose karman has ceased and conduct is right,

concluded the hemistich. The meaning is, 'Make good use of any opening to get out of worldly troubles.'

¹ See 1, lesson 4.

² The reading of the Nāgārguṇīyas, according to the commentary, was, 'Knowing well and essentially the five (perceptions) in the object and the three degrees (i.e. good, middle, bad), in the twofold (i.e. what is to be avoided and to be adopted), one is not marred by either (love and hate).' These words form a śloka.

³ The commentary connects these words with the preceding sentence, saying that the accusative stands for the instrumental, by any one.

⁴ The words of the original read like a trish/tubh in disorder; the same is the case with a different reading quoted by the commentator.

who recognises the truth (stated above) and destroys sinfulness (thinks):

What is discontent and what is pleasure? not subject to either, one should live;

Giving up all gaiety, circumspect and restrained, one should lead a religious life. (3)

Man! Thou art thy own friend; why wishest thou for a friend beyond thyself? Whom he knows as a dweller on high¹, him he should know as a dweller far (from sin); and whom he knows as a dweller far (from sin), him he should know as a dweller on high. Man! restraining thyself (from the outward world) 'thou wilt get free from pain.' Man, understand well the truth! exerting himself in the rule of truth a wise man overcomes Māra. (4)

'The gifted man², following the law, sees well his true interest.' In a twofold way³, for the sake of life's splendour, honour and glory (some men exert themselves), wherein they go astray. The gifted², touched by calamity, are not confounded. 'Mind this! the worthy one, in this world, gets out of the creation⁴.' Thus I say. (5)

FOURTH LESSON.

That man (i.e. the liberated) conquers wrath, pride, deceit, and greed. This is the doctrine of the Seer who does not injure living beings and has put an end (to acts and to *samsāra*). Preventing

¹ There is apparently a pun in the text: *ukālaiyam* is explained by *ukālayitāram*=remover (of sins), but as contrasted with *dūrā-laiya* it has the meaning we have adopted above.

² With knowledge, &c.

³ For the sake of love and hate, or worldly and heavenly bliss.

⁴ If *loyāloya* is omitted, the last words form the half of a sloka.

propensity to sin destroys former actions. He who knows one thing, knows all things; and he who knows all things, knows one thing¹. He who is careless in all respects, is in danger²; he who is not careless in all respects, is free from danger. (1)

He who conquers one (passion), conquers many; and he who conquers many, conquers one. 'Knowing the misery of the world' rejecting the connection with the world, 'the heroes go on the great journey,' they rise gradually; 'they do not desire life.' (2)

He who avoids one (passion), avoids (them all) severally; and he who avoids them severally, avoids one. Faithful according to the commandment (of the Tirthakaras), wise, and understanding the world according to the commandment—such a man is without danger³ from anywhere. There are degrees in injurious acts, but there are no degrees in control. (3)

He who knows³ wrath, knows pride; he who knows pride, knows deceit; he who knows deceit, knows greed; he who knows greed, knows love; he who knows love, knows hate; he who knows hate, knows delusion; he who knows delusion, knows conception; he who knows conception, knows birth; he who knows birth, knows death; he who knows death, knows hell; he who knows hell, knows animal existence; he who knows animal existence, knows pain.

Therefore, a wise man should avoid wrath, pride, deceit, greed, love, hate, delusion, conception, birth, death, hell, animal existence, and pain.

¹ Because true knowledge of one thing is inseparable from true knowledge of all things.

² I. e. he heaps up karman.

³ And accordingly avoids wrath.

This is the doctrine of the Seer, who does not injure living beings and has put an end (to acts and to *samsâra*). Preventing the propensity to sin destroys former actions. Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say. (4)

End of the Third Lecture, called Hot and Cold.

FOURTH LECTURE,

CALLED

RIGHTEOUSNESS.

FIRST LESSON.

The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures¹ should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. (1)

This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared: among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have worldly weakness and those who have not, among those who like social bonds and those who do not: 'that is the truth, that is so, that is proclaimed in this (creed).' (2)

Having adopted (the law), one should not hide it, nor forsake it. Correctly understanding the law, one should arrive at indifference for the impressions of the senses², and 'not act on the motives of the world.' 'He who is not of this mind³, how should he come to the other⁴?'

¹ *Pāṇā bhūyā gīvā sattā*. In the sequel we translate these words, all sorts of living beings.

² Literally, what one sees.

³ Who acts not on worldly motives.

⁴ Sinfulness.

What has been said here, has been seen (by the omniscient ones), heard (by the believers), acknowledged (by the faithful), and thoroughly understood by them. Those who acquiesce and indulge (in worldly pleasures), are born again and again. 'Day and night exerting thyself, steadfast,' always having ready wisdom, perceive that the careless (stand) outside (of salvation); if careful, thou wilt always conquer. Thus I say. (3)

SECOND LESSON.

There are as many âsravas¹ as there are parisra-vas, and there are as many parisravas as there are âsravas. There are as many anâsravas as there are aparisravas, and there are as many aparisravas as there are anâsravas. He who well understands these words and regards the world according to the instruction (and understands), that which has been distinctly declared, that 'wise man proclaims (the truth) here to men,' who still belong to the *samsâra*, who are awakened, and have reached discrimination. (1)

'Those also who are afflicted and careless' (will be instructed). I say this as a truth. There is nothing secure from the mouth of death. Those who are led by their desires, who are the tabernacle of fraud, 'who seized by Time dwell in the heap (of karman),' are born again and again. [Many who are again and again (immersed) in delusion, (will

¹ Âsrava is that by means of which karman takes effect upon the soul, parisrava that (*nirgarâ*, &c.) by which the influence of karman is counteracted. Anâsrava is that by which âsrava is avoided (religious vows), and aparisrava that by which karman is acquired.

often renew) their acquaintance with the places of pain; they experience the pains inherent in re-generation. He who often does cruel acts, often undergoes (punishment in hell, &c.) He who seldom does cruel acts, seldom undergoes (punishment).]¹ (2)

Some say thus, also the wise ones; the wise ones say thus, also some others². Many and several in this world, Brâhmanas or Sramanas, raise this discussion: We have seen, heard, acknowledged, thoroughly understood, in the upper, nether, and sidelong directions, and in all ways examined it: all sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. (3)

That is a doctrine of the unworthy. But those who are teachers, have said: You have wrongly seen, wrongly heard, wrongly acknowledged, wrongly understood, in the upper, nether, and sidelong directions, in all ways wrongly examined it, when you say thus, speak thus, declare thus, explain thus: All sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. That is a doctrine of the unworthy. (4) But we say thus, speak thus, declare thus, explain thus:

¹ The passage in brackets is introduced by the words *pâ/hân-taram vâ*, 'various reading.' It occurs in all MSS. I have consulted, and is commented upon by the commentaries as belonging to the text.

² By some is meant the highest class of sages. The meaning is that all professors, high or low, say the same, agree in the doctrine of *ahimsâ*.

All sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. Know about this, there is no wrong in it. This is the doctrine of the teachers. (5)

First the persuasion of every one should be ascertained, and then we will ask them severally: Ye professors! is pain pleasant to you, or unpleasant? If they give the right answer, reply: For all sorts of living beings pain is unpleasant, disagreeable, and greatly feared. Thus I say. (6)

THIRD LESSON.

‘Reflect and observe that whether you go to this world or to that beyond, in the whole world those who are discerning beings, who abstain from cruelty¹, relinquish karman. They are flesh-subduing, called duty-knowing, upright men, aware that pain results from actions.’ Thus say those who have right intuition. (1)

All the professors, conversant with pain, preach renunciation. Thus thoroughly knowing karman, observing the commandment, wise, unattached (to the world), recognising thy Self as one², subdue the body, chastise thyself, weaken thyself: ‘just as fire consumes old wood!’ Thus with a composed mind, unattached, ‘unhesitatingly avoid wrath!’ Considering the shortness of life ‘know pain, or what will come³’; one shall feel the several feelings; and perceive the world suffering under them. (2)

¹ Nikkhittadandā, literally, those who have laid down the rod.

² I. e. as separate and different from the world.

³ According to the commentators the present and future pains.

Those who are free from sinful acts are called anidâna¹. Hence a very wise man should not be inflamed (by wrath). Thus I say. (3)

FOURTH LESSON.

One should mortify (one's flesh) in a low, high, and highest degree, quitting one's former connections, and entering tranquillity. Therefore a hero is careful, a person of pith², guarded, endowed (with knowledge, &c.), and always restrained. Difficult to go is the road of the heroes, who go whence there is no return (final liberation). Subdue blood and flesh. (1)

That man is called a worthy one, a hero, one to be followed, who living in chastity [guarding his eyes] shakes off the aggregate³.

He who desires the current of karman, is a fool who has not cut off the fetters of, nor conquered the connection with, (the world.) For such as dwell in darkness, and are without knowledge, there is no success in faith. Thus I say. (2)

'Whence should he have it⁴, who does not get it

¹ If we read *nivvudâ pâvakammehim aniyânâ viyâhiyâ*, we have a hemistich of a sloka.

² Sârae. The commentators translate it with *svârata* = *su + â* (*â gîvanamaryâdâyâ*) + *rata* (*saṃyamânush/hâne*), for ever delighting in the exercise of control. I think the Sanskrit prototype of *sârae* is *sâraka*.

³ These words seem to have formed a sloka, which could easily be restored if we read: *purise davie vîre âyânigge viyâhie | vâsittâ bambhaṭeramsi ge dhunâi samussayam* || The aggregate is either that of the constituent parts of the body, i. e. the body itself, or that of karman, i. e. the sum of karman.

⁴ Success in faith.

early, late, or in the middle of life?' But the discerning one is awakened, and ceases to act. See that it is good to be so! Cutting off that 'whence bondage, cruel death, and dreadful pain,' 'and the (desire for) external (objects) flow, he who among mortals knows freedom from acts,' 'seeing that acts will bear fruit, the knower of the sacred lore, parts from (karman).' (3)

There are those who have established themselves in the truth, who (were, are, or will be) heroes, endowed (with knowledge), always exerting themselves, full of equanimity¹, valuing the world (as it deserves) in the east, west, south, north. We shall tell the knowledge of them who (were, &c.) heroes, endowed (with knowledge), always exerting themselves, full of equanimity, valuing the world (as it deserves).

Is there any worldly weakness in the Seer? There exists none, there is none. Thus I say. (4)

End of the Fourth Lecture, called Righteousness.

¹ *Samghadamsino* : *nirantaradarsinaḥ* *subhâsubhasya*.

FIFTH LECTURE,

CALLED

ESSENCE OF THE WORLD.

FIRST LESSON.

Many entertain cruel thoughts against the world with a motive or without one; they entertain cruel thoughts against these (six classes of living beings). To him¹ pleasures are dear. Therefore he is near death. Because he is near death, he is far (from liberation). But he who is neither near (death) nor far (from liberation), considers the life of a slow and ignorant fool as similar to a dewdrop trembling on the sharp point of the blade of Kusa grass which falls down when shaken by the wind. A fool, doing cruel acts, comes thereby ignorantly to grief. 'Through delusion he is born, dies, &c.' Being conversant with the deliberation about this delusion, one is conversant with the *samsâra*; being not conversant with that deliberation, one is not conversant with the *samsâra*. He who is clever, should not seek after sexual intercourse. But having done so, (it would be) a second folly of the weak-minded not to own it. Repenting and excluding (from the mind) the begotten pleasures, one should instruct others to follow the commandment. Thus I say. (1)

See! many who desire colours, are led around

¹ The change of number here and in the analogous passages at the beginning of the second and third lessons is one of the grammatical irregularities in which our text abounds.

(in the *samsâra*), they (experience) here again and again feelings (i. e. punishment)¹. Many live by injurious deeds against the world, they live by injurious deeds against these (living beings)². Also the fool, suffering (for his passions), delights in bad acts here, mistaking that for salvation which is none. Many (heretics) lead the life of a hermit (in order to avoid worldly sorrows and pains). (2)

Such a man has much wrath, much pride, much conceit, much greed; he delights in many (works), acts frequently like a stage-player or a rogue, forms many plans, gives way to his impulses, is influenced by his acts though he pretends to be awakened: (thinking) that nobody will see him. Through the influence of ignorance and carelessness the fool never knows the law. Men! unhappy creatures, world-wise are those who, not freeing themselves from ignorance, talk about final liberation: they turn round and round in the whirlpool (of births). Thus I say. (3)

SECOND LESSON.

Many do not live by injurious deeds against the world, they do not live by injurious deeds against

¹ This interpretation of the scholiast can scarcely be correct. Probably the same ideas which are introduced in the last paragraph with the words, Being conversant with, &c., are to be repeated here. For this passage is similar to the commencement of that in § 1, or identical if we adopt the *pâ/hântaram*.

² This passage is perfectly analogous to that in the beginning of the lesson. But the scholiast explains the locatives which we have, according to his explanation in the former place, translated against the world, against these, here and in the similar passages which occur in this lecture, by, in the world, amongst these, viz. householders.

these (living beings). Ceasing from them, making an end of them, he perceives : this is a favourable opportunity¹; he who searches for² the right moment for this body (should never be careless). This is the road taught by the noble ones. (1)

When he has become zealous for the law, he should never be careless, knowing pain and pleasure in their various forms. Men act here on their own motives ; it has been declared that they suffer for their own sins. Neither killing nor lying, he should (patiently) bear (all unpleasant) feelings when affected by them. That man is called a true monk. (2)

Those who are not given to sinful acts are (nevertheless) attacked by calamities ; but then the steadfast will bear them. (He has to bear) them afterwards as (he has done) before (his conversion). (The body) is of a fragile, decaying nature, (it is) unstable, transient, uneternal, increasing and decreasing, of a changeable nature. Perceive this as its true character. For him who well understands this, who delights in the unique refuge³, for the liberated and inactive there is no passage (from birth to birth). Thus I say. (3)

Many are attached to something in the world—be it little or much, small or great, sentient or non-sentient—they are attached to it (here) amongst these (householders). Thus some incur great danger. For him who contemplates the course of the world and does not acknowledge these attachments (there

¹ For adopting the right conduct.

² Annesî=anveshin. I think that annesî may be an aorist of *gñâ*, knew.

³ Âyatana, i.e. the triad : right knowledge, right intuition, right conduct.

is no such danger). Knowing that that which is well understood is well practised, man! with thy eyes on the highest good, be victorious (in control). Among such men only is real Brahmanhood. Thus I say. (4)

I have heard this, and it is in my innermost heart ; and the freedom from bonds is in your innermost heart. He who has ceased (to have worldly attachments), the houseless, suffers with patience a long time.

The careless stand outside, the careful lead a religious life.

Maintain rightly this state of a sage. Thus I say. (5)

THIRD LESSON.

Many are not attached to something in this world, they are not attached to it among these (householders). He is a wise man who has heard and understood the word of the learned ones. Without partiality the law has been declared by the noble ones. As I have destroyed here¹ the connection with the world, so is the connection elsewhere difficult to destroy. Therefore I say: One should not abandon firmness. (1) Some who early exert themselves, do not afterwards slide back ; some who early exert themselves, afterwards slide back ; those who do not early exert themselves, (can of course) not slide back. That man also is of this description², who knowing the world (as worthless nevertheless) follows its ways. 'Knowing this, it has been declared by the sage.' Here the follower of the com-

¹ 'Here' and 'elsewhere' mean, in the church of Mahāvīra, and in that of the Tīrthikas.

² Belongs to the last category, to which belong the Sākyas, &c.

mandment, the wise, the passionless, he who exerts himself before morning and after evening¹, always contemplating virtue² and hearing (the merit of it) will become free from love and delusion. 'Fight with this (your body)! why should you fight with anything else?' Difficult to attain is this (human body) which is worth the fight. For the clever ones have praised the discernment of wisdom; the fool who falls from it, is liable to birth, &c. (2) In this (religion of the *Gainas* the cause of the fool's fall) has been declared (to depend) on colour³ and killing. But a sage who walks the beaten track (to liberation), regards the world in a different way. 'Knowing thus (the nature of) acts in all regards, he does not kill,' he controls himself, he is not overbearing. (3)

Comprehending that pleasure (and pain) are individual, advising kindness, he will not engage in any work in the whole world: keeping before him the one (great aim, liberation), and not turning aside, 'living humbly, unattached to any creature.' The rich (in control) who with a mind endowed with all penetration (recognises) that a bad deed should not be done, will not go after it. What you acknowledge as righteousness, that you acknowledge as sagedom (*mauna*); what you acknowledge as sagedom, that you acknowledge as righteousness. It is

¹ *Purvâvararâyam*, the first and the last wake (*yâma*) of the night; the intermediate time is allowed for sleep.

² *Sîla* is either *saṃyama*, control with its 18,000 subdivisions, or it consists of (1) the five great vows, (2) the three *guptis*, (3) the restraint of the senses, (4) the avoidance of sin (*kashâya*).

³ Colour stands for all perceptions of the senses. Of course, the attachment to sensual pleasures is meant.

inconsistent with weak, sinning, sensual, ill-conducted house-inhabiting men. (4) 'A sage, acquiring sage-dom, should subdue his body.' 'The heroes who look at everything with indifference, use mean and rough (food, &c.)' Such a man is said to have crossed the flood (of life), to be a sage, to have passed over (the *samsâra*), to be liberated, to have ceased (from acts). Thus I say. (5)

FOURTH LESSON.

For a monk who has not yet reached discrimination¹, it is bad going and difficult proceeding when he wanders (alone) from village to village. Some men (when going wrong) will become angry when exhorted with speech. And a man with wary pride is embarrassed with great delusion². (1) There are many obstacles which are very difficult to overcome for the ignorant and the blinded. Let that not be your case! That is the doctrine of the clever one (Mahavtra). Adopting the (*âtârya*'s) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, living carefully, acting according to his mind, examining one's way³, not coming too near (the *âtârya*), minding living beings, one should go (on one's business). (2)

¹ Avyakta, either with regard to *sruta*, sacred knowledge, or to his age.

² The result will be that he thinks himself above the admonition of the spiritual head (*âtârya*) of the chapter (*gakkha*), and leaves the chapter, living as a *gakkhanirgata*.

³ The monk must closely inspect everything with which he comes in contact in order to avoid killing animals; this holds good with regard to walking, sitting, sleeping, eating, drinking, &c.

(A monk should according to the ācārya's order) go and return, contract or stretch (his limbs), thoroughly clean (what ought to be cleaned). Sometimes, though a monk be endowed with virtue and walks in righteousness, living beings, coming in contact with his body, will be killed. (If this happens through mere carelessness) then he will get his punishment in this life; but if it was done contrary to the rules¹, he should repent of it and do penance for it². Thus he who knows the sacred lore³, recommends penance combined with carefulness. (3)

(When a monk) with fully developed intuition and knowledge, calm, guarded, endowed (with knowledge), always restrained, perceives (a woman tempting him), he should consider within himself: what will this person do? The greatest temptation in this world are women. This has been declared by the sage. (4)

When strongly vexed by the influence of the senses, he should eat bad food, mortify himself, stand upright, wander from village to village, take no food at all, withdraw his mind from women. First troubles, then pleasures; first pleasures, then troubles⁴: thus they are the cause of quarrels. Considering this and well understanding it, one should teach oneself not to cultivate (sensuality). Thus I say. He should not speak of women, nor look at them, nor converse with them, nor claim them as his own, nor do their work. Careful in his speech and

¹ Āu//īkammam=āku//īkarman.

² Vivega=viveka, explained as prāyaskittam. ³ Vedavid.

⁴ In order to attain pleasure, one has to work for the means; after the enjoyment of the pleasures one has to undergo punishment in hell, &c.

guarding his mind, he should always avoid sin. He should maintain this sagedom. Thus I say. (5)

FIFTH LESSON.

Thus I say: a lake is full of water, it is in an even plain, it is free from dust, it harbours (many fish)¹. Look! he (the teacher) stands in the stream (of knowledge) and is guarded in all directions. Look! there are great Seers in the world, wise, awakened, free from acts. Perceive the truth: from a desire of (a pious) end they chose a religious life. Thus I say. (1)

He whose mind is always wavering, does not reach abstract contemplation². Some, bound (by worldly ties), are followers (i. e. understand the truth); some who are not bound, are followers. How should he not despond who amongst followers is a non-follower? 'But that is truth beyond doubt, what has been declared by the *Ginas*.' (2)

Whatever³ a faithful, well-disposed man, on entering the order, thought to be true, that may afterwards appear to him true; what he thought to be true, that may afterwards appear to him untrue; what he thought to be untrue, that may afterwards appear to him true; what he thought to be untrue, that may afterwards appear to him true. What he thinks to be true, that may, on consideration, appear to him true, whether it be true or untrue. What he thinks to be untrue, that may, on consideration, appear to him untrue, whether it be true or untrue. But he

¹ Like unto it is a teacher who is full of wisdom, who lives in a quiet country, is free from passion, and protects living beings.

² *Samâdhi*, the means of a religious death.

³ Any article of the *Gaina* faith.

who reflects should say unto him who does not reflect : Consider it to be true. Thus the connection (i. e. the continuity of sins) is broken. (3)

Regard this as the course of the zealous one, who stands (in obedience to the spiritual guide). In this point do not show yourself a fool¹ !

As it would be unto thee, so it is with him whom thou intendest to kill. As it would be unto thee, so it is with him whom thou intendest to tyrannise over. As it would be unto thee, so it is with him whom thou intendest to torment. In the same way (it is with him) whom thou intendest to punish, and to drive away. The righteous man who lives up to these sentiments, does therefore neither kill nor cause others to kill (living beings). He should not intentionally cause the same punishment for himself². (4)

The Self is the knower (or experiencer), and the knower is the Self. That through which one knows, is the Self. With regard to this (to know) it (the Self) is established³. Such is he who maintains the right doctrine of Self. This subject has truly been explained. Thus I say. (5)

SIXTH LESSON.

Some not instructed (in the true law) make (only a show) of good conduct ; some, though instructed,

¹ Fool, *bāla* ; the scholiast explains *bāla* as *Sākya* or *Pārsvastha*, an outsider, or a follower of *Pārsva* (?).

² For the same pain he has caused to others in this life, he will suffer in the life hereafter.

³ This means that knowledge is a modification (*pariṇāma*) of the Self, and therefore one with it, but not as a quality or action of the Self different from it.

have no good conduct. Let that not be your case! That is the doctrine of the clever one. Adopting the (âkârya's) views, imitating his indifference (for the outer world), making him the guide and adviser (in all one's matters), sharing his abode, conquering (sinfulness), one sees the truth; unconquered one should be one's own master, having no reliance on anything (in the world). He who is great and withdraws his mind from the outer world, should learn the teaching (of the Tîrthakaras) through the teaching (of the âkârya); by his own innate knowledge, or through the instruction of the highest¹, or having heard it from others. A wise man should not break the commandment. Examining all (wrong) doctrines from all sides and in all respects, one should clearly understand (and reject) them. 'Knowing the delight of this world², circumspect and restrained, one should lead the life of an ascetic.' Desiring liberation³, a hero should, through the sacred lore, ever be victorious. Thus I say. (1)

The current (of sin)⁴ is said to come from above, from below, and from the sides; these have been declared to be the currents through which, look, there is sinfulness.

'Examining the whirlpool⁵, a man, versed in the sacred lore, should keep off from it.' Leaving the world to avert the current (of sin), such a great

¹ I. e. the Tîrthakaras.

² I. e. self-control.

³ The original has *nishîya* = *nishîta*.

⁴ It is called the door of âsrava. The three directions mentioned in the text, are the three divisions of the universe. Objects of desire in each induce men to sin. The original is a sloka, noticed as such by the scholiast.

⁵ Of worldly desires and their objects.

man, free from acts, knows and sees the truth; examining (pleasures) he does not desire them. (2) Knowing whence we come and whither we go, he leaves the road to birth and death, rejoicing in the glorious (liberation). 'All sounds recoil thence, where speculation has no room,' nor does the mind penetrate there¹. The saint² knows well that which is without support³. (3)

(The liberated) is not long nor small nor round nor triangular nor quadrangular nor circular; he is not black nor blue nor red nor green nor white; neither of good nor bad smell; not bitter nor pungent nor astringent nor sweet; neither rough nor soft; neither heavy nor light; neither cold nor hot; neither harsh nor smooth; he is without body, without resurrection, without contact (of matter), he is not feminine nor masculine nor neuter; he perceives, he knows, but there is no analogy (whereby to know the nature of the liberated soul); its essence is without form; there is no condition of the unconditioned. There is no sound, no colour, no smell, no taste, no touch—nothing of that kind. Thus I say. (4)

End of the Fifth Lecture, called Essence of the World.

¹ It is impossible to express the nature of liberation in words, since it cannot be reached even by the mind.

² Oe=oga, he who is free from love and hate.

³ I.e. liberation, or the state of the liberated. Support, pati-*hâna*, is the body or karman.

SIXTH LECTURE,

CALLED

THE CLEANING¹.

FIRST LESSON.

He who is awakened amongst men, preaches; the man to whom all these classes of lives are well known, preaches the unparalleled wisdom. He praises the road to liberation for those who well exert themselves, who have forsworn cruelty, are zealous and endowed with knowledge. Thus some great heroes are victorious; but, look, some others who are wanting in control do not understand (the welfare of) their souls. Thus I say. (1)

As in a lake a greedy leaf-covered tortoise cannot rise up; as the trees do not leave their place (though shaken by storms, &c.): thus men, born in various families, cry bitterly because they are attached to the objects of the senses²; on account of their sinfulness they do not reach liberation³. (2)

Now look at those who are born in these families to reap the fruit of their own acts⁴:

Boils and leprosy, consumption, falling sickness, blindness and stiffness, lameness and humpbackedness, 1

¹ Dhuta, literally, shaken. Compare the dhutaṅgas of the Buddhists. Childers' Pāli Dict. s. v.

² Literally, the colours.

³ This paragraph reads like prose mixed with parts of verses. But it is not possible to restore one complete verse.

⁴ 'To reap the fruit of their own acts' is, according to the commentary, the meaning of âyattâe=âmatvâya.

Dropsy and dumbness, look ! apoplexy(?) and eye-disease, trembling and crippledness, elephantiasis and diabetes, 2

These are the sixteen diseases enumerated in due order ; besides them many illnesses and wounds occur. 3

Contemplating their (i. e. the creatures') death, knowing their births in higher and lower regions, contemplating the fruit (of their acts), hear about this according to truth. 4

There are said to be blind beings dwelling in darkness ; once or frequently meeting this lot, they experience pleasant and unpleasant feelings. This has been declared by the awakened ones. (3) There are beings endowed with voice, with taste, water-beings dwelling in water, beings living in the air : 'beings torment beings. See the great danger in this world¹;' many pains (are the lot) of the creatures. Men who are given to their lusts, come to destruction through their weak, frail body. 'The fool works hard, thinking' that the unhappy one suffers many pains. 'Knowing that these diseases are many, should the afflicted search after (remedies)?' See ! they are of no avail, have done with them ! Sage ! see this great danger ! Do not hurt anybody ! Contemplate. Be attentive ! I shall proclaim the doctrine of renunciation². (4)

To reap the fruit of their acts they are born in these various families, they increase, are born, grow up, become awakened, and leave the world in due order as great sages. The lamenting parents say to them who proceed on the glorious road : 'Do not

¹ The result of former acts.

² Dhûtavâda.

leave us!' (5) Consulting their own pleasure, indulging their passions, 'making a noise'¹, the parents cry: 'No man who leaves his parents is (fit to become) a flood-crossing sage! (The ascetic) does not take refuge there (in his family); for what could attract him there?

He should always maintain this knowledge! Thus I say. (6)

SECOND LESSON.

Though some know the misery of the world, have relinquished their former connections, have given up ease, live in chastity, and, whether monk or layman, thoroughly understand the law, they are not able (to persevere in a religious life). The ill-disposed, giving up the robe, alms-bowl, blanket, and broom, do not bear the continuous hardships that are difficult to bear. He who prefers pleasures will, now or after an hour², be deprived (of the body³, not to recover it) for an infinite space of time. And thus they do not cross (the *samsâra*), for the sake of these pleasures which entail evil consequences and are associated with others of their kind. (1)

But some who embrace the law, will practise it, being careful about its outward signs; not giving way to worldliness, but being firm. Knowing (and renouncing) all lust, a devout man becomes a great sage when he breaks all bonds, thinking: Nothing

¹ The commentator explains this passage: 'We do your will, we depend on you (?)', so shouting they cry, &c.

² I.e. after a short time.

³ The body with five organs, in which alone liberation can be realised.

belongs to me. A man who, thinking, I am I¹, exerts himself for this (creed), ceases (to act), is houseless, walks about bald-headed. The naked, fasting (monk), who combats the flesh, will be abused, or struck, or hurt²; he will be upbraided with his former trade, or reviled with untrue reproaches. Accounting (for this treatment) by his former sins, knowing pleasant and unpleasant occurrences, he should patiently wander about. Quitting all worldliness³ one should bear all (disagreeable) feelings, being possessed of the right view⁴. (2)

Those are called naked, who in this world, never returning (to a worldly state), (follow) my religion according to the commandment. This highest doctrine has here been declared for men. Delighted with this, destroying that (i.e. the effect of works), he will successively⁵ give up sinfulness⁶, after having come to a knowledge of it. Here (in our religion) some live as single mendicants. Therefore a wise man should lead the life of an ascetic by collecting pure alms or any alms in all sorts of families. 'If (the food) be of good or bad smell, or if dreadful beasts inflict pain on (other) beings'—

¹ I have nothing to do with anybody else.

² Lûsie. The commentator translates it by *lunkita*, to tear out the hair. This would be a rather difficult operation on the bald head of a *Gaina* monk. *Lûsiya* is, of course, the Sanskrit *lûshita*, hurt.

³ *Visottiyam*. Sanskrit *visrotasikâ* (?) = *saṅkā*.

⁴ *Samiyadamsane*. The commentator explains it by *samita-darsana*. I think it corresponds to *samyagdarsana*.

⁵ *Pariyâcnam* = *paryâya*. The commentator interprets it by *srâmanya*.

⁶ *Âdâniggam* = *âdânîya*. It means usually faith; but I have here translated it according to the commentary.

all that happens to you, you will firmly bear it. Thus I say. (3)

THIRD LESSON.

A sage who is well instructed in the law and leads a life of abstinence, is always a destroyer of the effects of works¹. To a mendicant who is little clothed² and firm in control, it will not occur (to think): My clothes are torn, I shall beg for (new) clothes; I shall beg for thread; I shall beg for a needle; I shall mend (my clothes); I shall darn them; I shall repair them; I shall put them on; I shall wrap myself in them. (1)

The unclothed one, who excels in this (abstinence), will often be molested by (sharp blades of) grass, by cold, heat, gnats, and mosquitoes. The unclothed one, who effects scarcity (of his wants or of his *karman*), bears these and various other hardships. He is fit for penance, as has been declared by the Revered One. Understanding this in all respects and with his whole mind, he should perfectly know righteousness. The great heroes (i. e. the *Tirthakaras*) who for a long time³ walked

¹ *Âdânam* explained as implements which are not requisite for the law.

² *Akela*, literally, unclothed. But it has that meaning only when it is applied to a *ginakalpika*. A *ginakalpika* is a monk who wears no clothes and uses the hollow of the hand for an alms-bowl. The only implements he has are the broom (*ragoharanam*) and the piece of cloth which the monk places before the mouth while speaking, in order to prevent insects from getting into his mouth (*mukhavastrikâ*).

³ *Kīrarâta*, literally, long night. Compare *dīrgharâtra*, which the *Bauddhas* and *Gainas* employ in the sense we have given to *kīrarâtam* in the text.

in the former years¹, the worthy ones bore the troubles (mentioned above); endowed with perfect knowledge they had lean arms and very little flesh and blood. He who discontinues (to sin) and is enlightened, is said to have crossed (the *samsâra*), to be liberated, and to have ceased (to act). Thus I say. (2)

But can discontent lay hold of a mendicant, who has ceased to act and leads a religious life, for a long time controlling himself? He advances in his spiritual career and exerts himself. As an island which is never covered with water, so is the law taught by the noble ones (a safe refuge for those in danger). They are free from desires, free from murder, beloved, wise, learned. For their benefit has been the exertion of the Revered One; as birds (feed) their young ones, so are the disciples regularly to be instructed day and night. Thus I say. (3)

FOURTH LESSON.

The disciples are thus regularly instructed, day and night, by the knowledge-endowed great heroes, receiving knowledge from them. Some, being seduced from the calmness of the mind, adopt rough manners. Some, living in chastity, dispute the authority (of the teacher), others hear and understand his words; they intend to lead a godly life, but having left the world², they are not qualified (for a religious life). Others, being incensed by lusts,

¹ *Puvvâim vâsâim*, the former years are those long periods by which the length of the early Tîrthakaras' life is measured. Walked means walked in righteousness.

² Or obedience to their teacher?

greedy, sensual, 'do not care for abstract meditation and religious instruction : these men speak harshly unto the teacher.' It is a second folly of the slow-minded to call virtuous, calm, religiously living men worthless.

Some, turning from (control), assign its difficulty as their reason (for doing so)¹; others, falling from the pure knowledge and defiling the creed, though not without devotion, for the love of life change (their vows). 'When they feel the hardships (of a religious life) they slide back, for their love of life.' Their leaving the world is a bad leaving. (1)

Those who deserve to be called fools, are born again and again. Standing low (in learning or control) they will exalt themselves (and say) in their pride : I am learned. They speak harshly unto the passionless ; they upbraid them with their former trades, or revile them with untrue reproaches². The wise, therefore, should know the law. Thou lovest unrighteousness, because thou art young, and lovest acts, and sayest : 'Kill beings ;' thou killest them or consentest to their being killed by others. (Such a man) thinks contemptuously : A very severe religion has been proclaimed. Sinking in opposition to the law, he is called murderer. Thus I say. (2)

Some think : What have I to do with this or that man ? Thus they leave father and mother, kith and kin, like heroes exerting themselves, free from murder. Look ! the pious and calm become

¹ They do not upbraid their teachers, and hence are not guilty of the second folly.

² Compare second lesson, § 3. Paliya, which we have here as in the passage above translated 'former trade,' is here explained by *anush/hâna*, exertion.

desponding; the rising, cast down. Those troubled with sensuality, the cowardly men become perverters of the faith¹. Therefore the reputation of some becomes bad. He is an apostate ascetic! He is an apostate ascetic! (3)

Look! Some, though living with religious, pious, calm, and worthy (monks), are not religious, nor pious, nor calm, nor worthy. Knowing them, the learned, the wise, the steadfast hero will always be victorious through the right faith. Thus I say. (4)

FIFTH LESSON.

Staying in or between houses, in or between villages, in or between towns, in or between counties, a monk is attacked by murderers, or is subject to the hardships (of a mendicant's life). A hero should bear these hardships. (1)

A saint², with right intuition, who cherishes compassion for the world, in the east, west, south, and north, should preach, spread, and praise (the faith), knowing the sacred lore³. He should proclaim it among those who exert themselves, and those who do not⁴, among those who are willing to hear (the word). (2)

Not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness, and freedom from worldly cares⁵, one should, with due consideration, preach the law of the mendicants to all sorts of creatures. (3)

¹ Or breakers of vows.

² Oya, see note 2, p. 52.

³ Veyavî=vedavid.

⁴ This is equivalent either to believers and heretics, or to clerical and lay men.

⁵ Lâghaviya, lightness, explained, freedom from bonds.

With due consideration preaching the law of the mendicants, one should do no injury to one's self, nor to anybody else, nor to any of the four kinds of living beings. But a great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures, even as an island, which is never covered with water. (4)

Thus a man who exerts himself, and is of a steady mind, without attachment, unmoved (by passion) but restless (in wandering about), having no worldly desires, should lead the life of an ascetic.

Having contemplated the beautiful law, the discerning one is liberated.

Therefore look at worldliness, ye men, fettered in fetters!

Those whom lust conquers, sink; therefore do not shrink from the hard (control)! He who knows (and renounces) perfectly and thoroughly these injurious acts, from whom the injurers do not shrink¹, 'who has shaken off wrath, pride,' delusion, and greed, 'he is called a removed one.' Thus I say. (5)

On the decay of the body (he does not despond, but deserves) his appellation, 'the leader of the battle.' The sage who has reached the other side, unafflicted and unmoved like a beam, being in the power of death, desires death as the dissolution of the body. Thus I say. (6)

End of the Sixth Lecture, called the Cleaning.

¹ One expects, who does not shrink from the injurers.

SEVENTH LECTURE,

CALLED

LIBERATION.

FIRST LESSON.

I say: To friendly or hostile (heretics) one should not give food, drink, dainties and spices, clothes, alms-bowls, and brooms ; nor exhort these persons to give (such things), nor do them service, always showing the highest respect. Thus I say¹. (1)

(A heretic may say): Know this for certain : having or not having received food, &c. (down to) brooms, having or not having eaten (come to our house), even turning from your way or passing (other houses ; we shall supply your wants). Confessing an individual creed, coming and going, he may give, or exhort to give, or do service (but one should not accept anything from him), showing not the slightest respect. Thus I say. (2)

Some here are not well instructed as regards the subject of conduct ; for desirous of acts, they say : ' Kill creatures ;' they themselves kill or consent to the killing of others ; or they take what has not been given ; or they pronounce opinions, e.g. the world exists, the world does not exist, the world is

¹ This and the following paragraph are extremely difficult to translate. I have translated the words according to the scholiast, and supplied what he supplies ; but his interpretation can scarcely be reconciled with the text.

unchangeable, the world is ever changing; the world has a beginning, the world has no beginning; the world has an end, the world has no end; (or with regard to the self and actions): this is well done, this is badly done; this is merit, this is demerit; he is a good man, he is not a good man; there is beatitude, there is no beatitude; there is a hell, there is no hell. When they thus differ (in their opinions) and profess their individual persuasion, know (that this is all) without reason¹. Thus they are not well taught, not well instructed in the religion such as it has been declared by the Revered One, who knows and sees with quick discernment. (One should either instruct the opponent in the true faith) or observe abstinence as regards speech. Thus I say. (3)

Everywhere² sins are admitted; but to avoid them is called my distinction. For ye who live in a village or in the forest, or not in a village and not in the forest, know the law as it has been declared. 'By the Brahman, the wise (Mahāvītra), three³ vows have been enjoined.' Noble and tranquil men who are enlightened and exert themselves in these (precepts), are called free from sinful acts. (4)

Knowing (and renouncing) severally and singly

¹ The Gainas do not espouse one of the alternative solutions of the metaphysical and ethical questions; but they are enabled by the *syādvāda* to believe in the co-existence of contrary qualities in one and the same thing.

² In all other religious sects.

³ *Gâma* = *yâma*. These are, (1) to kill no living being, (2) to speak no untruth, (3) to abstain from forbidden things (theft and sexual pleasures). Or the three ages of man are intended by *gâma*, which we have rendered vows.

the actions against living beings, in the regions above, below, and on the surface, everywhere and in all ways—a wise man neither gives pain to these bodies, nor orders others to do so, nor assents to their doing so. Nay, we abhor those who give pain to these bodies. Knowing this, a wise man should not cause this or any other pain (to any creatures). Thus I say. (5)

SECOND LESSON.

A mendicant may exert himself, or stand or sit or lie in a burying-place or in an empty house or in a mountain cave or in a potter's workshop. A householder may approach a mendicant who stays in any of these places, and say unto him: O long-lived Sramana! I shall give you what I have bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom—by acting sinfully against all sorts of living beings; or I shall prepare you snug lodgings; eat (the offered food), dwell (in the prepared house¹). (1)

O long-lived Sramana! A mendicant should thus refuse a householder of good sense and ripe age: O long-lived householder! I do not approve of thy words, I do not accept thy words, that, for my sake, thou givest unto me what thou hast bought or stolen or taken, though it was not to be taken, nor given, but was taken by force, viz. food, drink, dainties and spices, clothes, an alms-bowl, a plaid, a broom—by

¹ Later on in the commentary (beginning of the sixth lesson) this is called *udgamotpâdanaishanâ*.

acting sinfully against all sorts of living beings; or that thou preparest pleasant lodgings for me. O long-lived householder! I have given up this, because it is not to be done. (2) A mendicant may exert himself, &c. (first sentence of § 1). A householder, without betraying his intention, may approach him who stays in some one of the above-mentioned places, and give unto him what has been taken, &c. (all as above, down to) or prepare pleasant lodgings, and accommodate the mendicant with food (and lodging). A mendicant should know it by his own innate intelligence, or through the instruction of the highest (i. e. the Tirthakaras), or having heard it from others: This householder, forsooth, for my sake injures all sorts of living beings, to give me food, &c., clothes, &c., or to prepare pleasant lodgings. A mendicant should well observe and understand this, that he may order (the householder) not to show such obsequiousness. Thus I say. (3)

Those who having, with or without the mendicant's knowledge, brought together fetters¹, become angry (on the monk's refusal) and will strike him, saying: Beat, kill, cut, burn, roast, tear, rob, despatch, torture him! But the hero, come to such a lot, will bravely bear it, or tell him the code of conduct, considering that he is of a different habit; or by guarding his speech he should in due order examine the subject, guarding himself.

This has been declared by the awakened ones: The faithful should not give to dissenters food, &c., clothes, &c., nor should they exhort them (to give),

¹ The above-detailed benefactions.

nor do them service, always showing the highest respect. Thus I say. (4)

Know the law declared by the wise Brāhmaṇa : one should give to one of the same faith food, &c., clothes, &c., and one should exhort him (to give) or do him service, always showing the highest respect. Thus I say. (5)

THIRD LESSON.

Some are awakened as middle-aged men and exert themselves well, having, as clever men, heard and received the word of the learned¹. The noble ones have impartially preached the law. Those who are awakened, should not wish for pleasure, nor do harm, nor desire (any forbidden things). A person who is without desires and does no harm unto any living beings in the whole world, is called by me 'unfettered.' (1)

One free from passions understands perfectly the bright one², knowing birth in the upper and nether regions.

'Bodies increase through nourishment, they are frail in hardships.' See some whose organs are failing (give way to weakness).

A person who has no desires, cherishes pity. He who understands the doctrine of sin, is a mendicant who knows the time, the strength, the measure, the occasion, the conduct, the religious precept; he disowns all things not requisite for religious purposes,

¹ The scholiast says that there are three classes of the awakened : the Svayambuddha, the Pratyekabuddha, and the Buddhābodhita. The last only is treated of in the text.

² I. e. self-control.

in time exerts himself, is under no obligations; he proceeds securely (on the road to final liberation) after having cut off both (love and hate)¹. (2)

A householder approaching a mendicant whose limbs tremble for cold, may say :

O long-lived Sramana! are you not subject to the influences of your senses?

O long-lived householder! I am not subject to the influences of my senses. But I cannot sustain the feeling of cold. Yet it does not become me to kindle or light a fire², that I may warm or heat myself; nor (to procure that comfort) through the order of others.

Perhaps after the mendicant has spoken thus, the other kindles or lights a fire that he may warm or heat himself. But the mendicant should well observe and understand this, that he may order him to show no such obsequiousness. Thus I say. (3)

FOURTH LESSON.

A mendicant who is fitted out with three robes³, and a bowl as fourth (article), will not think : I shall beg

¹ The latter part of this paragraph is nearly identical with lecture 2, lesson 5, § 3, to which we refer the reader for the explanation of the dark phrases.

² The original has fire-body, which the faithful are enjoined not to injure; see lecture 2, lesson 4.

³ The three robes allowed to a Gaina monk are two linen under garments (kshaumikakalpa) and one woollen upper garment (aurvikakalpa). Besides these (kalpatraya), the monk possesses, 2. an alms-bowl (pâtra) with six things belonging to it, 3. a broom (ragoharana), 4. a veil for the mouth (mukhavastrikâ). The alms-bowl and the articles belonging to it are specialised in the following gâthâ: *pattam pattâbandho pâya/havanam ka pâyakesariyâ padâlâi rayattânam ka gokkhao pâyaniggogo* ||

for a fourth robe. He should beg for (clothes) which he wants, and which are permitted by the religious code¹; he should wear the clothes in the same state in which they are given him; he should neither wash nor dye them, nor should he wear washed or dyed clothes, nor (should he) hide (his garments when passing) through other villages, being careless of dress. This is the whole duty² of one who wears clothes. But know further, that, after winter is gone and the hot season has come, one should leave off the used-up (garment of the three), being clad with an upper and under garment, or with the undermost garment, or with one gown, or with no clothes—aspiring to freedom from bonds³. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it. (1)

When it occurs to a blessed⁴ mendicant that he suffers pain, and cannot bear the influence of cold, he should not try to obviate these trials, but stand fast in his own self which is endowed with all knowledge⁵. 'For it is better for an ascetic that he should take poison.' Even thus he will in due time put an end to existence. This (way to escape trials) has been adopted by many who were

¹ Things, &c.: this is the meaning of the technical term *ahesanigga yathaishanfiya*, allowed objects of begging.

² Literally, outfit. Cf. II, 5, 2, § 1.

³ I. e. freedom from worldly cares and interest.

⁴ *Vasumam*: rich (in control).

⁵ But he should not, in order to escape these trials, commit such suicide as is only permitted to ascetics who have reached the highest degree of perfection, when they are ripe for *Nirvâna*. Suicide only puts off the last struggle for *Nirvâna*; but it is better than breaking the vow.

free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (2)

FIFTH LESSON.

A mendicant who is fitted out with two robes, and a bowl as third (article), will not think: I shall beg for a third robe. He should beg for robes which are allowed to be begged for; he should wear the clothes, &c. &c.¹ This is the whole outfit of one who wears clothes. But know further, that after the winter is gone and the hot season has come, one should leave off the used-up garments; having left off the used-up garments, (one should) be clad with the undermost garment, with a gown², or with no clothes at all—aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it. (1)

When the thought occurs to a mendicant that through illness he is too weak, and not able to beg from house to house—and on his thus complaining a householder brings food, &c., obtained (without injuring life³), and gives it him—then he should, after deliberation, say⁴: O long-lived householder! it does not become me to eat or drink this³ food, &c., or (accept) anything else of the same kind. (2)

¹ See lesson 4, § 1.

² The MSS. are at variance with each other in adapting the words of the former lesson to the present case. As the commentaries are no check, and do not explain our passage, I have selected what seemed to me to be the most likely reading.

³ *Abhihada*=*abhyâhrîta*: it is a typical attribute of objectionable things. The commentator explains it here by *gîvopamardani-vrîta*.

⁴ The original has only *âloeggâ*, he should examine whether

A mendicant who has resolved, that he will, when sick, accept the assistance of fellow-ascetics¹ in good health, when they offer (assistance) without being asked, and that vice versa he, when in health, will give assistance to sick fellow-ascetics, offering it without being asked—(he should not deviate from his resolution though he die for want of help). (3)

Taking the vow to beg (food, &c.) for another (who is sick), and to eat (when sick) what is brought by another; taking the vow to beg, &c., and not to eat what is brought; taking the vow not to beg, &c., but to eat what is brought; taking the vow neither to beg, &c., nor to eat what is brought—(one should adhere to that vow). Practising thus the law as it has been declared, one becomes tranquil, averted from sin, guarded against the allurements of the senses. . Even thus (though sick) he will in due time put an end to existence². This (method) has been adopted by many who were free from delusion; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (4)

the food &c. is acceptable or not. This is called the *grahanai-shanā*.

¹ *Sāhammiya*=*sādharmika*, one who follows the same rule in cases where different rules are left to the option of the mendicants. The word *abhikaṃkha*=*abhikāṅkshya* is not translated, the commentator makes it out to mean, wishing for freedom from sinful acts.

² As in the preceding lesson a man who cannot conquer his sensuality, is permitted to commit suicide (by hanging himself, &c.), in order to put an end to his trials and temptations, so in this lesson a man whose sickness prevents him from persevering in a life of austerities, is permitted to commit suicide by rejecting food and drink. This is called *bhaktapānapratyākhyaṇamukti*. It seems therefore to have been regarded as leading to final liberation (*mukti*).

SIXTH LESSON.

A mendicant who is fitted out with one robe, and a bowl as second (article), will not think : I shall beg for a second robe. He should beg for such a robe only as is allowed to be begged for, and he should wear it in the same state as he receives it. This is, &c. (see lesson 4, § 1).

But when the hot season has come, one should leave off the used-up clothes ; one should be clad with one or no garment—aspiring to freedom from bonds. Knowing what the Revered One, &c. (see lesson 5, § 1).

When the thought occurs to a mendicant : ‘I am myself, alone ; I have nobody belonging to me, nor do I belong to anybody,’ then he should thoroughly know himself as standing alone—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (1)

A male or female mendicant eating food &c. should not shift (the morsel) from the left jaw to the right jaw, nor from the right jaw to the left jaw, to get a fuller taste of it, not caring for the taste (of it)—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly and in all respects conform to it. (2)

If this thought occurs to a monk : ‘I am sick and not able, at this time, to regularly mortify the flesh,’ that monk should regularly reduce his food ; regularly reducing his food, and diminishing his sins, ‘he should take proper care of his body, being

immovable like a beam; exerting himself he dissolves his body¹. (3)

Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans, or a capital²—a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cobwebs—he should spread the straw on it. Then he should there and then effect (the religious death called) itvara³. (4)

¹ There is no finite verb in this sentence, nor any word which could supply its place. The old Gaina authors were so accustomed to surround their meaning with exclusions and exceptions, and to fortify it with a maze of parentheses, that they sometimes apparently forgot to express the verb, especially when they made use of fragments of old verses, as in the present case.

² This is one of the most frequent gamas or identical passages which form a rather questionable ornament of the Sûtra style. The gamas are usually abbreviated, e.g. villages, &c., all down to capital, or eggs, &c., all down to cobwebs, which we shall presently meet with.

³ Itvara or ingitamaraṇa consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twelve years undergone preparatory penance, consisting chiefly in protracted periods of fasting. The scholiast says that in our case the itvara is not enjoined for sick persons who can no longer sustain austerities; but they should act as if they were to commit the itvara suicide, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best.

This is the truth : speaking truth, free from passion, crossing (the *samsâra*), abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this (religion), he accomplishes this fearful (religious death). Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion ; it is good, wholesome, proper, beatifying, meritorious. Thus I say. (5)

SEVENTH LESSON.

To a naked¹ monk the thought occurs : I can bear the pricking of grass, the influence of cold and heat, the stinging of flies and mosquitos ; these and other various painful feelings I can sustain, but I cannot leave off the covering of the privities. Then he may cover his privities with a piece of cloth².

A naked monk who perseveres in this conduct, sustains repeatedly these and other various painful feelings : the grass pricks him, heat and cold attack him, flies and mosquitos sting him. A naked monk (should be) aspiring to freedom from bonds. Penance suits him. Knowing what the Reverend One has declared, one should thoroughly and in all respects conform to it. (1)

A monk who has come to any of the following resolutions,—having collected food, &c., I shall give of it to other monks, and I shall eat (what they have) brought ; (or) having collected food, &c., I shall give of it to other monks, but I shall not eat

¹ *Akela*.

² This is the *kaṭibandhana* or *kolapaṭṭaka* ; it should be four fingers broad and one hasta long.

(what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, but I shall eat (what they have) brought; (or) having collected food, &c., I shall not give of it to other monks, nor eat (what they have) brought; (2) (or) I shall assist a fellow-ascetic with the remnants of my dinner, which is acceptable¹ and remained in the same state in which it was received², and I shall accept the assistance of fellow-ascetics as regards the remnants of their dinner, which is acceptable and remained in the same state in which it was received;—(that monk should keep these vows even if he should run the risk of his life) (3)—aspiring to freedom from bonds. Penance suits him. Knowing what the Revered One has declared, one should thoroughly conform to it. (4)

(The last two paragraphs of the last lesson are to be reproduced here.)

Thus I say. (5)

EIGHTH LESSON.

The wise ones who attain in due order³ to one of the unerring states (in which suicide is prescribed), those who are rich in control and endowed with knowledge, knowing the incomparable (religious death, should continue their contemplation). (1)

¹ *Ahesanigga*: it had those qualities which are required of a thing the mendicant may accept.

² *Ahâpariggahiya*=*ahâparigrihîta*.

³ The preceding lessons treated of suicide conceded to sick persons as a means of entering *Nirvâna*. The eighth lesson, which is written in *slokas*, describes the different kinds of religious deaths which form the end of a twelve-years' mortification of the flesh (*saṃlekhanâ*). But the ascetic must ask and get the permission of his Guru, before he commits suicide.

Knowing the twofold (obstacles, i. e. bodily and mental), the wise ones, having thoroughly learned the law, perceiving in due order (that the time for their death has come), get rid of karman. (2)

Subduing the passions and living on little food¹, he should endure (hardships). If a mendicant falls sick, let him again take food. (3)

He should not long for life, nor wish for death; he should yearn after neither, life or death. (4)

He who is indifferent and wishes for the destruction of karman, should continue his contemplation. Becoming unattached internally and externally, he should strive after absolute purity. (5)

Whatever means one knows for calming one's own life², that a wise man should learn (i. e. practise) in order to gain time (for continuing penance). (6)

In a village or in a forest, examining the ground and recognising it as free from living beings, the sage should spread the straw³. (7)

Without food he should lie down and bear the pains which attack him. He should not for too long time give way to worldly feelings which overcome him. (8)

When crawling animals or such as live on high or below, feed on his flesh and blood, he should neither kill them nor rub (the wound). (9)

Though these animals destroy the body, he should not stir from his position.

¹ Compare lecture 7, lesson 6, § 3.

² I. e. for preserving the life, when too severe penance brings on sickness and the probability of instant death.

³ Here commences the description of the bhaktapratyâkhyâ-namarâna, suicide by rejecting food.

After the āsraṃas have ceased, he should bear (pains) as if he rejoiced in them. (10)

When the bonds fall off, then he has accomplished his life.

(We shall now describe) a more exalted (method¹) for a well-controlled and instructed monk. (11)

This other law has been proclaimed by *Gñātri-putra* :

He should give up all motions except his own in the thrice-threefold way². (12)

He should not lie on sprouts of grass, but inspecting the bare ground he should lie on it.

Without any comfort and food, he should there bear pain. (13)

When the sage becomes weak in his limbs, he should strive after calmness³.

For he is blameless, who is well fixed and immovable (in his intention to die). (14)

He should move to and fro (on his ground), contract and stretch (his limbs) for the benefit of the whole body; or (he should remain quiet as if he were) lifeless. (15)

He should walk about, when tired of (lying), or stand with passive limbs; when tired of standing, he should sit down. (16)

Intent on such an uncommon death, he should regulate the motions of his organs.

¹ Viz. the *īṅgitamarāṇa*, which differs from the preceding one by the restriction of the motions of the candidate for suicide to a limited space.

² I. e. of body, speech, and mind; doing, or causing, or allowing to be done.

³ He should not give way to melancholy thoughts.

Having attained a place swarming with insects, he should search for a clean spot. (17)

He should not remain there whence sin would rise.

He should raise himself above (sinfulness), and bear all pains. (18)

And this is a still more difficult method¹, when one lives according to it: not to stir from one's place, while checking all motions of the body. (19)

This is the highest law, exalted above the preceding method:

Having examined a spot of bare ground he should remain there; stay O Brâhmaṇa! (20)

Having attained a place free from living beings, he should there fix himself.

He should thoroughly mortify his flesh, thinking: There are no obstacles in my body. (21)

Knowing as long as he lives the dangers and troubles, the wise and restrained (ascetic) should bear them as being instrumental to the dissolution of the body. (22)

He should not be attached to the transitory pleasures, nor to the greater ones; he should not nourish desire and greed, looking only for eternal praise. (23)

He should be enlightened with eternal objects², and not trust in the delusive power of the gods;

¹ It is called *pâovagamana*, translated by the commentators *pâdapopagamana*, remaining motionless like a felled tree. This etymology, which is generally adopted by the *Gainas*, is evidently wrong; for the Sanskrit prototype is the Brahmanical *prâyopagamana*.

² This is the scholiast's interpretation of *nimaṃteggâ nimantrayet*.

a Brāhmaṇa should know of this and cast off all inferiority¹. (24)

Not devoted to any of the external objects he reaches the end of his life ; thinking that patience is the highest good, he (should choose) one of (the described three) good methods of entering Nirvāṇa. (25) Thus I say.

End of the Seventh Lecture, called Liberation.

¹ Nûmam karma mâyâ vâ.

EIGHTH LECTURE,

(CALLED)

THE PILLOW OF RIGHTEOUSNESS.

FIRST LESSON.

As I have heard it, I shall tell how the Venerable Ascetic, exerting himself and meditating, after having entered the order in that winter, wandered about¹,

'I shall not cover myself with that robe²,' only in that winter (he used it). He had crossed (the *sam-sâra*) for the rest of his life. This (refusing of dress) is in accordance with his doctrine. (1)

More than four months many sorts of living beings gathered on his body, crawled about it, and caused pain there. (2)

For a year and a month he did not leave off his robe. Since that time the Venerable One, giving up his robe, was a naked, world-relinquishing, houseless (sage)³. (3)

Then he meditated (walking) with his eye fixed on a square space before him of the length of a

¹ The commentators call this passage a *sloka*, though only the beginning of it looks like a *pâda*, the rest showing no metrical law. The beginning of the last passage looks also like the first *pâda* of a *sloka*; but the rest requires some violent alterations to answer the metrical laws of a *sloka*.

² The divine robe given him by Indra.

³ The commentator says that this happened at the *Suvarṇabâlukâ* river.

man¹. Many people assembled, shocked at the sight ; they struck him and cried. (4)

Knowing (and renouncing) the female sex in mixed gathering places², he meditated, finding his way himself : I do not lead a worldly life. (5)

Giving up the company³ of all householders whomsoever, he meditated. Asked, he gave no answer ; he went, and did not transgress the right path. (6)

For some it is not easy (to do what he did), not to answer those who salute ; he was beaten with sticks, and struck by sinful people. (7)

Disregarding slights difficult to bear, the Sage wandered about, (not attracted) by story-tellers, pantomimes, songs, fights at quarter-staff, and boxing-matches. (8)

At that time the son of *Gñâtri* saw without sorrow (or pleasure) people in mutual conversation. *Gñâtriputra* obtained oblivion of these exquisite sorrows. (9)

For more than a couple of years he led a religious life without using cold water ; he realised singleness, guarded his body, had got intuition, and was calm. (10)

Thoroughly knowing the earth-bodies and water-bodies and fire-bodies and wind-bodies, the lichens, seeds, and sprouts, (11)

He comprehended that they are, if narrowly

¹ *Tiriyabhittim* is left out in the translation. I cannot make out the exact meaning of it, perhaps : 'so that he was a wall for the animals.'

² *Sayanchim* in the original.

³ Literally, the mixed state.

inspected, imbued with life, and avoided to injure them; he, the great Hero. (12)

The immovable (beings) are changed to movable ones, and the movable beings to immovable ones; beings which are born in all states become individually sinners¹ by their actions. (13)

The Venerable One understands thus: he who is under the conditions (of existence)², that fool suffers pain. Thoroughly knowing (karman), the Venerable One avoids sin. (14)

The sage, perceiving the double (karman)³, proclaims the incomparable activity⁴, he, the knowing one; knowing the current of worldliness, the current of sinfulness, and the impulse, (15)

Practising the sinless abstinence from killing, he did no acts, neither himself nor with the assistance of others; he to whom women were known as the causes of all sinful acts, he saw (the true state of the world). (16)

He did not use what had expressly been prepared for him⁵; he well saw (that bondage comes) through action. Whatever is sinful, the Venerable One left that undone: he consumed clean food. (17)

He did not use another's robe, nor does he eat out of another's vessel. Disregarding contempt, he went with indifference to places where food was prepared. (18)

Knowing measure in eating and drinking, he was not desirous of delicious food, nor had he a longing for it. A sage should not rub his eyes nor scratch his body. (19)

¹ Or sinful? bālā.

² Upadhi.

³ Present and future.

⁴ I. e. religious life.

⁵ *Āhākaḍam: yathā yena prakāreṇa prish/vā aprish/vā vā kṛitam yathākrītam ādhākarmādinā.*

Looking a little sideward, looking a little behind, answering little when spoken to, he should walk attentively looking on his path. (20)

When the cold season has half-way advanced, the houseless, leaving off his robe and stretching out his arms, should wander about, not leaning against a trunk. (21)

This is the rule which has often been followed by the wise Brāhmaṇa, the Venerable One, who is free from attachment : thus proceed (the monks).

Thus I say. (22)

SECOND LESSON.

Whatever different seats and couches have been told, whatever have been used by the great Hero, these resting-places are thus detailed¹. (1)

He sometimes lodged in workshops, assembling-places, wells, or shops ; sometimes in manufactories or under a shed of straw. (2)

He sometimes lodged in travellers' halls, garden-houses, or towns ; sometimes on a burying-ground, in relinquished houses, or at the foot of a tree. (3)

In these places was the wise Sramaṇa for thirteen long years ; he meditated day and night, exerting himself, undisturbed, strenuously. (4)

The Venerable One, exerting himself, did not seek

¹ Silāṅka remarks : 'This verse has not been explained by the author of the old *śikā*. Why? Either because it offers no difficulty, or because it was wanting. Yet it is found in the MSS. of the text alone. We do not exactly know the reason.' Which old *śikā* is meant by Silāṅka we cannot tell with certainty. It scarcely can be the *Kūṛṇi*, for in the Bombay MS. of it the text of the verse in question is given, but no explanation beyond the words : *esā puṭṭhā*, this is (given as an answer to) a question.

sleep for the sake of pleasure ; he waked up himself, and slept only a little, free from desires. (5)

Waking up again, the Venerable One lay down, exerting himself ; going outside for once in a night, he walked about for an hour. (6)

In his resting-places he sustained fearful and manifold calamities ; crawling or flying animals attack him. (7)

Bad people, the guard of the village, or lance-bearers attack him ; or there were domestic temptations, single women or men ; (8)

Fearful and manifold (calamities) of this and the next world ; pleasant and unpleasant smells, and manifold sounds : (9)

Always well controlled, he bore the different sorts of feelings ; overcoming carelessness and pleasure, the Brâhmaṇa wandered about, speaking but little. (10)

In the resting-places there once, in a night, the single wanderers asked him (who he was, and why he was there) ; as he did not answer, they treated him badly ; but he persevered in his meditations, free from resentment. (11)

(Sometimes to avoid greater troubles when asked), 'Who is there within ?' he answered, 'It is I, a mendicant.' But this is the best law : silently to meditate, even if badly treated. (12)

When a cold wind blows, in which some feel pain, then some houseless monks in the cold rain seek a place sheltered from the wind. (13)

(Some heretical monks say), 'We shall put on more clothes ; kindling wood or (well) covered, we shall be able (to bear) the very painful influence of the cold.' (14)

But the Venerable One desired nothing of the kind ;

strong in control, he suffered, despising all shelter. Going outside once of a night, the Venerable One was able (to endure all hardships) in calmness. (15)

This is the rule which has often been followed by the wise Brāhmaṇa, the Venerable One, who is free from attachment : thus proceed (the monks).

Thus I say. (16)

THIRD LESSON.

Always well guarded, he bore the pains (caused by) grass, cold, fire, flies, and gnats ; manifold pains. (1)

He travelled in the pathless country of the *Lādhas*, in *Vaggabhūmi* and *Subbhabhūmi*¹; he used there miserable beds and miserable seats. (2)

In *Lādha* (happened) to him many dangers. Many natives attacked him. Even in the faithful part of the rough country² the dogs bit him, ran at him. (3)

Few people kept off the attacking, biting dogs. Striking the monk, they cried '*Khukkhū*,' and made the dogs bite him. (4)

Such were the inhabitants. Many other mendicants, eating rough food in *Vaggabhūmi*, and carrying about a strong pole or a stalk (to keep off the dogs), lived there. (5)

Even thus armed they were bitten by the dogs, torn by the dogs. It is difficult to travel in *Lādha*. (6)

¹ *Vagrabhūmi* and *Subhrabhūmi* (or *Svabhrabhūmi*) are, according to the commentaries, the two divisions of *Lādha*. I think that *Lādha* may be identical with the classical *Rādhā* or western Bengal and the *Lāla* of the Buddhists, the native country of *Vigaya*, the legendary conqueror of Ceylon. *Subbhabhūmi* is probably the country of the *Suhmas*, who are also identified with the *Rādhās*.

² The commentator seems to understand the words *lukkhaḍesie bhatte* in the sense: There the living also was rough; for they used clothes of grass instead of cotton.

Ceasing to use the stick (i. e. cruelty) against living beings, abandoning the care of the body, the houseless (Mahāvīra), the Venerable One, endures the thorns of the villages (i.e. the abusive language of the peasants), (being) perfectly enlightened. (7)

As an elephant at the head of the battle, so was Mahāvīra there victorious. Sometimes he did not reach a village there in *Lādha*. (8)

When he who is free from desires approached the village, the inhabitants met him on the outside, and attacked him, saying, 'Get away from here.' (9)

He was struck with a stick, the fist, a lance, hit with a fruit, a clod, a potsherd. Beating him again and again, many cried. (10)

When he once (sat) without moving his body, they cut his flesh¹, tore his hair under pains, or covered him with dust. (11)

Throwing him up, they let him fall, or disturbed him in his religious postures; abandoning the care of his body, the Venerable One humbled himself and bore pain, free from desire. (12)

As a hero at the head of the battle is surrounded on all sides², so was there Mahāvīra. Bearing all hardships, the Venerable One, undisturbed, proceeded (on the road to Nirvāṇa). (13)

This is the rule which has often been followed, &c.

FOURTH LESSON.

The Venerable One was able to abstain from indulgence of the flesh³, though never attacked by

¹ Or his mustaches.

² Or is on his guard.

³ Omodariya.

diseases. Whether wounded or not wounded, he desired not medical treatment. (1)

Purgatives and emetics, anointing of the body and bathing, shampooing and cleansing of the teeth do not behove him, after he learned (that the body is something unclean). (2)

Being averse from the impressions of the senses¹, the Brâhmaṇa wandered about, speaking but little. Sometimes in the cold season the Venerable One was meditating in the shade. (3)

In summer he exposes himself to the heat, he sits squatting in the sun ; he lives on rough (food) : rice, pounded jujube, and beans. (4)

Using these three, the Venerable One sustained himself eight months. Sometimes the Venerable One did not drink for half a month or even for a month. (5)

Or he did not drink for more than two months, or even six months, day and night, without desire (for drink). Sometimes he ate stale food. (6)

Sometimes he ate only the sixth meal, or the eighth, the tenth, the twelfth ; without desires, persevering in meditation. (7)

Having wisdom, Mahâvîra committed no sin himself, nor did he induce others to do so, nor did he consent to the sins of others. (8)

Having entered a village or a town, he begged for food which had been prepared for somebody else. Having got clean² food, he used it, restraining the impulses. (9)

When there were hungry crows, or thirsty beings stood in his way, where he begged, or when he saw them flying repeatedly down, (10)

¹ Gâmadhamma.

² I. e. free from faults.

When a Brâhmana or Sramana, a beggar or guest, a *Kândâla*¹, a cat, or a dog stood in his way, (11)

Without ceasing in his reflections, and avoiding to overlook them², the Venerable One slowly wandered about, and, killing no creatures, he begged for his food. (12)

Moist or dry or cold food, old beans, old pap, or bad grain, whether he did or did not get such food, he was rich (in control). (13)

And Mahâvîra meditated (persevering) in some posture, without the smallest motion; he meditated in mental concentration on (the things) above, below, beside, free from desires. (14)

He meditated free from sin and desire, not attached to sounds or colours; though still an erring mortal (*khadmastha*), he wandered about, and never acted carelessly. (15)

Himself understanding the truth and restraining the impulses for the purification of the soul, finally liberated, and free from delusion, the Venerable One was well guarded during his whole life. (16)

This is the rule which has been followed, &c.

End of the Ninth Lecture, called the Pillow of Righteousness.

End of the First Book.

¹ Svapâka.

² Tassa appattiyam pariharamto, avoiding the non-perception of it, i. e. the interruption of his reflections.

SECOND BOOK

FIRST PART¹.

FIRST LECTURE,

CALLED

BEGGING OF FOOD².

FIRST LESSON.

WHEN a male or a female mendicant, having entered the abode of a householder with the intention of collecting alms, recognises³ food, drink, dainties, and spices as affected by, or mixed up with, living beings, mildew, seeds or sprouts, or wet with water, or covered with dust—either in the hand or the pot of another⁴—they should not, even if they can get it, accept of such food, thinking that it is impure and unacceptable⁵. (1)

But if perchance they accept of such food, under pressing circumstances⁶, they should go to a secluded spot, a garden, or a monk's hall—where there are no

¹ *Kūḍā*.

² *Pindaishanā*.

³ This is the typical beginning of most precepts or sūtras in this *Kūḍā*: *se bhikkhū vā bhikkhunī vā gāhāvaikulam pindavāyapadīyāe anupavitthe samāne se ggam puna gāneggā*. In the sequel I have shortened this rather lengthy preamble.

⁴ By the other is meant the householder or the giver (*dātṛ*).

⁵ This is the typical conclusion of all prohibitions: *aphāsuyam anesaniggam ti mannam'ne lābhe samte no padiggāheggā*. In the translation the plural is used throughout, in order to avoid the necessity of always repeating 'he or she.'

⁶ As e. g. total want of another opportunity to get suitable food during famine and sickness.

eggs, nor living beings, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor drops (of water), nor mud, nor cobwebs—and rejecting (that which is affected by), and cleaning that which is mixed up (with living beings, &c.), they should circumspectly eat or drink it. But with what they cannot eat or drink, they should resort to a secluded spot, and leave it there on a heap of ashes or bones, or rusty things, or chaff, or cowdung, or on any such-like place which they have repeatedly examined and cleaned. (2)

A monk or a nun on a begging-tour should not accept as alms whatever herbs they recognise, on examining them, as still whole, containing their source of life, not split longwise or broadwise, and still alive, fresh beans, living and not broken; for such food is impure and unacceptable. (3)

But when they recognise after examination that those herbs are no more whole, do not contain their source of life, are split longwise or broadwise, and no more alive, fresh beans, lifeless and broken, then they may accept them, if they get them; for they are pure and acceptable. (4)

A monk or nun on a begging-tour should not accept as alms whatever flattened grains, grains containing much chaff, or half-roasted spikes of wheat, &c., or flour of wheat, &c., or rice or flour of rice, they recognise as only once worked¹; for such food is impure and unacceptable. (5)

But when they recognise these things as more than once worked, as twice, thrice worked, then they may accept them, if they get them; for they are pure and acceptable. (6)

¹ Pounded or cooked or roasted, &c., because after only one operation sperms of life might still be left.

A monk or a nun desiring to enter the abode of a householder for collecting alms, should not enter or leave it together with a heretic or a householder; or a monk who avoids all forbidden food, &c., together with one who does not. (7)

A monk or a nun entering or leaving the out-of-door places for religious practices or for study¹ should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not. (8)

A monk or a nun wandering from village to village should not do so together with a heretic or a householder; or a monk who avoids all forbidden food, together with one who does not. (9)

A monk or a nun on a begging-tour should not give, immediately or mediately, food, &c., to a heretic or a householder; or a monk who avoids all forbidden food, to one who does not. (10)

A monk or a nun on a begging-tour should not accept food, &c., from a householder whom they know to give out of respect for a Nirgrantha, in behalf of a fellow-ascetic, food, &c., which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings; for such-like food, &c., prepared by another man² or by the giver himself, brought out of the house or not brought out of the house, belonging to the giver or not belonging to him, partaken or tasted of, or not partaken or tasted of, is impure and unacceptable.

¹ These are the viḥārabhūmi and viḥārabhūmi.

² Purisaṃtarakaḍa. I have rendered this word according to the interpretation of the commentators; but in a similar passage, 8, 3, §§ 2 and 3, they understand the word to mean appropriated by another person.

In this precept substitute for 'on behalf of one fellow-ascetic,' (2) on behalf of many fellow-ascetics, (3) on behalf of one female fellow-ascetic, (4) on behalf of many female fellow-ascetics; so that there will be four analogous precepts. (11)

A monk or a nun should not accept of food, &c., which they know has been prepared by the householder for the sake of many *Sramanas* and *Brāhmanas*, guests, paupers, and beggars, after he has counted them, acting sinfully towards all sorts of living beings; for such food, whether it be tasted of or not, is impure and unacceptable. (12)

A monk or a nun should not accept of food, &c., procured in the way described in § 11 for the sake of the persons mentioned in § 12, if the said food, &c., has been prepared by the giver himself, has been brought out of the house, does not belong to the giver, has not been partaken or tasted of; for such food, &c., is impure and unacceptable; but if the food, &c., has been prepared by another person, has been brought out of the house, belongs to the giver, has been partaken or tasted of, one may accept it; for it is pure and acceptable. (13)

A monk or a nun wishing to enter the abode of a householder with the intention of collecting alms, should not, for the sake of food or drink, enter or leave such always liberal, always open houses, where they always give a morsel, always the best morsel, always a part of the meal, always nearly the half of it.

This certainly is the whole duty of a monk or a nun in which one should, instructed in all its meanings and endowed with bliss, always exert oneself.

Thus I say. (14)

SECOND LESSON.

A monk or a nun on a begging-tour should not accept food, &c., in the following case : when, on the eighth or paushadha day, on the beginning of a fortnight, of a month, of two, three, four, five, or six months, or on the days of the seasons, of the junction of the seasons, of the intervals of the seasons, many Sramanas and Brâhmanas, guests, paupers, and beggars are entertained with food, &c., out of one or two or three or four vessels, pots, baskets, or heaps of food ; such-like food which has been prepared by the giver, &c., (all down to) not tasted of, is impure and unacceptable. But if it is prepared by another person, &c. (see first lesson, § 13), one may accept it ; for it is pure and acceptable. (1)

A monk or a nun on a begging-tour may accept food, &c., from unblamed, uncensured families, to wit, noble families, distinguished families, royal families, families belonging to the line of Ikshvâku, of Hari, cowherds' families, Vaisya families, barbers' families, carpenters' families, *takurs'* families, weavers' families ; for such food, &c., is pure and acceptable. (2)

A monk or a nun on a begging-tour should not accept food, &c., in the following case : when in assemblies, or during offerings to the manes, or on a festival of Indra or Skanda or Rudra or Mukunda or demons or Yakshas or the snakes, or on a festival in honour of a tomb, or a shrine, or a tree, or a hill, or a cave, or a well, or a tank, or a pond, or a river, or a lake, or the sea, or a mine—when on such-like various festivals many Sramanas and Brâhmanas,

guests, paupers, and beggars are entertained with food, &c. (all as in § 1, down to) acceptable. (3)

But when he perceives that all have received their due share, and are enjoying their meal, he should address¹ the householder's wife or sister or daughter-in-law or nurse or male or female servant or slave and say: 'O long-lived one! (or, O sister!) will you give me something to eat?' After these words of the mendicant, the other may bring forth food, &c., and give it him. Such food, &c., whether he beg for it or the other give it, he may accept; for it is pure and acceptable. (4)

When a monk or a nun knows that at a distance of more than half a *yogana* a festive entertainment² is going on, they should not resolve to go there for the sake of the festive entertainment. (5)

When a monk hears that the entertainment is given in an eastern or western or southern or northern place, he should go respectively to the west or east or north or south, being quite indifferent (about the feast); wherever there is a festive entertainment, in a village or scot-free town, &c. (see I, 7, 6, § 4), he should not go there for the sake of the festive entertainment.

The Kevalin assigns as the reason for this precept, that if the monk eats food, &c., which has been given him on such an occasion, he will incur the sin of one

¹ *Puvvâm eva âloeggâ*, he should first look at him or her (and then say).

² *Samkhadî*, somewhere explained *odanapâka*, cooking of rice; in the commentary the following etymology is given: *samkhandyante virâdhyante prânino yatra sâ samkhadî*. But the Guzerati commentator explains it: *gihâm ghanâ gan nimitti âhâra kelvivâ bhanâ*.

who uses what¹ has been prepared for him, or is mixed up with living beings, or has been bought or stolen or taken, though it was not to be taken, nor was it given, but taken by force. (6)

A layman² might, for the sake of a mendicant, make small doors large, or large ones small; put beds³ from a level position into a sloping one, or from a sloping position into a level one; place the beds³ out of the draught or in the draught; cutting and clipping the grass outside or within the upāsraya, spread a couch for him, (thinking that) this mendicant is without means for a bed³. Therefore should a well-controlled Nirgrantha not resolve to go to any festival which is preceded or followed by a feast.

This certainly is the whole duty, &c. (see end of lesson 1).

Thus I say. (7)

THIRD LESSON.

When he has eaten or drunk at a festive entertainment, he might vomit (what he has eaten), or not well digest it; or some other bad disease or sickness might befall him. (1)

The Kevalin says this is the reason :

A mendicant, having drunk various liquors, together with the householder or his wife, monks or nuns, might not find the (promised) resting-place on leaving the scene of entertainment and looking

¹ This stands for āhākammiya and uddesiya, pure and impure food prepared for a mendicant.

² Asaṃgae, the uncontrolled one; it denotes a layman or a householder.

³ Seggā=sayyā, bed; but the scholiast explains it by vasati, dwelling, lodging.

out for it; or in the resting-place he may get into mixed company; in the absence of his mind or in his drunkenness he may lust after a woman or a eunuch; approaching the mendicant (they will say): 'O long-lived *Sramana*! (let us meet) in the garden, or in the sleeping-place, in the night or in the twilight.' Luring him thus by his sensuality (she says): 'Let us proceed to enjoy the pleasures of love.' He might go to her, though he knows that it should not be done.

These are the causes to sin, they multiply continuously. Therefore should a well-controlled *Nirgrantha* not resolve to go to any festival which is preceded or followed by a feast. (2)

A monk or a nun, hearing or being told of some festivity, might hasten there, rejoicing inwardly: 'There will be an entertainment, sure enough!' It is impossible to get there from other families alms which are acceptable and given out of respect for the cloth¹, and to eat the meal. As this would lead to sin, they should not do it². But they should enter there, and getting from other families their alms, should eat their meal. (3)

A monk or a nun, knowing that in a village or a scot-free town, &c. (see I, 7, 6, § 4), an entertainment will be given, should not resolve to go to that village, &c., for the sake of the entertainment. The *Kevalin* assigns as the reason herefore: When a man goes to

¹ *Esiyam vesiyam*. The latter word is explained by *rago-haranâdiveshâl labdham*, what one gets for the sake of one's apparel, the broom, &c.

² *Mâitthânam samphâse, no evam kareggâ*, i. e. *mâtristhânam samspriset, na evam kuryât*: *mâtristhâna* is somewhere explained *karmopadânasthâna*.

a much-frequented and vulgar entertainment somebody's foot treads on his foot, somebody's hand moves his hand, somebody's bowl clashes against his bowl, somebody's head comes in collision with his head, somebody's body pushes his body, or somebody beats him with a stick or a bone or a fist or a clod, or sprinkles him with cold water, or covers him with dust; or he eats unacceptable food, or he receives what should be given to others. Therefore should a well-controlled Nirgrantha not resolve to go to a much-frequented and vulgar entertainment to partake of it. (4)

A monk or a nun on a begging-tour should not accept such food, &c., about the acceptability or unacceptability of which his (or her) mind has some doubts or misgivings; for such food, &c. (5)

When a monk or a nun wishes to enter the abode of a householder, they should do so with the complete outfit¹. (6)

A monk or a nun entering or leaving the out-of-door places for religious practices or study, should do so with the complete outfit. (7)

A monk or a nun wandering from village to village should do so with the complete outfit². (8)

A monk or a nun should not, with the complete outfit, enter or leave the abode of a householder to collect alms, or the out-of-door places for religious practices and study, or wander from village to village on perceiving that a strong and widely-spread rain pours down, or a strong and widely-spread mist is

¹ See I, 7, 4, note 1.

² These Sūtras are perfectly analogous with §§ 7, 8 of the first lesson.

coming on, or a high wind raises much dust, or many flying insects are scattered about and fall down. (9)

A monk or a nun on a begging-tour should not accept food, &c., in the houses of Kshatriyas, kings, messengers, and relations of kings, whether they are inside or outside, or invite them; for such food, &c., is impure and unacceptable. Thus I say. (10)

FOURTH LESSON.

A monk or a nun on a begging-tour should not resolve to go to a festival, preceded or followed by an entertainment, to partake of it, when they know that there will be served up chiefly meat or fish or roasted slices of meat or fish; nor to a wedding breakfast in the husband's house or in that of the bride's father; nor to a funeral dinner or to a family dinner where something is served up,—if on their way there, there are many living beings, many seeds, many sprouts, much dew, much water, much mildew, many drops (of water), much dust, and many cob-webs; or if there have arrived or will arrive many Sramanas and Brâhmanas, guests, paupers, and beggars, and if it will be a crowded assembly, so that a wise man may not enter or leave it, or learn there the sacred texts, to question about them, to repeat them, to consider them, to think about the substance of the law. (1)

A monk or a nun may go to such an entertainment (as described in the preceding Sûtra), provided that on their way there, there are few living beings, few seeds, &c.; that no Sramanas and Brâhmanas, &c., have arrived or will arrive; that it is not a

crowded assembly, so that a wise man may enter or leave, &c.¹ (2)

A monk or a nun desirous to enter the abode of a householder, should not do so, when they see that the milch cows are being milked, or the food, &c., is being cooked, and that it is not yet distributed. Perceiving this, they should step apart and stay where no people pass or see them. But when they conceive that the milch cows are milked, the dinner prepared and distributed, then they may circumspectly enter or leave the householder's abode for the sake of alms. (3)

Some of the mendicants say to those who follow the same rules of conduct, live (in the same place), or wander from village to village: 'This is indeed a small village, it is too populous, nor is it large; reverend gentlemen, go to the outlying villages to beg alms².'

Some mendicant may have there kinsmen or relations, e. g. a householder or his wife, or daughters, or daughters-in-law, or nurses, or male and female slaves or servants. Such families with which he is connected by kindred or through marriage, he intends to visit before (the time of begging): 'I shall get there (he thinks) food or dainties or milk or thick sour milk or fresh butter or ghee or sugar or oil or honey or meat or liquor, a sesamum dish³, or raw sugar, or a meal of parched wheat⁴, or a meal of curds and sugar with spices⁵; after having eaten and drunk, and having cleaned and rubbed the alms-bowl, I shall,

¹ This precept applies, according to the commentator, only to sick monks, or such as can get nothing elsewhere.

² The just arrived monks should do as they are bidden.

³ Samkuli.

⁴ Pûya.

⁵ Sikhariṇṭ.

together with other mendicants, enter or leave the abode of a householder to collect alms.' As this would be sinful, he should not do so. (4)

But, at the proper time, entering there with the other mendicants, he may there in these or other families accept alms which are acceptable and given out of respect for his cloth, and eat his meal.

This certainly is the whole duty, &c. (see end of lesson 1).

Thus I say. (5)

FIFTH LESSON.

When a monk or a nun on entering the abode of a householder sees that the first portion of the meal is being thrown away¹ or thrown down, or taken away, or distributed, or eaten, or put off, or has already been eaten or removed; that already other *Sramanas* and *Brāhmanas*, guests, paupers, and beggars go there in great haste; (they might think), 'Hallo! I too shall go there in haste.' As this would be sinful, they should not do so. (1)

When a monk or a nun on a begging-tour comes upon walls or gates, or bolts or holes to fit them, they should, in case there be a byway, avoid those (obstacles), and not go on straight.

The Kevalin says: This is the reason: Walking there, he might stumble or fall down; when he stumbles or falls down, his body might become contaminated with *fæces*, urine, phlegmatic humour, mucus, saliva, bile, matter, semen, or blood. And if his body has become soiled, he should not wipe or

¹ In honour of the gods.

rub or scratch or clean¹ or warm or dry it on the bare ground or wet earth [or dusty earth²] on a rock or a piece of clay containing life, or timber inhabited by worms, or anything containing eggs, living beings, &c. (down to) cobwebs; but he should first beg for some straw or leaves, wood or a potsherd, which must be free from dust, resort with it to a secluded spot, and on a heap of ashes or bones, &c. (see II, 1, 1, § 2), which he has repeatedly examined and cleaned, he should circumspectly wipe or rub, warm or dry (his body). (2)

When a monk or a nun on a begging-tour perceives a vicious cow coming towards them, or a vicious buffalo coming towards them, or a vicious man, horse, elephant, lion, tiger, wolf, panther, bear, hyena, sarabha, shakal, cat, dog, boar, fox, leopard coming towards them, they should, in case there be a byway, circumspectly avoid them, and not walk on straight. (3)

When a monk or a nun on a begging-tour comes on their way upon a pit, pillar, thorns, or unsafe, marshy or uneven ground, or mud, they should, in case there be a byway, avoid these (obstacles), and not walk on straight.

When a monk or a nun on a begging-tour perceives that the entrance of a householder's abode is secured by a branch of a thorn bush, they should not, without having previously got the (owner's) permission, and having examined and swept (the entrance), make it passable or enter and leave (the

¹ This stands for *uvvalegga vâ uvva//eggâ vâ* (*udvaled vâ udvar-ted vâ*), for which words, denoting some rather indistinct varieties of rubbing, I know no adequate English words.

² The words in brackets are the translation of *varia lectio*.

house). But they may circumspectly do so, after having got the (owner's) permission, and having examined and swept it. (4)

When a monk or a nun on a begging-tour knows that a *Sramana* or a *Brâhmaṇa*, a guest, pauper or beggar has already entered (the house), they should not stand in their sight or opposite the door¹.

The Kevalin² says: This is the reason: Another, on seeing him, might procure and give him food, &c. Therefore it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that he should not stand in the other mendicants' sight or opposite the door.

Knowing this, he should go apart and stay where no people pass or see him. Another man may bring and give him food, &c., while he stays where no people pass or see him, and say unto him: 'O long-lived *Sramana*! this food, &c., has been given for the sake of all of you; eat it or divide it among you.' Having silently accepted the gift, he might think: 'Well, this is just (enough) for me!' As this would be sinful, he should not do so.

Knowing this, he should join the other beggars, and after consideration say unto them³: 'O long-lived *Sramanas*! this food, &c., is given for the sake of all of you; eat it or divide it among you.' After these words another might answer him: 'O long-lived

¹ This might also be translated: at an opposite door.

² The following passage is not explained in the commentaries, and is wanting in the oldest MS., though supplied on the margin. It may therefore be concluded that the whole passage, the greater part of which is typical, is a later addition.

³ *Âloeggâ*. The scholiast explains it here by *darsayet*, he should show the food, &c. Professor Oldenberg has identified this word with the Pâli *âroḥeti*.

Sramana! distribute it yourself.' Dividing the food, &c., he should not (select) for himself too great a portion, or the vegetables, or the conspicuous things, or the savoury things, or the delicious things, or the nice things, or the big things; but he should impartially divide it, not being eager or desirous or greedy or covetous (of anything). When he thus makes the division, another might say: 'O long-lived *Sramana*! do not divide (the food); but let us, all together, eat and drink.' When he thus eats, he should not select for himself too great a portion, &c.; but should eat and drink alike with all, not being desirous, &c.¹ (5)

When a monk or a nun on a begging-tour perceives that a *Sramana* or *Brâhmaṇa*, a beggar or guest has already entered the house, they should not overtake them and address (the householder) first. Knowing this, they should go apart and stay where no people pass or see them. But when they perceive that the other has been sent away or received alms, and has returned, they may circumspectly enter the house and address the householder.

This certainly is the whole duty, &c.

Thus I say. (6)

SIXTH LESSON.

When a monk or a nun on a begging-tour perceives that many hungry animals have met and come together in search of food, e.g. those of the chicken-kind or those of the pig-kind, or that crows

¹ The scholiast says that the way to procure food, &c., as described in this paragraph, should only be resorted to under pressing circumstances.

have met and come together, where an offering is thrown on the ground, they should, in case there be a byway, avoid them and not go on straight. (1)

A monk or a nun on a begging-tour should not stand leaning against the door-post of the householder's abode, or his sink or spitting-pot, nor in sight of, or opposite to his bathroom or privy; nor should they contemplate a loophole or a mended spot or a fissure (of the house) or the bathing-house, showing in that direction with an arm or pointing with a finger, bowing up and down. (2)

Nor should they beg, pointing with a finger at the householder, or moving him with a finger, or threatening him with a finger, or scratching him with a finger, or praising him, or using coarse language. (3)

If he sees somebody eating, e.g. the householder or his wife, &c., he should after consideration say: 'O long-lived one! (or, O sister!) will you give me some of that food?' After these words the other might wash or wipe his hand or pot or spoon or plate with cold or hot water¹. He should after consideration say: 'O long-lived one! (or, O sister!) do not wash or wipe your hand or pot or spoon or plate! If you want to give me something, give it as it is!' After these words the other might give him a share, having washed or wiped his hand, &c., with cold or hot water. But he should not accept anything out of such a hand, &c., which has been before treated thus; for it is impure and unacceptable. (4)

It is also to be known that food, &c., is impure

¹ *Ślodagavigāḍa*, *uśnodagavigāḍa*. *Vigāḍa*, Sanskrit *vikaṭa*, is explained *apkāya*. It is therefore cold or hot water which is to be considered as containing life.

and unacceptable, which is given with a wet hand, though the hand be not purposely wetted. (5)

The same rule holds good with regard to a moistened hand, &c., and a dusty hand, &c., and a hand which is soiled with clay, dew, orpiment, vermilion, realgar, collyrium, white chalk, alum, rice-flour, kukkusa, ground drugs. (6)

It is also to be known that he may accept such food, &c., which is given with a soiled hand, &c., to one similarly soiled (i.e. with what one is to receive), or to one unsoiled, with hand similarly soiled ; for such food, &c., is pure and acceptable. (7)

A monk or a nun on a begging-tour should not accept flattened grains, grains containing much chaff, &c. (see II, 1, 1, § 5), which a layman, for the sake of the mendicant, has ground¹, grinds, or will grind, has winnowed, winnows, or will winnow on a rock or a piece of clay containing life, &c. (see II, 1, 5, § 2, all down to) cobwebs; for such large, parched grains, &c., are impure and unacceptable. (8)

A monk or a nun on a begging-tour should not accept fossil salt or sea salt which a householder, for the sake of the mendicant, has ground or pounded, grinds or pounds, will grind or pound on a rock or a piece of clay containing life, &c.; for such-like fossil salt or sea salt is impure and unacceptable. (9)

A monk or a nun on a begging-tour should not

¹ The subject *asamgae*, the uncontrolled one, i.e. layman, stands in the singular, but the verb in the plural. The same irregularity occurs in the next paragraph. The commentator accounts for it simply by saying: *ekavaśānādhikāre pi kṛtāṇḍa-satvāt tadvyatyayena bahuvāśānam drashavyam, pūrvatra vā gātāv ekavaśānam.*

accept food, &c., which is prepared over the fire; for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman will kill the fire-bodies, by wetting or moistening, wiping or rubbing, throwing up or turning down the food, &c., for the sake of the mendicant. Hence it has been declared to the mendicants: This is the statement, this is the reason, this is the order, that they should not accept food, &c., which has been prepared over the fire, &c.

This certainly is the whole duty, &c.

Thus I say. (10)

SEVENTH LESSON.

A monk or a nun on a begging-tour should not accept food, &c., which has been placed on a post or pillar or beam or scaffold or loft¹ or platform or roof or some such-like elevated place; for such food fetched from above is impure and unacceptable. The Kevalin says: This is the reason: The layman might fetch and erect a stool or a bench or a ladder or a handmill, get upon it, and getting upon it fall or tumble down. Thus he might hurt his foot or arm or breast or belly or head or some other part of his body; or he might kill or frighten or bruise or smash or crush or afflict or pain or dislocate all sorts

¹ Māla. The word is not explained in the *Tikā* and *Dīpikā*; the Guzerati translation says that the word is *lokapratīta*, commonly understood. It is probably the Marāṭhī *māḷ* or *māḷā*; the former word denotes a loft, floored with bamboos; the second, the room formed by overlaying with slight sticks the cross-beams of a house, a loft, an erection or stand in a cornfield, scaffolding (of a building). Molesworth, Marāṭhī and English Dictionary, s. v.

of living beings. Therefore he should not accept such-like food, &c., fetched from above. (1)

A monk or a nun on a begging-tour should not accept food, &c., which a layman, for the sake of the mendicant, has taken from a granary or vault by contorting himself up and down and horizontally; thinking that such-like food is brought from underground¹. (2)

A monk or a nun on a begging-tour should not accept food, &c., which is kept in earthenware. The Kevalin says: This is the reason: The layman might, for the sake of the mendicant, break the earthen vessel containing the food, &c., and thereby injure the earth-body; in the same way he might injure the fire-body, the wind-body, plants and animals; by putting it again (in earthenware), he commits the *paṭṭhā*kamma sin. Hence it has been said to the mendicant, &c., that he should not accept food, &c., which is put in earthenware. (3)

A monk or a nun on a begging-tour should not accept food, &c., placed on the earth-body, the wind-body, the fire-body, for such food is impure and unacceptable. The Kevalin says: This is the reason: A layman might, for the sake of the mendicant, stir or brighten the fire, and taking the food, &c., down from it, might give it to the mendicant. Hence it has been said, &c., that he should accept no such food. (4)

When a monk or a nun on a begging-tour sees that a layman might, for the sake of the mendicant,

¹ The original has *bho mālohadaṃ ti naṭṭā*. *Bho mālohada* is explained *adhomālāhṛitam*. *Mālohada*, which I translate 'fetched from above,' is the technical term for things affected by the dosha under question.

cool too hot food, &c., by blowing or fanning with a winnowing basket or fan or a palm leaf or a branch or a part of a branch or a bird's tail or a peacock's tail or a cloth or a corner of a cloth or the hand or the mouth, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) do not blow or fan the hot food, &c., with a winnowing basket, &c.; but if you want to give it me, give it as it is.' After these words the other might give it after having blown or fanned it with a winnowing basket, &c.; such-like food they should not accept, because it is impure and unacceptable. (5)

A monk or a nun on a begging-tour should not accept food, &c., which is placed on vegetable or animal matter¹; for such food is impure and unacceptable. (6)

A monk or a nun on a begging-tour should not accept water which has been used for watering flour or sesamum or rice, or any other such-like water which has been recently used for washing, which has not acquired a new taste, nor altered its taste or nature, nor has been strained; for such-like water is impure and unacceptable. But if it has long ago been used for washing, has acquired a new taste, has altered its taste or nature, and has been strained, it may be accepted, for it is pure and acceptable. (7)

When a monk or a nun on a begging-tour finds water used for washing sesamum, chaff or barley, or rainwater² or sour gruel or pure water, they should, after consideration, say (to the householder or his wife): 'O long-lived one! (or, O sister!) will you give

¹ *Vaṇassaikāyapati//hiya and tasakāyapati//hiya.*

² *Āyāma, ātāmlam avaryānam.*

me some of this water ?' Then the other may answer him : 'O long-lived *Sramaṇa* ! take it yourself by drawing it with, or pouring it in, your bowl !' Such-like water, whether taken by himself or given by the other, he may accept. (8)

A monk or a nun on a begging-tour should not accept such water as has been taken from the bare ground, &c. (see II, 1, 5, § 2, all down to) cobwebs, or water which the layman fetches in a wet or moist or dirty vessel, mixing it with cold water.

This certainly is the whole duty, &c.

Thus I say. (9)

EIGHTH LESSON.

A monk or a nun on a begging-tour should not accept juice of mangos, inspissated juice of mangos, juice of wood-apples, citrons, grapes, wild dates, pomegranates, cocoa-nuts, bamboos, jujubes, myrobalans, tamarinds, or any such-like liquor containing particles of the shell or skin or seeds, which liquor the layman, for the sake of the mendicant, pressed, strained, or filtered through a basket¹, cloth, or a cow's tail ; for such liquor is impure and unacceptable. (1)

When a monk or a nun on a begging-tour smells, in travellers' houses or garden houses or householders' houses or *maths*, the scent of food or drink or sweet scents, they should not smell them, being indifferent against smell, and not eager or desirous or greedy or covetous of the pleasant smell. (2)

¹ *Khavva*, Sanskrit *kṣabdaka* (sic). The Hindī has *kṣavḍā*, basket.

A monk or a nun on a begging-tour should not accept raw things which are not yet modified by instruments¹, as bulbous roots, growing in water or dry ground, mustard stalks ; for they are impure and unacceptable. The same holds good with regard to long pepper, ground long pepper, common pepper, ground common pepper, ginger or ground ginger. (3)

A monk or a nun on a begging-tour should not accept such raw fruits which are not yet modified by instruments, as those of Mango, Amrâtaka, *Ghig-ghitrâ*², Surabhi³, Sallakt⁴; for they, &c. (4)

The same holds good with regard to raw shoots which, &c., as those of Asvattha, Nyagrodha, Pilamkhu⁵, Nityûra⁶, Sallakt. (5)

The same holds good with regard to raw berries which, &c., as those of Kapittha⁷, pomegranate, or Pippala. (6)

A monk or a nun on a begging-tour should not accept raw, powdered fruits which are not well ground and still contain small seeds, as those of Umbara, Pilamkhu, Nyagrodha, and Asvattha ; for &c. (7)

A monk or a nun on a begging-tour should not accept unripe wild rice⁸, dregs, honey, liquor, ghee, or sediments of liquor, if these things be old or if living beings are engendered or grow or thrive in

¹ I. e. when they have undergone no operation which takes the life out of them.

² Name of a shrub.

³ Explained by satagru.

⁴ Boswellia Thurifera.

⁵ Explained by pipparf.

⁶ Cedrela Toona.

⁷ The wood-apple tree, Feronia Elephantum.

⁸ Âmadâga, explained in the commentary âmapannam, unripe or half ripe, aravikatandulîyakâdi.

them, or are not taken out, or killed or destroyed in them. (8)

A monk or a nun on a begging-tour should not accept any such-like raw plants¹ as Ikshumeru, Añ-kakarelu, Kaseru, Samghâtika, Pûtiálu. (9)

A monk or a nun on a begging-tour should not accept any such-like (vegetables) as Nymphaea or stalk of Nymphaea or the bulb of Nelumbium or the upper part or the filament of Lotus or any part of the plant. (10)

A monk or a nun on a begging-tour should not accept such-like raw substances as seeds or sprouts, growing on the top or the root or the stem or the knots (of a plant), likewise the pulp or blossoms of the plantain, cocoa-nut, wild date, and palmyra trees. (11)

A monk or a nun on a begging-tour should not accept any such-like raw unmodified substances as sugar-cane, which is full of holes, or withering or peeling off or corroded by wolves; or the points of reeds or the pulp of plantains. (12)

The same holds good with regard to garlic or its leaves or stalk or bulb or integument. (13) Likewise with regard to cooked fruits of Atthiya², Tinduka³, Vilva⁴, Sriparni⁵. (14)

A monk or a nun on a begging-tour should not accept such raw, unmodified substances as corn, clumps of corn, cakes of corn, sesamum, ground sesamum, or cakes of sesamum.

This is the whole duty, &c.

Thus I say. (15)

¹ Of these plants only Kaseru, a kind of grass, and Samghâtika Trapa Bispinosa are specialised in our dictionaries.

² A certain tree.

³ Diospyros Glutinosa.

⁴ Aegle Marmelos.

⁵ Pistia Stratiotes.

NINTH LESSON.

In the east or west or south or north, there are some faithful householders, &c., (all down to) servants who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, restrained, controlled, chaste ascetics, who have ceased from sensual intercourse, should eat or drink food, &c., which is *ādhākarmika*¹; let us give to the ascetics all food, &c., that is ready for our use, and let us, afterwards, prepare food for our own use.' Having heard such talk, the mendicant should not accept such-like food, &c., for it is impure and unacceptable. (1)

A monk or a nun on a begging-tour or in their residence or on a pilgrimage from village to village, who know that in a village or scot-free town, &c., dwell a mendicant's nearer or remoter relations—viz. a householder or his wife, &c.—should not enter or leave such houses for the sake of food or drink. The Kevalin says: This is the reason: Seeing him, the other might, for his sake, procure or prepare food, &c. Hence it has been said to the mendicant, &c., that he should not enter or leave such houses for the sake of food or drink.

Knowing this, he should go apart and stay where no people pass or see him. In due time he may enter other houses, and having begged for alms which are acceptable and given out of respect for

¹ For the meaning of this frequently used term, see note 5 on p. 81, and note 1 on p. 94.

his cloth, he may eat his dinner. If the other has, on the mendicant's timely entrance, procured or prepared food, &c., which is ādhākarmika, he might silently examine it, and think: 'Why should I abstain from what has been brought.' As this would be sinful, he should not do so. But after consideration he should say: 'O long-lived one! (or, O sister!) as it is not meet that I should eat or drink food, &c., which is ādhākarmika, do not procure or prepare it.' If after these words the other brings and gives him ādhākarmika food which he has prepared, he should not accept such-like food, &c., for it is impure and unacceptable. (2)

When a monk or a nun on a begging-tour sees that meat or fish is being roasted, or oil cakes, for the sake of a guest, are being prepared, they should not, quickly approaching, address the householder; likewise if the food is prepared for the sake of a sick person. (3)

A monk or a nun on a begging-tour might, of the received quantity of food, eat only the sweet-smelling parts and reject the bad-smelling ones. As this would be sinful, they should not do so; but they should consume everything, whether it be sweet smelling or bad smelling, and reject nothing. (4)

A monk or a nun on a begging-tour might, of the received quantity of drink, imbibe only the well-flavoured part, and reject the astringent part. As this would be sinful, they should not do so; but they should consume everything, whether it be well flavoured or astringent, and reject nothing. (5)

A monk or a nun, having received a more than sufficient quantity of food, might reject (the superfluous part) without having considered or consulted

fellow-ascetics living in the neighbourhood, who follow the same rules of conduct, are agreeable and not to be shunned; as this would be sinful, they should not do so. Knowing this, they should go there and after consideration say: 'O long-lived *Sramanas*! this food, &c., is too much for me, eat it or drink it!' After these words the other might say: 'O long-lived *Sramana*! we shall eat or drink as much of this food or drink as we require; or, we require the whole, we shall eat or drink the whole.' (6)

A monk or a nun on a begging-tour should not accept food, &c., which for the sake of another has been put before the door, if the householder has not permitted him to do so, or he gives it him; for such food, &c. But on the contrary he may accept it.

This is the whole duty, &c.

Thus I say. (7)

TENTH LESSON.

A single mendicant, having collected alms for many, might, without consulting his fellow-ascetics, give them to those whom he list; as this would be sinful, he should not do so. Taking the food, he should go there (where his teacher &c. is) and speak thus: 'O long-lived *Sramana*! there are near or remote (spiritual) relations of mine: a teacher, a sub-teacher, a religious guide, a *Sthavira*, a head of a *Gana*, a *Ganadhara*, a founder of a *Gana*; forsooth, I shall give it them.' The other may answer him: 'Well now, indeed, O long-lived one! give such a portion!' As much as the other commands, thus much he should give; if the other commands the whole, he should give the whole. (1)

A single mendicant, having collected agreeable food, might cover it with distasteful food, thinking: 'The teacher or sub-teacher, &c., seeing what I have received, might take it himself; indeed, I shall not give anything to anybody!' As this would be sinful, he should not do so.

Knowing this, he should go there (where the other mendicants are), should put the vessel in his out-stretched hand, show it (with the words): 'Ah, this! ah, this!' and hide nothing. (2)

A single mendicant, having received some food, might eat what is good, and bring what is discoloured and tasteless; as this would be sinful, he should not do so. (3)

A monk or a nun on a begging-tour should not accept any part of the sugar-cane¹, whether small or large, pea-pods, seed-pods, of which articles a small part only can be eaten, and the greater part must be rejected; for such things are impure and unacceptable. (4)

A monk or a nun on a begging-tour should not accept meat or fish containing many bones, so that only a part of it can be eaten and the greater part must be rejected; for such meat or fish, &c., is impure and unacceptable. (5)

A monk or a nun on a begging-tour may be invited to meat or fish containing many bones, (by the householder who addresses him thus): 'O long-lived Śramaṇa! will you accept meat with many bones?' Hearing such a communication, he should

¹ They are detailed in the original: *amtaruḥḥuyam*, a piece between two knots; *uḥḥugamḍiyam*, a piece containing a knot; *uḥḥukoyagam* (?), *uḥḥumeragam*, top of a stalk; *uḥḥusālagam*, long leaf; *uḥḥudālagam*, fragment of a leaf.

say, after consideration : 'O long-lived one ! (or, O sister !) it is not meet for me to accept meat with many bones ; if you want to give me a portion of whatever size, give it me ; but not the bones !' If after these words the other (i.e. the householder) should fetch meat containing many bones, put it in a bowl and return with it, (the mendicant) should not accept such a bowl, whether out of the other's hand or a vessel¹ ; for it is impure and unacceptable. But if he has inadvertently accepted it, he should not say : 'No, away, take it !' Knowing this, he should go apart, and in a garden or an upâsraya, where there are few eggs, &c., (all down to) cobwebs, eat the meat or fish, and taking the bones, he should resort to a secluded spot and leave them on a heap of ashes, &c. (see II, I, I, § 2). (6)

If a householder should fetch fossil salt or sea salt, put it in a bowl and return with it, a monk or a nun on a begging-tour should not accept it out of the other's hand or vessel ; for, &c.

But if he has inadvertently accepted it, he should return with it to the householder, if he is not yet too far away, and say, after consideration² : 'Did you give me this with your full knowledge or without it ?' He might answer : 'I did give it without my full knowledge ; but indeed, O long-lived one ! I now give it you ; consume it or divide it (with others) !'

Then being permitted by, and having received it from, the householder, he should circumspectly eat it or drink it, and what he cannot eat or drink he

¹ Parahatthamsi vâ parapâyamsi vâ. This is a typical phrase, and seems rather out of place here.

² Aloeggâ, he should show, would perhaps be better.

should share with his fellow-ascetics in the neighbourhood, who follow the same rules of conduct, are agreeable, and not to be shunned ; but if there are no fellow-ascetics, the same should be done as in case one has received too much food.

This is the whole duty, &c.

Thus I say. (7)

ELEVENTH LESSON.

Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick¹ : 'Take it! give it him! if the sick mendicant will not eat it, thou mayst eat it.' But he (who is ordered to bring the food) thinking, 'I shall eat it myself,' covers it and shows it (saying): 'This is the lump of food, it is rough to the taste², it is pungent, it is bitter, it is astringent, it is sour, it is sweet; there is certainly nothing in it fit for a sick person.' As this would be sinful, he should not do so. But he should show him which parts are not fit for a sick person (saying): 'This particle is pungent, this one bitter, this one astringent, this one sour, this one sweet.' (1)

Some mendicants say unto (others) who follow the same rules of conduct, or live in the same place, or wander from village to village, if they have received agreeable food and another mendicant falls sick : 'Take it! give it him! if the mendicant will not eat it, bring it to us!' 'If nothing prevents me, I shall

¹ This is the way in which the commentator construes the sentence. There is some confusion in the text, which cannot easily be removed.

² Loe, Sanskrit rūksha?

bring it.' (Then he might act as stated in § 1, which would be sinful.) (2)

For the avoidance of these occasions to sin there are seven rules for begging food and as many for begging drink, to be known by the mendicants.

Now, this is the first rule for begging food. Neither hand nor vessel are wet¹: with such a hand or vessel he may accept as pure, food, &c., for which he himself begs or which the other gives him. That is the first rule for begging food. (3)

Now follows the second rule for begging food. The hand and the vessel are wet. The rest as in the preceding rule. That is the second rule for begging food. (4)

Now follows the third rule for begging food. In the east, &c., there are several faithful householders, &c., (all down to) servants: they have put (food) in some of their various vessels, as a pan, a pot, a winnowing basket, a basket, a precious vessel. Now (the mendicant) should again know: is the hand not wet and the vessel wet; or the hand wet and the vessel not wet? If he collect alms with an alms-bowl or with his hand², he should say, after consideration: 'O long-lived one! (or, O sister!) with your not-wet hand, or with your wet vessel, put (alms) in this my bowl, or hand, and give it me!' Such-like food, for which he himself begs or which the other gives him, he may accept; for it is pure and acceptable. That is the third rule for begging food. (5)

Now follows the fourth rule for begging food. A

¹ *Samsattha*; it would perhaps be more correct to translate this word, soiled with the food in question.

² These are the *paḍiggahadhârî* and the *pâṇipadiggahiya*, lit. one who uses his hand instead of an alms-bowl.

monk or a nun may accept flattened grains, &c. (cf. II, 1, 1, § 5), for which they beg themselves or which the other gives them, if it be such as to require little cleaning or taking out (of chaff); for it is pure, &c. That is the fourth rule for begging food. (6)

Now follows the fifth rule for begging food. A monk or a nun may accept food which is offered on a plate or a copper cup or any vessel, if the moisture on the hands of the giver is almost dried up; for, &c. That is the fifth rule for begging food. (7)

Now follows the sixth rule for begging food. A monk or a nun may accept food which had been taken up from the ground, either taken up for one's own sake or accepted for the sake of somebody else, whether it be placed in a vessel or in the hand; for, &c. That is the sixth rule for begging food. (8)

Now follows the seventh rule for begging food. A monk or a nun may accept food of which only a part may be used, and which is not wanted by bipeds, quadrupeds, Sramanas, Brāhmanas, guests, paupers, and beggars, whether they beg for it themselves, or the householder gives it them. That is the seventh rule for begging food. (9)

These are the seven rules for begging food; now follow the seven rules for begging drink. They are, however, the same as those about food, only the fourth gives this precept: A monk or a nun may accept as drink water which has been used for watering flour or sesamum, &c. (II, 1, 7, § 7), if it be such as to require little cleaning and taking out (of impure) articles; for, &c. (10)

One who has adopted one of these seven rules for begging food or drink should not say: 'These reverend persons have chosen a wrong rule, I alone

have rightly chosen.' (But he should say): 'These reverend persons, who follow these rules, and I who follow that rule, we all exert ourselves according to the commandment of the *Gina*, and we respect each other accordingly.'

This certainly is the whole duty, &c.

Thus I say. (11)

End of the First Lecture, called Begging of
Food.

SECOND LECTURE,

CALLED

BEGGING FOR A COUCH¹.

FIRST LESSON.

If a monk or a nun want to ask for a lodging, and having entered a village or scot-free town, &c., conceive that lodging to contain eggs, living beings, &c., they should not use it for religious postures, night's-rest, or study². (1)

But if the lodging contains only few eggs or few living beings, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c. Now, if they conceive that the householder, for the sake of a Nirgrantha and on behalf of a fellow-ascetic (male or female, one or many), gives a lodging which he has bought or stolen or taken, though it was not to be taken nor given, but was taken by force, by acting sinfully towards all sorts of living beings, they should not use for religious postures, &c., such a lodging which has been appropriated by the giver himself, &c. (see II, 1, 1, § 11).

The same holds good if there be instead of a fellow-ascetic many Sramanas and Brâhmanas, guests, paupers, and beggars. But if the lodging has been

¹ Seggâ.

² Tahappagâre uvassae no *thânam* vâ *seggam* vâ *nisîhiyam* vâ *keteggâ*. *Thâna*=sthâna is explained *kâyotsarga*; *seggâ*=saryyâ, samstâraka; *nisîhiyâ*=nisîthikâ, svâdhyâya; *keteggâ*=kin-tayet. The last word is elsewhere translated dadyât.

appropriated by another man than the giver, &c., they may, after having inspected and cleaned it, circumspectly use it for religious postures, &c. (2)

A monk or a nun, knowing that the layman has, for the sake of the mendicant, matted the lodging, whitewashed it, strewn it (with grass, &c.), smeared it (with cowdung), levelled, smoothed, or perfumed it (or the floor of it), should not use that lodging, which has been prepared by the giver himself, &c., for religious postures. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures. (3)

A monk or a nun, knowing that a layman will, for the sake of a mendicant, make small doors large, &c. (all as in II, 1, 2, § 7, down to) spread his couch or place it outside, should not use such a lodging which has been appropriated by the giver himself, &c., for religious postures, &c. But if it has been appropriated by another person, &c., they may circumspectly use it for religious postures, &c. (4)

Again, a monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, bulbs or roots or leaves or flowers or fruits or seeds or grass-blades of water plants, should not use such a lodging, which is appropriated by the giver himself, for religious postures, &c. But if it has been prepared by another person, &c., they may circumspectly use it for religious postures, &c. (5)

A monk or a nun, knowing that the layman, for the sake of the mendicant, removes from one place to another, or places outside, a chair or a board or a ladder or a mortar, should not use such a lodging-place, &c. (all as at the end of the last paragraph). (6)

A monk or a nun should not use for religious postures, &c., a lodging-place above ground, as a pillar or a raised platform or a scaffold or a second story or a flat roof, likewise no underground place (except under urgent circumstances). If by chance they are thus lodged, they should there not wash or clean their hands or feet or eyes or teeth or mouth with hot or cold water ; nor should they put forth there any other secretion, as excrements, urine, saliva, mucus, bilious humour, ichor, blood, or any other part of the bodily humours.

The Kevalin says : This is the reason : Making secretions he might stumble or fall ; stumbling or falling he might hurt his hand, &c. (II, 1, 7, § 1), or any other limb of his body, or kill, &c., all sorts of living beings. Hence it has been said to the mendicant, &c., that he should use no above-ground lodging-place for religious postures, &c. (7)

A monk or a nun on a begging-tour should not use, for religious postures, a lodging-place used by the householder, in which there are women, children, cattle, food, and drink. This is the reason : A mendicant living together with a householder's family may have an attack of gout, dysentery, or vomiting ; or some other pain, illness, or disease may befall him ; the layman might, out of compassion, smear or anoint the mendicant's body with oil or ghee or butter or grease, rub or shampoo it with perfumes, drugs, lodhra, dye, powder, padmaka, then brush or rub it clean ; clean, wash, or sprinkle it with hot or cold water, kindle or light a fire by rubbing wood on wood ; and having done so, he might dry or warm (the mendicant's body).

Hence it has been said to the mendicant, &c.,

that he should not use for religious postures, &c., a lodging-place which is used by the householder. (8)

This is (another) reason: While a mendicant lives in a lodging used by the householder, the householder or his wife, &c., might bully, scold¹, attack or beat each other. Then the mendicant might direct his mind to approval or dislike: 'Let them bully each other!' or, 'Let them not bully each other!' &c. &c.

Hence it has been said to the mendicant, &c., that he should not use, for religious postures, &c., a lodging-place used by the householder. (9)

This is (another) reason: While the mendicant lives together with householders, the householder might, for his own sake, kindle or light or extinguish a fire-body. Then the mendicant might direct his mind to approval or dislike: 'Let them kindle or light or extinguish a fire-body;' or, 'Let them not do so.'

Hence it has been said to the mendicant, &c. (see above). (10)

This is (another) reason: While the mendicant lives together with householders, he might see the householder's earrings or girdle or jewels or pearls or gold and silver² or bracelets (those round the wrist and those round the upper arm) or necklaces (those consisting of three strings, or those reaching halfway down the body, or those consisting of eighty

¹ *Vahamti*. The Guzerati translation renders it *nirbhamkhe*, which is derived from Sanskrit *nirbharts*.

² *Hiranne suvanne*. The commentators explain these two words, which are synonyms in the later language, as 'raw and wrought gold, or coined gold.' I translate 'gold and silver,' because the distinction of the commentators seems rather far-fetched, and because silver would be missed in enumerations like the present one.

strings or forty strings or one string or strings of pearls, golden beads or jewels) or a decked or ornamented girl or maiden. Thus the mendicant might direct his mind to approval or dislike : 'Let her be thus;' or, 'Let her not be thus.' So he might say, so he might think. Hence it has been said to the mendicant, &c. (see above). (11)

This is (another) reason : While a mendicant lives together with householders, the householder's wives, daughters, daughters-in-law, nurses, slave-girls or servant-girls might say: 'These reverend Sramanas, &c., have ceased from sexual intercourse; it behoves them not to indulge in sexual intercourse : whatever woman indulges with them in sexual intercourse, will have a strong, powerful, illustrious, glorious, victorious son of heavenly beauty.' Hearing and perceiving such talk, one of them might induce the mendicant ascetic to indulge in sexual intercourse.

Hence it has been said to the mendicant, &c., that he should not use for religious postures, &c., a lodging used by the householder.

This is the whole duty, &c.

Thus I say. (12)

SECOND LESSON.

Some householders are of clean habits and the mendicants, because they never bathe, are covered with uncleanness; they smell after it, they smell badly, they are disagreeable, they are loathsome. Hence the householders, with regard to the mendicant, put off some work which otherwise they would have done before, and do some work which otherwise they would have put off.

Hence it has been said to the mendicant, &c.,

that he should not use, for religious postures, &c., a lodging used by the householder. (1)

This is the reason: While a mendicant lives together with householders, the householder might, for his own sake, have prepared something to eat. Then, afterwards, he might, for the sake of the mendicant, prepare or dress food, &c., and the mendicant might desire to eat or drink or swallow it.

Hence it has been said to the mendicant, &c. (see above). (2)

This is the reason: While the mendicant lives together with a householder, there may be ready wood cleft for the use of the householder. Then, afterwards, (the householder) might, for the sake of the mendicant, cleave or buy or steal wood, kindle or light, by rubbing wood on wood, the fire-body, and the mendicant might desire to dry or warm himself at, or enjoy, the fire.

Hence it has been said to the mendicant, &c. (see above). (3)

When in the night or twilight a mendicant, to ease nature, leaves the door open, a thief, watching for an occasion, might enter. It is not meet for the mendicant to say: This thief enters or does not enter, he hides himself or does not hide himself, he creeps in or does not creep in, he speaks or does not speak; he has taken it, another has taken it, it is taken from that man; this is the thief, this is the accomplice, this is the murderer, he has done so¹. The householder will suspect the ascetic, the men-

¹ For if he gives warning of the thief, the warner or the thief might be slain; but if he gives no warning, no life will be lost, though the mendicant's integrity may be doubted.

dicant, who is not a thief, to be the thief. Hence it has been said to the mendicant, &c. (4)

A monk or a nun should not use, for religious postures, &c., sheds of grass or straw which contain eggs, living beings, &c. But they may do so if they contain few eggs, few living beings, &c. (5)

A mendicant should not stay in halting-places, garden houses, family houses, monasteries, where many fellow-ascetics are frequently arriving.

1. If the reverend persons continue to live in those places after staying there for a month¹ in the hot or cold seasons or for the rainy season (he should say): 'O long-lived one! you sin by overstaying the fixed time.' (6)

2. If the reverend persons repeatedly live in halting-places, &c., after staying there for the proper time, without passing two or three intermediate months somewhere else, (he should say): 'O long-lived one! you sin by repeating your retreat in the same place.' (7)

3. Here, in the east, west, north, or south, there are, forsooth, some faithful householders, householders' wives, &c., who are not well acquainted with the rules of monastic life (with regard to the fitness of lodging-places); nevertheless they believe in, perceive, are convinced of, (the merit of) giving lodging to mendicants. They (accordingly) give lodging-places for the sake of many Śramaṇas and Brāhmaṇas, guests, paupers, and beggars, in workshops, chapels, temples, assembly halls, wells, houses or halls for shopkeeping or for keeping or building carriages, distilleries, houses where Darbha-grass,

¹ Or any fixed period, which the mendicant has vowed not to exceed staying in one place.

bark, trees, wood or charcoal are being worked, houses on burial-places, rooms for retirement near the place of sacrifice¹, empty houses, hill-houses, caves, stone-houses, or palaces. He should say to those reverend persons who live in such-like places as workshops, &c., together with other guests: 'O long-lived one! you sin by living in a place frequented by other sectarians.' (8)

4. Here, in the east, &c. They accordingly give, &c. (all as in § 8 down to) palaces. If the mendicants come there while the other religious men do not come there, they sin by living in a place not frequented by other mendicants. (9)

5. In the east, west, north, or south there are faithful householders, viz. a householder or his wife, &c., who will speak thus: 'It is not meet that these illustrious, pious, virtuous, eloquent, controlled, chaste ascetics, who have ceased from sexual intercourse, should dwell in a lodging which is *âdhâkarmika*²: let us give to the mendicants the lodgings which are ready for our use, viz. workshops, &c., and let us, afterwards, prepare lodgings for our own use, viz. workshops, &c.' Hearing and perceiving such talk, if the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) *vargakriyâ*.' (10)

6. Here, in the east, &c. (see § 8 all down to) they give lodging-places for the sake of many *Sramanas* and *Brâhmanas*, guests, paupers, and beggars, after having well counted them, in workshops, &c.

¹ *Sântigrîha*.

² See note 5 on p. 81.

If the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahāvargakriyā.' (11)

7. Here, in the east, &c. They accordingly give, for the sake of many sorts of Sramanas¹, after having well counted them, lodging-places, viz. workshops, &c. If the reverend persons frequent such-like lodgings, viz. workshops, &c., and live in them which are ceded by other people (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) sāvadyakriyā.' (12)

8. Here, in the east, &c. They accordingly prepare, for the sake of one sort of Sramanas, lodgings, viz. workshops, &c., for which purpose great injury is done to the earth, water, fire, wind-bodies, plants, and animals, great injury, great cruelty, great and manifold sinful acts; by wasting cold water or strewing (the ground), smearing it with cowdung, shutting the doors and securing the bed, lighting a fire. If the reverend persons frequent such-like lodgings, viz. workshops, &c., and lead in such ceded lodgings an ambiguous² life (they should be warned): 'O long-lived one! that (lodging is infected by the sin called) mahāsāvadyakriyā.' (13)

9. But if the lodgings, viz. workshops, &c., are

¹ There are five sorts of Sramanas enumerated in the following hemistich, which occurs not only in Sīlāṅka's commentary, but also in that of the Sthānāṅga Sūtra, as Dr. Leumann informs me: Niggamtha, Sakka, Tāvasa, Gerua, Āgīva pamāhā samanā. Nirgranthas, Sākyas, Tāpasas, Gairikas, Āgīvakas.

² Dupakkham te kanīma sevanti, lit. use twofold work; the meaning is, according to the commentary, that they act like householders, though they make a show of monastic life.

prepared by the householders for their own sake under the same circumstances as detailed in the preceding paragraph, and the reverend persons frequent such-like lodgings, they lead, in those lodgings, an unambiguous life. 'O long-lived one! that (lodging is infected by the very small sin called) *alpasā-vadyakriyā*.'

This is the whole duty, &c.

Thus I say. (14)

THIRD LESSON.

'It¹ is difficult to obtain pure, acceptable alms; it is indeed not free from such preparations as strewing the ground (with *Darbha*-grass), smearing it (with cowdung), shutting the doors and securing the beds. And he (the mendicant) delights in pilgrimage, religious exercises, study, begging for a bed, a couch, or other alms.'

Some mendicants explain thus (the requisites of a lodging); they are called upright, searching after liberation, practising no deceit.

Some householders (who, having learned the requisites of a lodging-place, fit one out accordingly, try to deceive the mendicants, saying): 'This lodging, which we offer you, has been assigned to you, it has been originally prepared for our sake, or for the sake of some relations, it has been used, it has been relinquished.'

Explaining² thus, he truly explains. (The teacher says): Well, he is (an explainer of the truth). (1)

¹ The commentators say that this passage contains the mendicant's answer to an invitation to live in this or that village. By the second it is meant the lodging.

² The commentator supposes here the householder to further

If a mendicant, at night or at the twilight, leaves or enters a small lodging, one with a small door, a low or cramped lodging, (he should put forward) first his hand, then his foot, and thus circumspectly leave or enter it.

The Kevalin says: This is the reason: There might be a badly bound, badly placed, badly fastened, loose umbrella, pot, stick, staff, robe, hide, leather boots or piece of leather belonging to Sramanas or Brāhmanas; and the mendicant, when leaving or entering (the lodging) at night or twilight, might stumble or fall; stumbling or falling he might hurt his hand or foot, &c. (see IV, 1, 7, § 1), kill, &c., all sorts of living beings.

Hence it has been said to the mendicant, &c., that one (should put forward) first the hand, then the foot, and thus circumspectly leave or enter such a lodging. (2)

He (the mendicant) should, at halting-places, &c., ask for a lodging-place, after having inquired who is the landlord or who is the tenant. He should ask permission to use the lodging-place in this way: 'By your favour, O long-lived one! we shall dwell here for a while (for the time and in the place) which you will concede.' (If the landlord should object and say that he owns the lodging for a limited time only, or if he asks for the number of monks for which the lodging is required, he should answer)¹: 'As long as this lodging belongs to you, (or) for the sake of as

inquire after the requisites of, and the objections to, the lodging-place. The mendicant should explain them.

¹ The passage in parentheses contains what the commentator supplies.

many fellow-ascetics (as shall stand in need of it), we shall occupy the lodging; afterwards we shall take to wandering.' (3)

A monk or a nun may know the name and gotra of him in whose lodging he lives; in that case they should not accept food, &c., in that house whether invited or not invited; for it is impure and unacceptable. (4)

A monk or a nun should not use for religious postures, &c., a lodging-place which is used by the householder, which contains fire or water; for it is not fit for a wise man to enter or leave it, &c. (cf. II, 1, 4, § 1). (5)

A monk or a nun should not use for religious postures, &c., a lodging for which they have to pass through the householder's abode, or to which there is no road; for it is not fit, &c. (see last paragraph). (6)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., might bully or scold, &c., each other (see II, 2, 1, § 9); for it is not fit, &c. (7)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., rub or anoint each other's body with oil or ghee or butter or grease; for it is not fit, &c. (8)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., rub or shampoo each other's body with perfumes, ground drugs, powder, lodhra, &c. (see II, 2, 1, § 8); for it is not fit, &c. (9)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his

wife, &c., clean, wash, or sprinkle each other's body with cold or hot water; for it is not fit, &c. (10)

A monk or a nun should not use for religious postures, &c., a lodging where the householder or his wife, &c., go about naked or hide themselves, or talk about sexual pleasures, or discuss a secret plan; for it is not fit, &c. (11)

A monk or a nun should not use for religious postures, &c., a lodging which is a much-frequented playground¹; for it is not fit, &c. (12)

1. If a monk or a nun wish to beg for a couch, they should not accept one which they recognise full of eggs, living beings, &c. (13)

2. If the couch is free from eggs, living beings, but is heavy, they should not accept such a couch. (14)

3. If the couch is free from eggs, living beings, light, but not movable, they should not accept such a couch. (15)

4. If the couch is free from eggs, living beings, &c., light, movable, but not well tied, they should not accept such a couch². (16)

5. If the couch is free from eggs, living beings, light, movable, and well tied, they may accept such a couch. (17)

For the avoidance of these occasions to sin there are four rules, according to which the mendicant should beg for a couch.

¹ *Ānnasamlekkham*. I am not certain whether I have found the correct meaning.

² In the first case, there would be *samyamavirâdhanâ*, or obstruction to control; in the second, *âtmavirâdhanâ*, injury to him who lifts the couch; in the third, *tatparityâga*; in the fourth, *bandhanâdipalimantha*, friction of the ropes. The word which I have translated movable is *paḍihâriya pratihâruka*. The translation is conjectural.

Now this is the first rule for begging for a couch.

If a monk or a nun beg for a couch, specifying (its quality), viz. one of Ikkaṭa-reed, a hard one, one of Gantuka-grass, of Para-grass¹, of peacock feathers, of hay, of Kusa-grass, of brush-hair, of Paṭṭaka, of Pippala, of straw, they should, after consideration, say: 'O long-lived one! (or, O sister!) please give me this here!' If the householder prepares one of the above-specified couches, or if the mendicant asks himself, and the householder gives it, then he may accept it as pure and acceptable.

This is the first rule. (18)

Now follows the second rule.

If a monk or a nun beg for a couch (of the above-detailed description) after having well inspected it, they should, after consideration, say: 'O long-lived one! &c.' (all as in the first rule).

This is the second rule². (19)

If a monk or a nun beg for a couch of the above-detailed description, viz. one of Ikkaṭa-grass, &c., from him in whose house he lives, they may use it if they get it; if not, they should remain in a squatting or sitting posture (for the whole night).

This is the third rule. (20)

Now follows the fourth rule.

If a monk or a nun beg for a couch such as it is spread, either on the ground or on a wooden plank, they may use it if they get it; if not, they

¹ The commentator says that from this grass artificial flowers are produced.

² According to the commentary the first and second rules may not be adopted by a gaṭṭha-nirgata, or a monk who is attached to no order of monks.

should remain in a squatting or sitting posture (for the whole night).

This is the fourth rule. (21)

A monk who has adopted one of these four rules, should not say, &c. (all as in II, 1, 11, § 12, down to) we respect each other accordingly. (22)

If a monk or a nun wish to give back a couch, they should not do so, if the couch contains eggs, living beings, &c. But if it contains few living beings, &c., they may restrainedly do so, after having well inspected, swept, and dried it¹. (23)

A monk or a nun on a begging-tour or in a residence or on a pilgrimage from village to village should first inspect the place for easing nature. The Kevalin says: This is the reason: If a monk or a nun, in the night or the twilight, ease nature in a place which they have not previously inspected, they might stumble or fall, stumbling or falling they might hurt the hand or foot, &c., kill, &c., all sorts of living beings. (24)

A monk or a nun might wish to inspect the ground for their couch away from² that occupied by a teacher or sub-teacher, &c. (see II, 1, 10, § 1), or by a young one or an old one or a novice or a sick man or a guest, either at the end or in the middle, either on even or uneven ground, or at a place where there is a draught or where there is no draught. They should then well inspect and sweep

¹ One past preterite participle *vimitt/huniya* is left out in the translation, as I do not know its meaning.

² Nannattha with instr., here explained muktvā. Though I suspect the correctness of this translation, I have nothing better to offer.

(the floor), and circumspectly spread a perfectly pure bed or couch. (25)

Having spread a perfectly pure bed or couch, a monk or a nun might wish to ascend it. When doing so, they should first wipe their body from head to heels; then they may circumspectly ascend the perfectly pure bed or couch, and circumspectly sleep in it. (26)

A monk or a nun sleeping in a perfectly pure bed or couch (should have placed it at such a distance from the next one's) that they do not touch their neighbour's hand, foot, or body with their own hand, foot, or body; and not touching it, should circumspectly sleep in their perfectly pure bed or couch. (27)

Before inhaling or breathing forth, or coughing or sneezing or yawning or vomiting or eructating, a monk or a nun should cover their face or the place where it lies; then they may circumspectly inhale or breathe forth, &c. (28)

Whether his lodging¹ be even or uneven; full of, or free from, draughts; full of, or free from, dust; full of, or free from, flies and gnats; full of, or free from, dangers and troubles—in any such-like lodging one should contentedly stay, nor take offence at anything.

This is the whole duty, &c.

Thus I say. (29)

End of the Second Lecture, called Begging
for a Couch.

¹ *Seggâ*, here explained by *vasati*.

THIRD LECTURE,

CALLED

WALKING¹.

FIRST LESSON.

When the rainy season has come and it is raining, many living beings are originated and many seeds just spring up, the roads between (different places) contain many living beings, seeds, &c. (see II, 1, 1, § 2), the footpaths are not used, the roads are not recognisable. Knowing this (state of things) one should not wander from village to village, but remain during the rainy season in one place². (1)

When a monk or a nun knows that in a village or scot-free town, &c. (see I, 7, 6, § 3), there is no large place for religious practices nor for study; that there cannot easily be obtained a stool, bench, bed, or couch, nor pure, acceptable alms; that there have come or will come many Sramanas and Brâhmanas, guests, paupers, and beggars; that the means of existence are extremely small; that it is not fit for a wise man to enter or leave it, &c. (see II, 1, 4, § 1); in such a village, scot-free town, &c., they should not remain during the cold season. (2)

When a monk or a nun knows that in a village or scot-free town, &c., there is a large place for religious practices or for study; that there can easily

¹ Iriyâ.² I. e. keep the paggusan.

be obtained a stool, bench, bed, or couch, or pure, acceptable alms; that there have not come nor will come *Sramanas* and *Brāhmanas*, guests, paupers, and beggars; that the means of existence are not small, &c., they may remain in such a village, &c., during the rainy season. (3)

Now they should know this: After the four months of the rainy season are over, and five or ten days of the winter have passed, they should not wander from village to village, if the road contains many living beings, &c., and if many *Sramanas* and *Brāhmanas*, &c., do not yet travel¹. (4)

But if after the same time the road contains few living beings, and many *Sramanas* and *Brāhmanas*, &c., travel, they may circumspectly wander from village to village. (5)

A monk or a nun wandering from village to village should look forward for four cubits, and seeing animals they should move on by walking on his toes or heels or the sides of his feet. If there be some bypath, they should choose it, and not go straight on; then they may circumspectly wander from village to village. (6)

A monk or a nun wandering from village to village, on whose way there are living beings, seeds, grass, water, or mud, should not go straight if there be an unobstructed byway; then they may circumspectly wander from village to village. (7)

A monk or a nun on the pilgrimage, whose road (lies through) places belonging to borderers, robbers, *Mlekkhas*, non-Aryan people², half-civilised people,

¹ He should in that case stay in the same place for the whole month *Mārgaśīrsha*, where he was during the rainy season.

² According to the commentary *mlekkha* (*milakkhu*) means

unconverted people, people who rise or eat at an improper time, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. (8)

The Kevalin says: This is the reason: The ignorant populace might bully, beat, &c., the mendicant, in the opinion that he is a thief or a spy, or that he comes from yonder (hostile village); or they might take away, cut off, steal or rob his robe, alms-bowl, mantle, or broom. Hence it has been said to the mendicant, &c., that one whose road (lies through) places belonging, &c. (all as in the last paragraph); then he may circumspectly wander from village to village. (9)

A monk or a nun on the pilgrimage, whose road (lies through) a country where there is no king or many kings or an unanointed king or two governments or no government or a weak government, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. The Kevalin says: This is the reason: The ignorant populace might bully or beat, &c., the mendicant, &c. (all as in § 9). (10)

A monk or a nun on the pilgrimage, whose road lies through a forest¹ which they are not certain of crossing in one or two or three or four or five days, should, if there be some other place for walking about or friendly districts, not choose the former road for their voyage. (11)

The Kevalin says: This is the reason: During

the Varvara, Sarvara, Pulindra, &c.; the non-Aryans are those who live not in the 36½ countries.

¹ Vihaṃ, forest, as explained in the third lesson. But the commentator here explains it, a journey of some days.

the rain (he might injure) living beings, mildew, seeds, grass, water, mud. Hence it has been said to the mendicant that one whose road lies through such a forest, &c. (all as in the last paragraph); then he may circumspectly wander from village to village. (12)

A monk or a nun on the pilgrimage, on whose way there is some watercourse which must be crossed by a boat, should not ascend such a boat which plies up or down or across (the river), neither for one *yogana's* or half a *yogana's* distance, neither for a shorter nor a longer voyage, if they know that the householder¹ will buy or purloin the boat, or doing the work necessary to put the boat in order, pull it ashore out of the water, or push it from the shore into the water, or bale it, if it is filled (with water), or cause a sinking boat to float. (13)

A monk or a nun, knowing that a boat will cross the river, should, after having received the owner's permission, step apart, examine their outfit, put aside their provender, wipe their body from head to heels, reject the householder's food, and putting one foot in the water and the other in the air², they should circumspectly enter the boat. (14)

A monk or a nun in entering the boat should not choose for that purpose the stern or the prow or the middle of the boat; nor should they look at it holding up their arms, pointing at it with their finger, bowing up and down. (15)

If, on board, the boatman should say to the monk, 'O long-lived *Sramana*! pull the boat forward or back-

¹ By householder is here intended the host of the mendicant.

² *Thale*=*sthale*. The commentator explains it by *âkâse*.

ward, or push it, or draw it with the rope towards you, or, let us do it together,' he should not comply with his request, but look on silently. (16)

If, on board, the other should say to him, 'O long-lived Sramana! you cannot pull the boat forward or backward, or push it, or draw it with a rope towards you; give us the rope, we will ourselves pull the boat forward or backward, &c.,' he should not comply with his request, but look on silently. (17)

If, on board, the other should say to him, 'O long-lived Sramana! if you can, pull the boat by the oar, the rudder, the pole, and other nautical instruments¹, he should not comply with his request, but look on silently. (18)

If, on board, the other should say to him, 'O long-lived Sramana! please, lade out the water with your hand, or pitcher², or vessel, or alms-bowl, or bucket,' he should not comply with his request, but look on silently. (19)

If, on board, the other should say to him, 'O long-lived Sramana! please, stop the boat's leak with your hand, foot, arm, thigh, belly, head, body, the bucket, or a cloth, or with mud, Kusa-grass, or lotus leaves,' he should not comply with his request, but look on silently. (20)

If a monk or a nun see that water enters through a leak in the boat, and the boat becomes dirty all over, they should not approach the boatman and say: 'O long-lived householder! water enters through a leak into the boat, and it becomes dirty all over.'

¹ Rudder is a guess for *pīḍha*, nautical instruments for *valaya* and *avallaya*.

² *Pāṇa* = *pāṭrena*. The Guzerati commentator takes it for *pādena*, foot.

One should not think so or speak so; but undisturbed, the mind not directed outwardly, one should collect one's self for contemplation; then one may circumspectly complete one's journey by the boat on the water.

This is the whole duty, &c.

Thus I say. (21)

SECOND LESSON.

If, on board, the boatman should say to the mendicant, 'O long-lived *Sramana*! please, take this umbrella, pot, &c. (see II, 2, 3, § 2), hold these various dangerous instruments¹, let this boy or girl drink,' he should not comply with his request, but look on silently. (1)

If, on board, the boatman should say to another of the crew, 'O long-lived one! this *Sramana* is only a heavy load for the boat, take hold of him with your arms and throw him into the water!' hearing and perceiving such talk, he should, if he wears clothes, quickly take them off or fasten them or put them in a bundle on his head. (2)

Now he may think: These ruffians, accustomed to violent acts, might take hold of me and throw me from the boat into the water. He should first say to them: 'O long-lived householders! don't take hold of me with your arms and throw me into the water! I myself shall leap from the boat into the water!' If after these words the other, by force and violence, takes hold of him with his arms and throws him into the water, he should be neither glad nor sorry, neither in high nor low spirits, nor should he offer

¹ *Satthagāya* = *sastragāta*. About *sastra*, see I, 1, 2.

violent resistance to those ruffians ; but undisturbed, his mind not directed to outward things, &c. (see II, 3, 1, § 21), he may circumspectly swim in the water. (3)

A monk or a nun, swimming in the water, should not touch (another person's or their own?) hand, foot, or body with their own hand, foot, or body ; but without touching it they should circumspectly swim in the water. (4)

A monk or a nun, swimming in the water, should not dive up or down, lest water should enter into their ears, eyes, nose, or mouth ; but they should circumspectly swim in the water. (5)

If a monk or a nun, swimming in the water, should be overcome by weakness, they should throw off their implements (clothes, &c.), either all or a part of them, and not be attached to them. Now they should know this : If they are able to get out of the water and reach the bank, they should circumspectly remain on the bank with a wet or moist body. (6)

A monk or a nun should not wipe or rub or brush or stroke¹ or dry or warm or heat (in the sun) their body. But when they perceive that the water on their body has dried up, and the moisture is gone, they may wipe or rub, &c., their body in that state ; then they may circumspectly wander from village to village. (7)

A monk or a nun on the pilgrimage should not wander from village to village, conversing with householders ; they may circumspectly wander from village to village. (8)

If a monk or a nun on the pilgrimage come

¹ The original has six words for different kinds of rubbing, which it would be impossible to render adequately in any other language.

across a shallow water¹, they should first wipe their body from head to heels, then, putting one foot in the water and the other in the air, they should wade through the shallow water in a straight line². (9)

If a monk or a nun on the pilgrimage come across a shallow water, they should wade through it in a straight line, without being touched by or touching (another person's or their own?) hand, foot, or body with their own hand, foot, or body. (10)

A monk or a nun, wading through shallow water in a straight line, should not plunge in deeper water for the sake of pleasure or the heat; but they should circumspectly wade through the shallow water in a straight line. Now they should know this: If one is able to get out of the water and reach the bank, one should circumspectly remain on the bank with a wet or moist body. (11)

A monk or a nun should not wipe or rub, &c. (all as in § 7). (12)

A monk or a nun on the pilgrimage, with their feet soiled with mud, should not, in order that the grass might take off the mud from the feet, walk out of the way and destroy the grass by cutting, trampling, and tearing it. As this would be sinful, they should not do so. But they should first inspect a path containing little grass; then they may circumspectly wander from village to village. (13)

If a monk or a nun on the pilgrimage come upon walls or ditches or ramparts or gates or bolts

¹ *Gamghâsamtârime udae*, literally, a water which is to be crossed by wading through it up to the knees; or perhaps water to be crossed on foot.

² *Ahâriyam* = *yathâ rigu bhavati*. It might also mean, in the right way. Another explanation is *yathâtâryam*.

or holes to fit them, or moats or caves, they should, in case there be a byway, choose it, and not go on straight. (14)

The Kevalin says : This is the reason : Walking there, the mendicant might stumble or fall down ; when he stumbles or falls down, he might get hold of trees, shrubs, plants, creepers, grass, copsewood, or sprouts to extricate himself. He should ask travellers who meet him, to lend a hand ; then he may circumspectly lean upon it and extricate himself ; so he may circumspectly wander from village to village. (15)

If a monk or a nun perceive in their way (transports of) corn, waggons, cars, a friendly or hostile army¹, some encamped troops, they should, in case there be a byway, circumspectly choose it, and not walk on straight. One trooper might say to another : ' O long-lived one ! this Sramana is a spy upon the army ; take hold of him with your arms, and drag him hither ! ' The other might take hold of the mendicant with his arms and drag him on. He should neither be glad nor sorry for it, &c. (see § 3) ; then he may circumspectly wander from village to village. (16)

If on his road travellers meet him and say, ' O long-lived Sramana ! how large is this village or scot-free town, &c. ? how many horses, elephants, beggars, men dwell in it ? is there much food, water, population, corn ? is there little food, water, population, corn ? ' he should not answer such questions if asked, nor ask them himself.

This is the whole duty, &c.

Thus I say. (17)

¹ Svaṭakrâni vâ parâṭakrâni vâ. My translation is merely a guess.

THIRD LESSON.

A monk or a nun on the pilgrimage, in whose way there are walls or ditches or ramparts or gates, &c. (see II, 3, 2, § 14), hill houses, palaces, underground houses, houses in trees, mountain caves, a sacred tree or pillar, workshops, &c. (see II, 2, 2, § 8), should not look at them holding up their arms, pointing at them with their fingers, bowing up and down. Then they may circumspectly wander from village to village. (1)

A monk or a nun on the pilgrimage, on whose way there are marshes, pasture-grounds, moats, fortified places, thickets, strongholds in thickets, woods, mountains, strongholds on mountains, caves¹, tanks, lakes, rivers, ponds, lotus ponds, long winding ponds, water-sheets, rows of water-sheets, should not look at them holding up their arms, &c. (see § 1). (2)

The Kevalin says: This is the reason: The deer, cattle, birds, snakes, animals living in water, on land, in the air might be disturbed or frightened, and strive to get to a fold or (other place of) refuge, (thinking): 'The Sramana will harm me!'

Hence it has been said to the mendicant, &c., that he should not look at the objects (mentioned in § 2) holding up his arms, &c.² (3)

¹ The word *agaḍa* has been left out in the translation.

² The passage closes: 'then he may circumspectly wander from village to village together with the master and teacher (*āyariovagghāya*).'³ But as the master and teacher have not been mentioned before, and will be mentioned in the next Sūtra, it is almost certain that the words in question have been brought over from the next Sūtra, or that they ought to be supplied to all Sūtras from the beginning of the third lesson.

A monk or a nun, wandering from village to village together with the master or teacher, should not touch the master's or teacher's hand with their own, &c.; but without touching or being touched they should circumspectly wander from village to village together with the master or teacher. (4)

A monk or a nun, wandering from village to village together with the master or teacher, might be met on the road by travellers and asked: 'O long-lived Sramana! who are you? whence do you come, and where do you go?' The master or teacher may answer and explain; but whilst the master or teacher answers and explains, one should not mix in their conversation. Thus they may wander from village to village with a superior priest¹. (5)

A monk or a nun, wandering from village to village with a superior priest, should not touch the superior's hand with their own, &c. (see § 4). (6).

A monk or a nun, wandering from village to village with superior priests, might be met on the road by travellers, and be asked: 'O long-lived Sramana! who are you?' He who has the highest rank of them all, should answer and explain; but whilst the superior answers and explains, one should not mix in their conversation, &c. (see § 5). (7)

A monk or a nun, wandering from village to village, might be met on the road by travellers, and be asked: 'O long-lived Sramana! did you see somebody on the road? viz. a man, cow, buffalo, cattle, bird, snake, or aquatic animal—tell us, show

¹ Ahârâtiniyâe, Com. yathâratnâdhikam. Râtiniya is opposed to seha (disciple); it is elsewhere explained by *gyeshtha*; see Kalpa Sûtra, Sâm. 59. I am not sure if the phrase ought not to be translated, with due respect for his superior.

us!' The mendicant should not tell it, nor show it, he should not comply with their request, but look on silently, or, though knowing it, he should say that he did not know. Then he may circumspectly wander from village to village. (8)

He should act in the same manner, if asked about bulbs of water-plants, roots, bark, leaves, flowers, fruits, seeds, water in the neighbourhood, or a kindled fire; (9)

Likewise, if asked about (transports of) corn, waggons, cars, &c. (see II, 3, 2, § 16). (10)

Likewise, if asked: 'O long-lived *Sramana*! how large is this village or scot-free town, &c.?' (11)

Likewise, if asked: 'O long-lived *Sramana*! How far is it to that village or scot-free town, &c.?' (12)

If a monk or a nun, wandering from village to village, sees a vicious cow coming towards them, &c. (see II, 1, 5, § 3), they should not, from fear of them, leave the road, or go into another road, nor enter a thicket, wood, or stronghold, nor climb a tree, nor take a plunge in a large and extended water-sheet, nor desire a fold or any other place of refuge, or an army or a caravan; but undisturbed, the mind not directed to outward things, they should collect themselves for contemplation; thus they may circumspectly wander from village to village. (13)

If the road of a monk or a nun on the pilgrimage lies through a forest, in which, as they know, there stroll bands of many thieves desirous of their property, they should not, for fear of them, leave the road, &c. (all as in § 13). (14)

If these thieves say, 'O long-lived *Sramana*! bring us your clothes, &c., give them, put them down!' the mendicant should not give or put them down.

Nor should he reclaim (his things) by imploring (the thieves), or by folding his hands, or by moving their compassion, but by religious exhortation or by remaining silent. (15)

If the thieves, resolving to do it themselves, bully him, &c., tear off his clothes, &c., he should not lodge an information in the village or at the king's palace; nor should he go to a layman, and say, 'O long-lived householder! these thieves, resolving to do (the robbing) themselves, have bullied me, &c., they have torn off my clothes,' &c. He should neither think so, nor speak so; but undisturbed, &c. (see § 13).

This is the whole duty, &c.

Thus I say. (16)

End of the Third Lecture, called Walking.

FOURTH LECTURE,

CALLED

MODES OF SPEECH¹.

FIRST LESSON.

A monk or a nun, hearing and perceiving these uses of speech, should know that the following ones are not to be employed and have not hitherto been employed (by persons of exemplary conduct); those who speak in wrath or in pride, for deception or for gain, who speak, knowingly or unknowingly, hard words. They should avoid all this, which is blamable. Employing their judgment, they should know something for certain and something for uncertain²: (1) (N. N.) having received food or not having received food, having eaten it or not having eaten it, has come or has not come, comes or does not come, will come or will not come. (2)

Well considering (what one is to say), speaking with precision, one should employ language in moderation and restraint: the singular, dual, plural; feminine, masculine, neuter gender; praise, blame,

¹ Bhāṣagāya.

² The commentator understands this passage and the following paragraph in a different way: a man of ripe judgment should utter no such positive assertions, e. g. it is certain (that it will rain), or it is not certain, &c. He seems to have been of opinion that the prohibition in the last sentence, *savvam etam sāvaggaṃ vaggeggā*, extends also to the following sentence. But this is not probable, as *etam* generally refers to what precedes, and *imam* to what follows.

praise mixed with blame, blame mixed with praise ; past, present, or future (tenses), the first and second, or third (person)¹. If one thinks it necessary to speak in the singular, he should speak in the singular ; if he thinks it necessary to speak in the plural, he should speak in the plural, &c. Considering well : this is a woman, this is a man, this is a eunuch, this is to be called thus, this is to be called otherwise, speaking with precision, he should employ language in moderation and restraint. (3)

For the avoidance of these occasions to sin, a mendicant should know that there are four kinds of speech : the first is truth ; the second is untruth ; the third is truth mixed with untruth ; what is neither truth, nor untruth, nor truth mixed with untruth, that is the fourth kind of speech : neither truth nor untruth². Thus I say.

All past, present, and future Arhats have taught and declared, teach and declare, will teach and declare these four kinds of speech ; and they have explained all those things which are devoid of intellect, which possess colour, smell, taste, touch, which are subject to decay and increase, which possess various qualities. (4)

A monk (or a nun should know that) before (the utterance) speech is speech in (antecedent) non-existence³; that while uttered, it is (real) speech ;

¹ *Paṭṭakkhāvayaṇam*, *parokkhāvayaṇam*.

² The first, second, and third cases refer to assertions, the fourth (*asatyamrīṣhā*) to injunctions.

³ Literally, non-speech. The commentary has the terms used in the translation, which are taken from the *Vaiśeṣika* philosophy. But it is well known that many *Gainas* have adopted and written on the *Vaiśeṣika* philosophy, and that the *Gainas* themselves maintain

that the moment after it has been uttered, the spoken speech is speech in (subsequent) non-existence. (5)

A monk or a nun, well considering, should not use speech whether truth or untruth, or truth mixed with untruth, if it be sinful, blamable, rough, stinging, coarse, hard, leading to sins, to discord and factions, to grief and outrage, to destruction of living beings. (6)

A monk or a nun, considering well, should use true and accurate speech, or speech which is neither truth nor untruth (i.e. injunctions); for such speech is not sinful, blamable, rough, stinging, &c. (7)

A monk or a nun, if addressing a man who, if addressed, does not answer, should not say: 'You loon! you lout!¹ you Sûdra! you low-born wretch! you slave! you dog! you thief! you robber! you cheat! you liar! &c.; you are such and such! your parents² are such and such!' Considering well, they should not use such sinful, blamable, &c., speech. (8)

But in that case they should say: 'N. N.! O long-lived one! O long-lived ones! O layman! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, &c., speech. (9)

A monk or a nun, if addressing a woman who, if addressed, does not answer, should not say: 'You hussy! you wench! &c.' (repeat the above list of

that one of their own creed, *Kṛuluya-Rohagutta*, is the author of the *Vaisheshika Darshanam*; see *Kalpa Sûtra*, p. 119.

¹ The original has *hole*, *gole*, which are said by the commentator to have been used, in another country, as abusive words. My conjectural translation is based on the meaning of the Sanskrit words *hoḍā*, *golā*.

² It is well known that the Hindus include the parents of the abused party in their maledictions.

abusive words adapted to females). Considering well, they should not use such sinful, blamable, &c., speech. (10)

A monk or a nun, if addressing a woman who, if addressed, does not answer, should say: 'O long-lived one! O sister! madam! my lady! O lay-sister! O pupil! O faithful one! O lover of faith!' Considering well, they should use such sinless, blameless, &c., speech. (11)

A monk or a nun should not say: 'The god¹ of the sky! the god of the thunderstorm! the god of lightning! the god who begins to rain! the god who ceases to rain! may rain fall or may it not fall! may the crops grow or may they not grow! may the night wane or may it not wane! may the sun rise or may it not rise! may the king conquer or may he not conquer!' They should not use such speech. (12)

But knowing the nature of things, he should say: 'The air; the follower of Guhya; a cloud has gathered or come down; the cloud has rained.'

This is the whole duty, &c.

Thus I say. (13)

SECOND LESSON.

A monk or a nun, seeing any sort (of diseases), should not talk of them in this way: 'He has got boils, or leprosy, &c. (see I, 6, 1, § 3); his hand is cut, or his foot, nose, ear, lip is cut.' For as all such people, spoken to in such language, become

¹ This prohibition to use the word god in such phrases as the god (deva) rains, is a curious instance of the rationalism of the early Gainas. As they were allowed to speak nothing but the truth, they were enjoined not to say, 'the god rains,' but 'the air (*amtalikkham*) rains.'

angry, hence, considering well, they should not speak to them in such language. (1)

A monk or a nun, seeing any sort (of good qualities), should speak thus : 'He is strong, powerful, vigorous, famous, well-formed, well-proportioned, handsome.' For as all such people, spoken to in such language, do not become angry, they should, considering well, speak to them in such language. (2)

A monk or a nun, seeing any sort of such things as walls or ditches, &c. (see II, 3, 2, § 14), should not speak of them in this way : 'This is well-executed, finely executed, beautiful, excellent, (so done) or to be done ;' they should not use such sinful, &c., language. (3)

A monk or a nun, seeing walls, &c., should speak about them in this way : 'This has been executed with great effort, with sin, with much labour ; it is very magnificent, it is very beautiful, it is very fine, it is very handsome ;' considering well, they should use such sinless, &c., language. (4)

A monk or a nun, seeing food, &c., prepared, should not speak about it in this way : 'This is well executed, finely executed, beautiful, excellent, (so done) or to be done ;' considering well, they should not use such sinful, &c., language. (5)

A monk or a nun, seeing food, &c., prepared, should speak about it in this way : 'This has been executed with great effort, with sin, with much labour ; it is very good, it is excellent, it is well seasoned, it is most delicious, it is most agreeable ;' considering well, they should use such sinless, &c., language. (6)

A monk or a nun, seeing a man, a cow, a buffalo, deer, cattle, a bird, a snake, an aquatic animal of

increased bulk, should not speak about them in this way : 'He (or it) is fat, round, fit to be killed or cooked ;' considering well, they should not use such sinful, &c., language. (7)

A monk or a nun, seeing a man, a cow, &c., of increased bulk, should speak about them in this way : 'He is of increased bulk, his body is well grown, well compacted, his flesh and blood are abundant, his limbs are fully developed ;' considering well, they should use such sinless, &c., language. (8)

A monk or a nun, seeing any sort of cows (or oxen), should not speak about them in this way : 'These cows should be milked or tamed or covered, should draw a waggon or car ;' considering well, they should not use such sinful, &c., language. (9)

A monk or a nun, seeing any sort of cows (or oxen), should speak about them in this way : 'It is a young cow, a milch cow, she gives much milk, it is a short or a large one, a beast of burden ;' considering well, they should use such sinless, &c., language. (10)

A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way : 'These (trees) are fit for palaces, gates, houses, benches, bolts, boats, buckets, stools, trays, ploughs, mattocks(?), machines, poles, the nave of a wheel(?), *gandī*¹, seats, beds, cars, sheds ;' considering well, they should not use such sinful, &c., language. (11)

A monk or a nun, seeing big trees in parks, on hills, or in woods, should speak about them in this way : 'These trees are noble, high and round, big ;

¹ The Guzerati commentator explains *gandī* by a kind of utensil. The Sanskrit commentaries give no explanation.

they have many branches, extended branches, they are very magnificent,' &c. (see § 4); considering well, they should use such sinless, &c., language. (12)

A monk or a nun, seeing many wild fruits, should not speak about them in this way: 'They are ripe, they should be cooked or eaten, they are just in season, or soft, or they have just split;' considering well, they should not use such sinful, &c., language. (13)

A monk or a nun, seeing many wild fruits, should speak about them in this way: 'They are very plentiful, they contain many seeds, they are fully grown, they have developed their proper shape;' considering well, they should use such sinless, &c., language. (14)

A monk or a nun, seeing many vegetables, should not speak about them in this way: 'They are ripe, they are dark coloured, shining, fit to be fried or roasted or eaten;' considering well, they should not use such sinful, &c., language. (15)

A monk or a nun, seeing many vegetables, should speak about them in this way: 'They are grown up, they are fully grown, they are strong, they are excellent, they are run to seed, they have spread their seed, they are full of sap;' considering well, they should use such sinless, &c., language. (16)

A monk or a nun, hearing any sort of sounds, should not speak about them in this way: 'This is a good sound, this is a bad sound;' considering well, they should not use such sinless, &c., language; but they should call them good, if they are good; bad, if they are bad; considering well, they should use such sinless, &c., language. (17)

In the same manner they should speak about the

(five) colours, as black, &c.; the (two) smells, as pleasant or unpleasant; the (five) tastes, as sharp &c.; the (five) kinds of touch, as hard, &c. (18)

A monk or a nun, putting aside wrath, pride, deceit, and greed, considering well, speaking with precision, what one has heard, not too quick, with discrimination, should employ language in moderation and restraint.

This is the whole duty, &c.

Thus I say. (19)

End of the Fourth Lecture, called Modes of Speech.

FIFTH LECTURE,

CALLED

BEGGING OF CLOTHES¹.

FIRST LESSON.

A monk or a nun wanting to get clothes, may beg for cloth made of wool, silk, hemp, palm-leaves, cotton, or Arkatûla, or such-like clothes. If he be a youthful, young, strong, healthy, well-set monk, he may wear one robe, not two; if a nun, she should possess four raiments, one two cubits broad, two three cubits broad, one four cubits broad². If one does not receive such pieces of cloth, one should afterwards sew together one with the other. (1)

A monk or a nun should not resolve to go further than half a *yogana* to get clothes. As regards the acceptance of clothes, those precepts which have been given in the (First Lesson of the First Lecture, called) Begging of Food³, concerning one fellow-ascetic, should be repeated here; also concerning many fellow-ascetics, one female fellow-ascetic, many female fellow-ascetics, many *Sramanas* and *Brâhmanas*; also about (clothes) appropriated by another person⁴. (2)

A monk or a nun should not accept clothes which the layman, for the mendicant's sake, has bought,

¹ *Vatthesanâ*.

² The first to wear in the cloister, the second and third for out-of-door, the fourth for assemblies.

³ See II, I, I, § 11.

⁴ See II, I, I, § 13.

washed, dyed, brushed, rubbed, cleaned, perfumed, if these clothes be appropriated by the giver himself. But if they be appropriated by another person, they may accept them; for they are pure and acceptable. (3)

A monk or a nun should not accept any very expensive clothes of the following description : clothes made of fur, fine ones, beautiful ones ; clothes made of goats' hair, of blue cotton, of common cotton, of Bengal cotton, of *Patta*, of Malaya fibres, of bark fibres, of muslin, of silk ; (clothes provincially called) *Desaraga*, *Amila*, *Gaggala*, *Phâliya*, *Kâyaha* ; blankets or mantles. (4)

A monk or a nun should not accept any of the following plaids of fur and other materials : plaids made of *Udra*, *Pesa* fur¹, embroidered with *Pesa* fur, made of the fur of black or blue or yellow deer, golden plaids, plaids glittering like gold, interwoven with gold, set with gold, embroidered with gold, plaids made of tigers' fur, highly ornamented plaids, plaids covered with ornaments. (5)

For the avoidance of these occasions to sin there are four rules for begging clothes to be known by the mendicants.

Now, this is the first rule :

A monk or a nun may beg for clothes specifying (their quality), viz. wool, silk, hemp, palm-leaves, cotton, *Arkatûla*. If they beg for them, or the householder gives them, they may accept them ; for they are pure and acceptable.

This is the first rule. (6)

Now follows the second rule :

¹ According to the commentary *udra* and *pesa* are animals in Sindh.

A monk or a nun may ask for clothes which they have well inspected, from the householder or his wife, &c. After consideration, they should say : ' O long-lived one ! (or, O sister !) please give me one of these clothes ! ' If they beg for them, or the householder gives them, they may accept them ; for they are pure and acceptable.

This is the second rule. (7)

Now follows the third rule :

A monk or a nun may beg for an under or upper garment. If they beg for it, &c. (see § 7).

This is the third rule. (8)

Now follows the fourth rule :

A monk or a nun may beg for a left-off robe, which no other *Sramana* or *Brâhmaṇa*, guest, pauper or beggar wants. If they beg, &c. (see § 7).

This is the fourth rule.

A monk or a nun who have adopted one of these four rules should not say, &c. (all as in II, I, II, § 12, down to) we respect each other accordingly. (9)

A householder may perhaps say to a mendicant begging in the prescribed way : ' O long-lived *Sramana* ! return after a month, ten nights, five nights, to-morrow, to-morrow night ; then we shall give you some clothes.' Hearing and perceiving such talk, he should, after consideration, say : ' O long-lived one ! (or, O sister !) it is not meet for me to accept such a promise. If you want to give me (something), give it me now ! '

After these words the householder may answer : ' O long-lived *Sramana* ! follow me ! then we shall give you some clothes.' The mendicant should give the same answer as above.

After his words the householder may say (to one

of his people): 'O long-lived one! (or, O sister!) fetch that robe! we shall give it the Sramana, and afterwards prepare one for our own use, killing all sorts of living beings.'

Hearing and perceiving such talk, he should not accept such clothes; for they are impure and unacceptable. (10)

The householder¹ may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that robe, wipe or rub it with perfume, &c. (see II, 2, 1, § 8); we shall give it to the Sramana.'

Hearing and perceiving such talk, the mendicant should, after consideration, say: 'O long-lived one! (or, O sister!) do not wipe or rub it with perfume, &c. If you want to give it me, give it, such as it is!'

After these words the householder might nevertheless offer the clothes after having wiped or rubbed them, &c.; but the mendicant should not accept them, for they are impure and unacceptable. (11)

The householder may say (to another of his people): 'O long-lived one! (or, O sister!) bring that robe, clean or wash it with cold or hot water!'

The mendicant should return the same answer as above (in § 11) and not accept such clothes. (12)

The householder may say (to another of his

¹ Here and in the following paragraph the original adds *nettā*, which may be = *nītvā*, bringing (the clothes); but the following words seem to militate against this rendering. For the householder's order to fetch (*āhara*) the clothes would be superfluous, if he had already brought (*nettā*) them. Unless *āhara* has here some other meaning than the common one, perhaps 'take it,' *nettā* cannot be translated 'having brought them.'

people): 'O long-lived one! (or, O sister!) bring that cloth, empty it of the bulbs, &c. (see II, 2, 1, § 5); we shall give it to the *Sramana*.' Hearing and perceiving such talk, the mendicant should say, after consideration: 'O long-lived one! (or, O sister!) do not empty that cloth of the bulbs, &c.; it is not meet for me to accept such clothes.' After these words the householder might nevertheless take away the bulbs, &c., and offer him the cloth; but he should not accept it; for it is impure and unacceptable. (13)

If a householder brings a robe and gives it to the mendicant, he should, after consideration, say: 'O long-lived one! (or, O sister!) I shall, in your presence, closely inspect the inside of the robe.'

The Kevalin says: This is the reason: There might be hidden in the robe an earring or girdle or gold and silver, &c. (see II, 2, 1, § 11), or living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the inside of the robe. (14)

A monk or a nun should not accept clothes which are full of eggs or living beings, &c.; for they are impure, &c. A monk or a nun should not accept clothes which are free from eggs or living beings, &c., but which are not fit nor strong nor lasting nor to be worn¹—which though pleasant are not fit (for a mendicant); for they are impure and unacceptable. (15)

¹ If they contain stains of mustard or *Añjana*, &c. The commentator quotes two slokas which, as I understand them, assign to the different parts of the cloth different significations as omens. They run thus: *Kattâri deviyâ bhâgâ do ya bhâgâ ya mâṇusâ | asurâṇa ya do bhâgâ magghe vatthassa rakkhaso || devesu uttamo lobho mâṇusesu ya magghe asuresu ya galannam maranam gâṇa rakkhase ||*

A monk or a nun may accept clothes which are fit, strong, lasting, to be worn, pleasant and fit for a mendicant ; for they are pure and acceptable. (16)

A monk or a nun should not wash his clothes, rub or wipe them with ground drugs, &c., because they are not new.

A monk or a nun should not clean or wash his clothes in plentiful water, because they are not new. (17)

A monk or a nun should not make his clothes undergo the processes (prohibited in § 17), because they have a bad smell. (18)

A monk or a nun wanting to air or dry (in the sun) their clothes, should not do so on the bare ground or wet earth or rock or piece of clay containing life, &c. (see II, 1, 5, § 2). (19)¹

A monk or a nun wanting to air or dry (in the sun) their clothes, should not hang them for that purpose on a post of a house, on the upper timber of a door-frame, on a mortar, on a bathing-tub, or on any such-like above-ground place, which is not well fixed or set, but shaky and movable. (20)

A monk or a nun wanting to air or dry (in the sun) their clothes, should not lay them for that purpose on a dyke, wall, rock, stone, or any such-like above-ground place, &c. (21)

A monk or a nun wanting to air or dry (in the sun) their clothes, should not do it on a pillar, a raised platform, a scaffold, a second story, a flat roof, or any such-like above-ground place, &c. (22)

¹ If the garment falls on the ground, it would come in contact with dust, &c., then it would contain living beings and be no more pure.

Knowing this, he should resort to a secluded spot, and circumspectly air or dry his clothes there on a heap of ashes or bones, &c. (see II, 1, 1, § 1), which he has repeatedly inspected and cleaned.

This is the whole duty, &c.

Thus I say. (23)

SECOND LESSON.

A monk or a nun should beg for acceptable clothes, and wear them in that state in which they get them ; they should not wash or dye them, nor should they wear washed or dyed clothes, nor (should they) hide (their clothes) when passing through other villages, being careless of dress. This is the whole duty for a mendicant who wears clothes¹.

A monk or a nun wanting, for the sake of alms, to enter the abode of a householder, should do so outfitted with all their clothes ; in the same manner they should go to the out-of-door place for religious practices or study, or should wander from village to village.

Now they should know this : A monk or a nun dressed in all their clothes should not enter or leave, for the sake of alms, the abode of a householder, &c. &c., on perceiving that a strong and widely spread rain pours down, &c. (see II, 1, 3, § 9). (1)

If a single mendicant borrows for a short time a robe² (from another mendicant) and returns after staying abroad for one, two, three, four, or five days,

¹ See I, 7, 4, § 1.

² *Paḍihāriyam*, which is translated *prātihāruka*. There are various readings as *parihāriya*, *pāḍihāriya*; but the meaning of the word remains uncertain, and my translation is but conjectural.

he (the owner) should not take such a robe for himself, nor should he give it to somebody else, nor should he give it on promise (for another robe after a few days), nor should he exchange that robe for another one. He should not go to another mendicant and say: 'O long-lived Sramana! do you want to wear or use this robe?' He (the owner of the robe) should not rend the still strong robe, and cast it away; but give it him (who had borrowed it) in its worn state; he should not use it himself. (2)

The same rule holds good when many mendicants borrow for a short time clothes, and return after staying abroad for one, &c., days. All should be put in the plural. (3)

'Well, I shall borrow a robe and return after staying abroad for one, two, three, four, or five days; perhaps it will thus become my own.' As this would be sinful, he should not do so. (4)

A monk or a nun should not make coloured clothes colourless, or colour colourless clothes; nor should they give them to somebody else thinking that they will get other clothes; nor should they give it on promise (for other clothes); nor should they exchange them for other clothes; nor should they go to somebody else and say: 'O long-lived Sramana! do you want to wear or use these clothes?' They should not rend the still strong clothes, and cast them away, that another mendicant might think them bad ones. (5)

If he sees in his way thieves, he should not from fear of them, and to save his clothes, leave the road or go into another road, &c. (see II, 3, 3, § 13), but undisturbed, his mind not directed to outward things,

he should collect himself for contemplation; then he may circumspectly wander from village to village. (6)

If the road of a monk or a nun on the pilgrimage lies through a forest in which, as they know, there stroll bands of many thieves desirous of their clothes, they should not from fear of them, and to save their clothes, leave the road or go into another road, &c. (all as in § 6). (7)

If these thieves say: 'O long-lived *Sramana*! bring us your robe, give it, deliver it!' he should not give or deliver it. He should act in such cases (as prescribed in II, 3, 3, §§ 15 and 16).

This is the whole duty, &c.

Thus I say. (8)

End of the Fifth Lecture, called Begging of
Clothes.

SIXTH LECTURE,

CALLED

BEGGING FOR A BOWL¹.

FIRST LESSON.

A monk or a nun wanting to get a bowl, may beg for one made of bottle-gourd or wood or clay, or such-like bowls. If he be a youthful, young, &c. (see II, 5, 1, § 1) monk, he may carry with him one bowl, not two².

A monk or a nun should not resolve to go farther than half a Yogana to get a bowl.

As regards the acceptance of a bowl, those four precepts which have been given in (the First Lesson of the First Lecture, called)³ Begging of Food, concerning one fellow-ascetic, &c., should be repeated here, the fifth is that concerning many Sramanas and Brâhmanas.

A monk or a nun should not accept a bowl which the layman has, for the mendicant's sake, bought, &c. (see the Lecture called Begging of Clothes⁴). (1)

A monk or a nun should not accept any very expensive bowls of the following description: bowls made of iron, tin, lead, silver, gold, brass, a mixture of

¹ Pâsanâ.

² This applies, according to the commentator, to Ginakalpikas, &c. Ordinary monks may have a drinking vessel besides the alms-bowl.

³ See II, 1, 1, § 11.

⁴ II, 5, 1, § 3.

gold, silver, and copper, pearl, glass, mother of pearl, horn, ivory, cloth, stone, or leather; for such very expensive bowls are impure and unacceptable. (2)

A monk or a nun should not accept bowls which contain a band of the same precious materials specialised in § 2; for &c. (3)

For the avoidance of these occasions to sin there are four rules for begging a bowl to be known by the mendicants.

Now this is the first rule :

A monk or a nun may beg for a bowl specifying its quality, viz. bottle-gourd or wood or clay. If they beg for such a bowl, or the householder gives it, they may accept it, for it is pure and acceptable.

This is the first rule. (4)

Now follows the second rule :

A monk or a nun may ask for a bowl, which they have well inspected, from the householder or his wife, &c. After consideration, they should say: 'O long-lived one! (or, O sister!) please give me one of these bowls, viz. one made of bottle-gourds or wood or clay.' If they beg for such a bowl, or the householder gives it, they may accept it; for &c.

This is the second rule. (5)

Now follows the third rule :

A monk or a nun may beg for a bowl which has been used by the former owner or by many people. If they beg for it, &c. (see § 5).

This is the third rule. (6)

Now follows the fourth rule :

A monk or a nun may beg for a left-off bowl which no other *Sramana* or *Brāhmaṇa*, guest, pauper, or beggar wants. If they beg for it, &c. (see § 5).

This is the fourth rule.

A monk or a nun having adopted one of these four rules should not say, &c. (see II, 1, 11, § 12, all down to) we respect each other accordingly. (7)

A householder may perhaps say to a mendicant begging in the prescribed way: 'O long-lived *Sramaṇa*! return after a month,' &c. (all as in the Lecture called *Begging of Clothes*¹). (8)

The householder may say (to one of his people): 'O long-lived one! (or, O sister!) fetch that bowl, rub it with oil, ghee, fresh butter or marrow, we shall give it,' &c. (see II, 5, 1, § 11); or 'wash, wipe, or rub it with perfumes,' &c.; or 'wash it with cold or hot water;' or 'empty it of the bulbs,' &c. (see II, 5, 1, §§ 11 and 12). (9)

The householder may say (to the mendicant): 'O long-lived *Sramaṇa*! stay a while till they have cooked or prepared our food, &c., then we shall give you, O long-lived one! your alms-bowl filled with food or drink; it is not good, not meet that a mendicant should get an empty alms-bowl.' After consideration, the mendicant should answer: 'O long-lived one! (or, O sister!) it is indeed not meet for me to eat or drink food &c. which is *ādhākarmika*; do not cook or prepare it; if you want to give me anything, give it as it is.' After these words the householder might offer him the alms-bowl filled with food or drink which had been cooked or prepared: he should not accept such an alms-bowl, for it is impure and unacceptable. (10)

Perhaps the householder will bring and give the mendicant an alms-bowl; the mendicant should then, after consideration, say: 'O long-lived one! (or, O

¹ II, 5, 1, § 10.

sister!) I shall in your presence closely inspect the interior of the bowl.'

The Kevalin says : This is the reason : In the alms-bowl there might be living beings or seeds or grass. Hence it has been said to the mendicant, &c., that he should closely inspect the interior of the alms-bowl. (11)

All that has been said in the Lecture called Begging of Clothes (II, 5, 1, § 15 down to the end) is mutatis mutandis to be repeated here. (In § 15, add before perfumes) with oil, ghee, butter or marrow.

This is the whole duty, &c.

Thus I say. (12)

SECOND LESSON.

A monk or a nun, entering the abode of a householder for the sake of alms, should after examining their alms-bowl, taking out any living beings, and wiping off the dust, circumspectly enter or leave the householder's abode.

The Kevalin says : This is the reason : Living beings, seeds or dust might fall into his bowl. Hence it has been said to the mendicant, &c., that he should after examining his alms-bowl, taking out any living beings, circumspectly enter or leave the householder's abode. (1)

On such an occasion the householder might perhaps, going in the house, fill the alms-bowl with cold water and, returning, offer it him ; (the mendicant) should not accept such an alms-bowl¹ either in

¹ Though the alms-bowl is expressly mentioned, it must stand here for water, as the commentators interpret the passage.

the householder's hand or his vessel ; for it is impure and unacceptable. (2)

Perhaps he has, inadvertently, accepted it ; then he should empty it again in (the householder's) water-pot ; or (on his objecting to it) he should put down the bowl and the water somewhere, or empty it in some wet place. (3)

A monk or a nun should not wipe or rub a wet or moist alms-bowl. But when they perceive that on their alms-bowl the water has dried up and the moisture is gone, then they may circumspectly wipe or rub it. (4)

A monk or a nun wanting to enter the abode of a householder, should enter or leave it, for the sake of alms, with their bowl ; also on going to the out-of-door place for religious practices or study ; or on wandering from village to village.

If a strong and widely spread rain pours down, they should take the same care of their alms-bowl as is prescribed for clothes (in the preceding Lecture, Lesson 2, § 1).

This is the whole duty, &c.

Thus I say. (5)

End of the Sixth Lecture, called Begging for
a Bowl.

SEVENTH LECTURE,

CALLED

REGULATION OF POSSESSION¹.

FIRST LESSON.

'I shall become a *Sramana* who owns no house, no property, no sons, no cattle, who eats what others give him; I shall commit no sinful action; Master, I renounce to accept anything that has not been given.' Having taken such vows, (a mendicant) should not, on entering a village or scot-free town, &c., take himself, or induce others to take, or allow others to take, what has not been given. A mendicant should not take or appropriate any property, viz. an umbrella² or vessel or stick, &c. (see II, 2, 3, § 2), of those monks together with whom he stays, without getting their permission, and without having inspected and wiped (the object in question); but having got their permission, and having inspected and wiped (the object in question), he may take or appropriate it³. (1)

He may beg for a domicile in a traveller's hall, &c.

¹ *Oggahapaḍimā*.

² The commentator (*Śīlāṅka*) states that the monks in *Kuṇḍakanadesa*, &c., are allowed to carry umbrellas, because of the heavy rains in that country.

³ *Ogginheggā vā pagginheggā vā*. The commentators explain these words 'to take for once' (*sakṛit*) and 'to take repeatedly' (*anekasas*). Later on the Guzerati commentator explains *ogginheggā* by *māge*, 'he should ask.'

(see II, 1, 8, § 2), having reflected (on its fitness for a stay); he should ask permission to take possession of it from him who is the landlord or the steward of that place: 'Indeed, O long-lived one! for the time, and in the space which you concede us, we shall dwell here. We shall take possession of the place for as long a time as the place belongs to you; and of as much of it as belongs to you; for as many fellow-ascetics (as shall stand in need of it); afterwards we shall take to wandering¹.' (2)

Having got possession of some place, a mendicant should invite to that food, &c., which he himself has collected, any fellow-ascetics arriving there who follow the same rules and are zealous brethren; but he should not invite them to anything of which he has taken possession for the sake of somebody else. (3)

Having got possession of some place (in a traveller's hall, &c.), a mendicant should offer a footstool or bench or bed or couch, which he himself has begged, to any fellow-ascetics arriving there who follow other rules than he, yet are zealous brethren; but he should not offer them anything of which he has taken possession for the sake of somebody else. (4)

Having got possession of some place in a traveller's hall, &c., a mendicant might ask from a householder or his sons the loan of a needle or a Pippalaka² or an ear-picker or a nail-parer, he should not give or lend it to somebody else; but

¹ Compare the corresponding precept in II, 2, 3, § 3.

² The Guzerati commentator only says that pippalaka is some utensil. The older commentators do not explain this passage.

having done that for which he wanted one of the above articles, he should go with that article there (where the householder, &c., is), and stretching out his hands or laying the article on the ground, he should, after consideration, say: 'Here it is! here it is!' But he should not with his own hand put it in the hand of the householder. (5)

A monk or a nun should not take possession of anything¹ on the bare ground, on wet ground, where there are eggs, &c.; nor on pillars or such an above-ground place (II, 2, 1, § 7); nor on a wall, &c.; nor on the trunk of a tree, &c.; nor where the householder or fire or water, or women or children or cattle are, and where it is not fit for a wise man to enter or to leave, &c., nor to meditate on the law; nor where they have to pass through the householder's abode or to which there is no road, and where it is not fit, &c.; nor where the householder or his wife, &c., bully or scold each other, &c. (see II, 2, 1, § 9, and 3, § 7); nor where they rub or anoint each other's body with oil or ghee or butter or grease; nor where they take a bath, &c.; nor where they go about naked, &c. (all as in II, 2, 3, §§ 7-12).

This is the whole duty, &c.

Thus I say. (6-12)

SECOND LESSON.

He may beg for a domicile in a traveller's hall, &c. (see II, 1, 8, § 2), having reflected (on its fitness); he should ask permission to take possession

¹ Oggaha.

of it from the landlord or the steward of that place : ' Indeed, O long-lived one ! for the time and in the space you concede us, we shall dwell here¹, &c. (see I, § 2). Now what further after the place is taken possession of ? He should not remove from without to within, or vice versa, any umbrella or stick, &c. (see II, 2, 3, § 2) belonging to Sramanas or Brâhmanas (previously settled there) ; nor should he wake up a sleeping person, nor offend or molest the (inmates). (1)

A monk or a nun might wish to go to a mango park ; they should then ask the landlord's or steward's permission (in the manner described above). Now what further after the place is taken possession of ? Then they might desire to eat a mango. If the monk or the nun perceive that the mango is covered with eggs, living beings, &c. (see II, 1, 1, § 2), they should not take it ; for it is impure, &c. (2)

If the monk or the nun perceive that the mango is free from eggs, living beings, &c., but not nibbled at by animals, nor injured, they should not take it ; for it is impure, &c. But if they perceive that the mango is free from eggs, living beings, &c., and is nibbled at by animals and injured, then they may take it ; for it is pure, &c.² (3)

The monk might wish to eat or suck one half of a mango or a mango's peel or rind or sap or smaller particles. If the monk or the nun perceive that the above-enumerated things are covered with eggs, or living beings, they should not take them ; for they are impure, &c. But they may take them, if they are

¹ § 2 of the preceding Lesson is repeated word for word.

² See II, 1, 1, §§ 3, 4.

free from eggs, &c., and nibbled at by animals or injured¹. (4)

A monk or a nun might wish to go to a sugar-cane plantation. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck sugar-cane. In that case the same rules as for eating mango apply also ; likewise if they wish to chew or to suck the sugar-cane's pulp, fibres, sap, or smaller particles. (5)

A monk or a nun might wish to go to a garlic field. They should ask permission in the manner described above. The monk or the nun might wish to chew or suck garlic. In that case the same rules as for eating mangoes apply also ; likewise if they wish to chew or suck the bulb or peel or stalk or seed of garlic². (6)

A monk or a nun, having got possession of a place in a traveller's hall, &c., should avoid all occasions to sin (proceeding from any preparations made by) the householders or their sons, and should occupy that place according to the following rules. (7)

Now this is the first rule :

He may beg for a domicile in a traveller's hall, &c., having reflected (on its fitness for a stay), &c. (§ 2 of the preceding Lesson is to be repeated here).

This is the first rule. (8)

Now follows the second rule :

A monk resolves : ' I shall ask for possession of a dwelling-place, &c., for the sake of other mendicants,

¹ In the text § 3 is repeated with the necessary alterations.

² *Śilāṅka*, in his commentary, remarks that the meaning of the *Sūtras* about eating mangoes, sugar-cane, and garlic should be learned from the Sixteenth Lesson of the *Nishītha Sūtra*.

and having taken possession of it for their sake, I shall use it.'

This is the second rule. (9)

Now follows the third rule :

A monk resolves : ' I shall ask for possession of a dwelling-place, &c., for the sake of other mendicants, and having taken possession of it for their sake, I shall not use it.'

This is the third rule. (10)

Now follows the fourth rule :

A monk resolves : ' I shall not ask for possession of a dwelling-place, &c., for the sake of other mendicants; but if the dwelling-place, &c., has already been ceded to them, I shall use it.'

This is the fourth rule. (11)

Now follows the fifth rule :

A monk resolves : ' I shall ask for possession of a dwelling-place for my own sake, not for two, three, four, or five persons.'

This is the fifth rule. (12)

Now follows the sixth rule :

If a monk or a nun, occupying a dwelling-place in which there is *Ikkaḍḍa* reed, &c. (see II, 2, 3, § 18), get this thing, then they may use it; otherwise they should remain in a squatting or sitting posture.

This is the sixth rule. (13)

Now follows the seventh rule :

A monk or a nun may beg for a dwelling-place paved with clay or wood. If they get it, then they may use it; otherwise they should remain in a squatting or sitting posture.

This is the seventh rule.

One who has adopted one of these seven rules, should not say, &c. (all as in II, I, 11, § 12). (14)

I have heard the following explanation by the venerable (Mahāvīra): The Sthaviras, the venerable ones, have declared that dominion¹ is fivefold :

The lord of the gods' dominion ;

The king's dominion ;

The houseowner's² dominion ;

The householder's³ dominion ;

The religious man's⁴ dominion.

This is the whole duty, &c.

Thus I say. (15)

End of the Seventh Lecture, called Regulation of Possession.

¹ Oggaha, avagraha.

² Gāhavañ, grīhapati. In another part of the commentary it is explained grāmamahattarādi, his dominion is grāmapā-kādikam.

³ Sāgāriya, sāgārika. It is explained sayyātara, host. His dominion is shampasālādi.

⁴ Sāhammiya, sādhammika. His dominion is vasatyādi, his domicile which extends for a Yogana and a quarter. When he takes possession (parigraha) of it, he must ask permission of the possessors.

SECOND PART.

THE SEVEN LECTURES¹.EIGHTH LECTURE².

When a monk or a nun wishes to perform religious postures³, they should enter a village or a scot-free town, &c.; having entered it, they should not accept a place, even if it is offered, which is infected by eggs or living beings, &c.; for such a place is impure and unacceptable. In this way all that has been said about couches (in the Second Lecture) should be repeated here as far as 'water-plants' (II, 2, 1, § 5). (1)

Avoiding these occasions to sin, a mendicant may choose one of these four rules for the performance of religious postures.

This is the first rule :

I shall choose something inanimate⁴, and lean against it; changing the position of the body, and moving about a little, I shall stand there.

This is the first rule. (2)

Now follows the second rule :

I shall choose something inanimate, and lean

¹ Sattikao.

² *Thānasattikkayam*, *sthānasaptaikakam*.

³ *Thānam ihāittae*.

⁴ As a wall, &c.

against it; changing the position of the body, but not moving about a little, I shall stand there.

This is the second rule. (3)

Now follows the third rule :

I shall choose something inanimate, and lean against it; not changing the position of the body, nor moving about a little, I shall stand there.

This is the third rule. (4)

Now follows the fourth rule :

I shall choose something inanimate, but I shall not lean against it; not changing the position of the body, nor moving about a little, I shall stand there. Abandoning the care of the body, abandoning the care of the hair of the head, beard, and the other parts of the body, of the nails, perfectly motionless, I shall stand there.

This is the fourth rule. (5)

One who has adopted one of these four rules, &c. (see II, I, II, § 12).

This is the whole duty, &c.

Thus I say.

NINTH LECTURE¹.

When a monk or a nun wishes to go to a pure place for study, they² should not accept one which is infected by eggs or living beings, &c.; for it is impure and unacceptable. But if that place for study to which they wish to go, is free from eggs or living beings, &c., they may accept it; for it is pure and acceptable.

¹ Nis̥thiyasattikkayam; nish̥thikā = svādhyāyabhūmiḥ.

² The original has the first person k̥etissāmi.

In this way all that has been said in the corresponding passage about couches¹ should be repeated here as far as 'water-plants.' (1)

If parties of two, three, four, or five (mendicants) resolve to go to the place for study, they should not embrace or hug, bite with their teeth or scratch with their nails each other's body.

This is the whole duty, &c.

Thus I say. (2)

TENTH LECTURE².

A monk or a nun being pressed by nature should, in case they have not their own broom, beg for that of a fellow-ascetic. A monk or a nun, seeing that the ground is infected by eggs or living beings, &c., should not ease nature on such an unfit ground. But if the ground is free from eggs or living beings, &c., then they may ease nature on such a ground. (1)

A monk or a nun, knowing that the householder with regard to such a place for the sake of one or many, male or female fellow-ascetics, for the sake of many *Sramanas* or *Brāhmanas* whom he has well counted, kills living beings and commits various sins, should not ease nature on such a place or any other of the same sort, whether that place be appropriated by another person or not³, &c. (see II, 1, 1, § 13). (2 and 3).

¹ *Seggā-gamena*.

² *Ukkārapāsavanasattikkao*, discharging of feces and urine.

³ *Purisaṃtarakaḍa*, here translated *svikṛita*. The text proceeds *gāva bahiyā nīhadam vā*, which I do not know how to apply to the object in question. As § 3 differs from § 2 only in giving

Now he should know this : If that place has not been appropriated by another person, &c., he may ease nature on such a place (after having well inspected and cleaned it). (4)

A monk or a nun should not ease nature on a ground which for their sake has been prepared or caused to be prepared (by the householder), or has been occupied by main force, or strewn with grass, or levelled, or smeared (with cowdung), or smoothed, or perfumed. (5)

A monk or a nun should not ease nature on a ground where the householders or their sons remove from outside to inside, or vice versa, bulbs, roots, &c. (see II, 2, 1, § 5). (6)

A monk or a nun should not ease nature on a pillar or bench or scaffold or loft or tower or roof. (7)

A monk or a nun should not ease nature on the bare ground or on wet ground or on dusty ground or on a rock or clay containing life, or on timber inhabited by worms or on anything containing life, as eggs, living beings, &c. (8)

A monk or a nun should not ease nature in a place where the householders or their sons have, do, or will put¹ by bulbs, roots, &c. (9)

A monk or a nun should not ease nature in a place where the householders or their sons have sown, sow, or will sow rice, beans, sesamum, pulse, or barley. (10)

A monk or a nun should not ease nature in a place where there are heaps of refuse, furrows, mud,

the negative attributes (*apuriṣamtarakādam*), I have contracted both paragraphs in the translation.

¹ *Parisādemsu vā*, explained *parikshepanādikāḥ kriyāḥ kuryuḥ*.

stakes, sprigs, holes, caves, walls, even or uneven places¹. (11)

A monk or a nun should not ease nature in fire-places, layers (or nests) of buffaloes, cattle, cocks, monkeys, quails, ducks², partridges, doves, or franco-line partridges. (12)

A monk or a nun should not ease nature in a place where suicide is committed, or where (those who desire to end their life) expose their body to vultures, or precipitate themselves from rocks or trees³, or eat poison, or enter fire. (13)

A monk or a nun should not ease nature in gardens, parks, woods, forests, temples, or wells. (14)

A monk or a nun should not ease nature in towers, pathways, doors, or town gates. (15)

A monk or a nun should not ease nature where three or four roads meet, nor in courtyards or squares. (16)

A monk or a nun should not ease nature where charcoal or potash is produced, or the dead are burnt, or on the sarcophagues or shrines of the dead. (17)

A monk or a nun should not ease nature at sacred places near rivers, marshes or ponds, or in a conduit. (18)

A monk or a nun should not ease nature in fresh clay pits, fresh pasture grounds for cattle, in meadows or quarries. (19)

A monk or a nun should not ease nature in a field of shrubs, vegetables, or roots. (20)

¹ The translation of some of the words in the text is merely conjectural.

² *Va/aya*. I think this is the modern *ba/ak*, duck.

³ The commentator says: where they fall like a tree, having starved themselves to death, or where they fall from trees.

A monk or a nun should not ease nature in woods of Asana¹, Sana², Dhâtakî³, Ketakî⁴, Mango, Asoka, Punnâga, or other such-like places which contain leaves, flowers, fruits, seeds, or sprouts. (21)

A monk or a nun should take their own chamber-pot or that of somebody else, and going apart with it, they should ease nature in a secluded place where no people pass or see them, and which is free from eggs or living beings, &c.; then taking (the chamber-pot), they should go to a secluded spot, and leave the excrements there on a heap of ashes, &c. (see II, I, I, § 2).

This is the whole duty, &c.

Thus I say. (22)

ELEVENTH LECTURE⁵.

A monk or a nun should not resolve to go where they will hear sounds of a *Mridaṅga*, *Nandī-mridaṅga*, or *Ghallaṇī*⁶, or any such-like various sounds of drums. (1)

If a monk or a nun hear any sounds, viz. of the *Vīṇā*, *Vipamkī*, *Vadvīśaka*, *Tuṇaka*, *Paṇaka*, *Tumba-vīṇikā*, or *Dharmkūṇa*, they should not resolve to go where they will hear any such-like various sounds of stringed instruments. (2)

The same precepts apply to sounds of kettle-drums, viz. of the *Tāla*, *Lattiyā*, *Gohiyā*⁷, or *Kirikiriyā*; (3)

¹ *Terminalia Tomentosa*.

² *Crotolaria Juncea*.

³ *Grislea Tomentosa*.

⁴ *Pandanus Odoratissimus*.

⁵ *Saddasattikkayam*. Lecture on Sounds.

⁶ These are different kinds of drums.

⁷ *Lattiyā* and *gohiyā* would be in Sanskrit *lattikā* and *godhikā*; both words are names of lizards.

Also to sounds of wind instruments, viz. the conch, flute, Kharamukhi, or Piripiriyā. (4)

A¹ monk or a nun should not, for the sake of hearing sounds, go to walls or ditches, &c. (see II, 3, 3, §§ 1 and 2); (5)

Nor to marshes, pasture grounds, thickets, woods, strongholds in woods, mountains, strongholds in mountains; (6)

Nor to villages, towns, markets, or a capital, hermitages, cities, halting-places for caravans; (7)

Nor to gardens, parks, woods, forests, temples, assembly halls, wells; (8)

Nor to towers, pathways, doors, or town gates; (9)

Nor where three or four roads meet, nor to courtyards or squares; (10)

Nor to stables (or nests) of buffaloes, cattle, horses, elephants, &c. (see 10, § 12); (11)

Nor to places where buffaloes, bulls, horses, &c., fight; (12)

Nor to places where herds of cattle, horses, or elephants are kept; (13)

Nor to places where story-tellers or acrobats perform, or where continuously story-telling, dramatical plays, singing, music, performance on the *Vīṇā*, beating of time, playing on the *Tūrya*, clever playing on the *Paṭaha* is going on; (14)

Nor to places where quarrels, affrays, riots, conflicts between two kingdoms, anarchical or revolutionary disturbances occur; (15)

¹ The beginning, 'If a monk or a nun hear particular sounds somewhere, viz.,' and the end, 'they should not resolve to go to such-like or other places for the sake of hearing sounds,' are in the text repeated in all, §§ 5-16. In the translation the text has been somewhat abridged.

Nor to places where a young well-attended girl, well-attired and well-ornamented, is paraded, or where somebody is led to death. (16)

A monk or a nun should not, for the sake of hearing sounds, go to places where there are many great temptations¹, viz. where many cars, chariots, *Mlekkhas*, or foreigners meet. (17)

A monk or a nun should not, for the sake of hearing sounds, go to great festivals where women or men, old, young, or middle-aged ones are well-dressed and ornamented, sing, make music, dance, laugh, play, sport, or give, distribute, portion or parcel out plenty of food, drink, dainties, and spices. (18)

A monk or a nun should not like or love, desire for, or be enraptured with, sounds of this or the other world, heard or unheard ones, seen or unseen ones.

This is the whole duty, &c.

Thus I say. (19)

TWELFTH LECTURE.

If a monk or a nun see various colours (or forms), viz. in wreaths, dressed images, dolls, clothes², wood-work, plastering, paintings, jewelry, ivory-work, strings, leaf-cutting, they should not for the sake of pleasing the eye resolve to go where they will see various colours (or forms). All that has been said

¹ *Mahāsava*, *mahāsrava*. The word has probably here the original meaning, conflux; or *mahāsava* is a mistake for *maho-sava*, which would be identical with *mahussava*, great festivals, in the next paragraph.

² I have translated the last four words, *gamthimāni*, *vedhīmāni*, *pūrimāni*, *saṃghātimāni*, according to the commentary. Later on I shall translate them garlands, ribbons, scarfs, and sashes.

in the last chapter with regard to sounds should be repeated here with regard to colours (or forms); only the passages on music are to be omitted. (1)

THIRTEENTH LECTURE.

One should neither be pleased with nor prohibit the action of another which relates to one's self, and produces karman.

One should neither be pleased with nor prohibit it¹;

If another (i. e. a householder) wipes [or rubs] the mendicant's feet; (1)

If he kneads or strokes them; (2)

If he touches or paints them; (3)

If he smears or anoints them with oil, ghee, or marrow; (4)

If he rubs or shampoos them with Lodhra, ground drugs, powder, or dye; (5)

If he sprinkles or washes them with hot or cold water; (6)

If he rubs or anoints them with any sort of ointment; (7)

If he perfumes or fumigates them with any sort of incense; (8)

If he extracts or removes a splinter or thorn from them; (9)

If he extracts or removes pus or blood from them. (10)

If he wipes or rubs the mendicant's body, &c.² (see §§ 2-8 down to) if he perfumes or fumigates it with any sort of incense. (11)

If he wipes or rubs a wound in (the mendicant's)

¹ In the text these words are repeated after each Sūtra in §§ 1-10.

² The text gives the whole in extenso.

body (&c.¹, down to) if he sprinkles or washes it with hot or cold water; (12)

If he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it. (13)

If he wipes or rubs a boil, a¹ sccess, ulcer, or fistula (&c.¹, down to) if he cuts or incises it with any sharp instrument; if after having done so, he extracts or removes pus or blood from it; (14)

If he removes, or wipes off, the sweat and uncleanliness on his body; (15)

If he removes, or wipes off, the dirt of his eyes, ears, teeth, or nails. (16)

If he cuts or dresses the long hair of his head or his brows or his armpits; (17)

If he removes, or wipes off, the nit or lice from his head. (18)

One should neither be pleased with nor prohibit it, if the other, sitting in the Añka or Paryañka posture, wipes or rubs (the mendicant's) feet; in this way the §§ 1-18 should be repeated here. (19)

One should neither be pleased with nor prohibit it, if the other, sitting in the Añka or Paryañka posture, fastens or ties a necklace of many or less strings, a necklace hanging down over the breast, a collar, a diadem, a garland, a golden string; (20)

If the other leading him to, or treating him in, a garden or a park, wipes or rubs (the mendicant's) feet, &c. (all as above); similarly with actions done reciprocally. (21)

One should neither be pleased with nor prohibit it, if the other tries to cure him by pure charms;

¹ The text gives the whole in extenso as in § 11.

If the other tries to cure him by impure charms ;
 If he tries to cure him, digging up and cutting,
 for the sake of a sick monk, living bulbs, roots, rind,
 or sprouts. (22)

For sensation is the result of former actions ; all
 sorts of living beings experience sensation.

This is the whole duty, &c.

Thus I say. (23)

FOURTEENTH LECTURE.

One should not be pleased with nor prohibit a
 reciprocal action, which relates to one's self, and
 produces karman.

A mendicant should not be pleased with nor pro-
 hibit it, if (he and the other) wipe or rub each other's
 feet, &c.

In this way the whole Thirteenth Lecture should
 be repeated here.

This is the whole duty, &c.

Thus I say. (1)

End of the Second Part, called the Seven
 Lectures.

THIRD PART.

FIFTEENTH LECTURE,

CALLED

THE CLAUSES¹.

In that period, in that age lived the Venerable Ascetic Mahāvira, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunī²; to wit: In Uttaraphalgunī he descended (from heaven), and having descended (thence), he entered the womb (of Devānandā); in Uttaraphalgunī he was removed from the womb (of Devānandā) to the womb (of Trisalā); in Uttaraphalgunī he was born; in Uttaraphalgunī tearing out his hair, he left the house, and entered the state of houselessness; in Uttaraphalgunī he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in Svāti the Venerable One obtained final liberation³. (1)

When in this Avasarpinī era, the Sushama-sushamā period, the Sushamā period, the Sushamadūṣhamā period, and much time of the Duṣshamasushamā period had elapsed, seventy-five years nine and a half

¹ Bhāvanā. The bhāvanās are subdivisions of the five great vows.

² Hatthottarā in the original.

³ Kalpa Sūtra, § 1.

months of it being left ; in the fourth month of summer, in the eighth fortnight, in the light fortnight of Āshādha, on its sixth day, while the moon was in conjunction with Uttaraphalgunt, the Venerable Ascetic Mahāvīra descended from the great Vimāna¹, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best (and highest flowers), and like the Svastika and Vardhamānaka amongst the celestial regions, where he had lived for twenty Sāgaropamas till the termination of his allotted length of life, (divine) nature and existence (among gods). Here, forsooth, in the continent of Gambudvīpa, in Bharatavarsha, in the southern part of it, in the southern brahmanical part of the place Kundapura, he took the form of an embryo in the womb of Devānandā, of the Gālandharāyana gotra, wife of the Brāhmaṇa Rīshabhadatta, of the gotra of Koḍāla, taking the form of a lion². (2) The knowledge of the Venerable Ascetic Mahāvīra (with reference to this transaction) was three-fold : he knew that he was to descend ; he knew that he had descended ; he knew not when he was descending. For that time has been declared to be infinitesimally small. (3)

Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Āsvina, on its thirteenth day, while the moon was in conjunction with Uttaraphalgunt, after the lapse of eighty-two days, on the eighty-third day current, the compassionate god (Indra), reflecting on what was the established custom (with regard to the birth of Tīrthakaras), removed the embryo from the southern

¹ Vimānas are palaces of the gods.

² Cf. Kalpa Sūtra, § 2.

brahmanical part of the place *Kundapura* to the northern Kshatriya part of the same place, rejecting the unclean matter, and retaining the clean matter, lodged the fetus in the womb of *Trisalâ* of the *Vâsishtha* gotra, wife of the Kshatriya *Siddhârtha*, of the *Kâsyapa* gotra, of the clan of the *Gñâtris*, and lodged the fetus of the Kshatriyâni *Trisalâ* in the womb of *Devânandâ* of the *Gândharâyana* gotra, wife of the Brâhmana *Rishabhadatta*, of the gotra of *Kodâla*, in the southern brahmanical part of the place *Kundapurî*. (4) The knowledge of the Venerable Ascetic *Mahâvtra* (with regard to this transaction) was threefold: he knew that he was to be removed; he knew that he was removed; he also knew when he was being removed. (5)

In that period, in that age, once upon a time, after the lapse of nine complete months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of *Kaitra*, on its thirteenth day, while the moon was in conjunction with *Uttaraphalgunî*, the Kshatriyâni *Trisalâ*, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic *Mahâvtra*. (6)

In that night in which the Kshatriyâni *Trisalâ*, perfectly healthy herself, gave birth to a perfectly healthy (boy), the Venerable Ascetic *Mahâvtra*, there was one great divine, godly lustre (originated) by descending and ascending gods and goddesses (of the four orders of) *Bhavanapatis*, *Vyantarâs*, *Gyotishkas*, and *Vimânavâsins*; and in the conflux of gods the bustle of gods amounted to confusion¹. (7)

In that night, &c., the gods and goddesses rained

¹ Cf. *Kalpa Sûtra*, § 97.

down one great shower of nectar, sandal powder, flowers, gold, and pearls¹. (8)

In that night the gods and goddesses (of the above-mentioned four orders) performed the customary ceremonies of auspiciousness and honour, and his anointment as a Tīrthakara. (9)

Upwards from the time when the Venerable Mahāvīra was placed in the womb of the Kshatriyānt Trisalā, that family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased². (10) When the parents of the Venerable Ascetic Mahāvīra had become aware of this, after the lapse of the tenth day, and the performance of the purification, they prepared much food, drink, sweetmeats, and spices; and having invited a host of friends, near and remote relatives, they distributed, portioned out, bestowed (the above-mentioned materials) to Sramanas, Brāhmanas, paupers, beggars³, eunuchs, &c., and distributed gifts to those who wanted to make presents; then they gave a dinner to the host of friends, near and remote relatives, and after dinner they announced the name (of the child) to their guests: (11) 'Since the prince was placed in the womb of the Kshatriyānt Trisalā, this family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones, and corals increased; therefore the prince shall be called Vardhamāna (i.e. the Increasing).' (12)

The Venerable Ascetic Mahāvīra was attended by five nurses: a wet-nurse, a nurse to clean him,

¹ Cf. Kalpa Sūtra, § 98.

² Cf. Kalpa Sūtra, § 90.

³ The next word, *bhivvumda*, has been left out in the translation.

one to dress him, one to play with him, one to carry him ; being transferred from the lap of one nurse to that of another, he grew up on that beautiful ground, paved with mosaic of precious stones, like a *Kampaka*¹ tree growing in the glen of a mountain. (13)

Then the Venerable Ascetic Mahâvîra, after his intellect had developed and the childhood had passed away, lived in the enjoyment of the allowed, noble, fivefold joys and pleasures : (consisting in) sound, touch, taste, colour, and smell². (14)

The Venerable Ascetic Mahâvîra belonged to the Kâsyapa gotra. His three names have thus been recorded by tradition : by his parents he was called Vardhamâna, because he is devoid of love and hate ; (he is called) *Sramana* (i.e. Ascetic), because he sustains dreadful dangers and fears, the noble nakedness, and the miseries of the world ; the name Venerable Ascetic Mahâvîra has been given to him by the gods³.

The Venerable Ascetic Mahâvîra's father belonged to the Kâsyapa gotra ; he had three names : Siddhârtha, Sreyâmsa, and *Gasamsa*⁴. His mother belonged to the Vâsishtha gotra, and had three names : Trisalâ, Videhadattâ, and Priyakârinî. His paternal uncle Supârsva belonged to the Kâsyapa gotra. His eldest brother, Nandivardhana, and his eldest sister, Sudarsanâ, belonged both to the Kâsyapa gotra. His wife Yasodâ belonged to the Kaundînya gotra. His daughter, who belonged to the Kâsyapa gotra, had two names : *Anoggâ* and

¹ *Michelia Champaka*.

² Cf. *Kalpa Sûtra*, § 10.

³ Cf. *Kalpa Sûtra*, § 108.

⁴ The spaced words are *Prâkrit*, the Sanskrit form of which cannot be made out with certainty.

Priyadarsanâ. His granddaughter, who belonged to the Kausika gotra, had two names: Seshavati and Yasovati¹. (15)

The Venerable Ascetic Mahâvîra's parents were worshippers of Pârsva and followers of the Sramanas. During many years they were followers of the Sramanas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kusa-grass they rejected all food, and their bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month, and, leaving their bodies, were born as gods in Adbhuta Kalpa. Thence descending after the termination of their allotted length of life, they will, in Mahâvideha, with their departing breath, reach absolute perfection, wisdom, liberation, final Nirvâna, and the end of all misery. (16)

In that period, in that age the Venerable Ascetic Mahâvîra, a *Gñâtri* Kshatriya, *Gñâtriputra*, a Videha, son of Videhadattâ, a native of Videha, a prince of Videha, lived thirty years amongst the householders under the name of 'Videha².'

After his parents had gone to the worlds of the gods and he had fulfilled his promise, he gave up his gold and silver, his troops and chariots, and distributed, portioned out, and gave away his valuable treasures (consisting of) riches, corn, gold, pearls, &c., and distributed among those who wanted to make presents to others. Thus he gave away during a whole year. In the first month of winter, in the first fortnight, in the dark (fortnight) of Mârgasiras,

¹ Cf. Kalpa Sûtra, § 109.

² Cf. Kalpa Sûtra, § 110.

on its tenth day, while the moon was in conjunction with Uttaraphalgunī, he made up his mind to retire from the world. (17)

A year before the best of *Gīnas* will retire from the world, they continue to give away their property, from the rising of the sun. i.

One crore and eight lacks of gold is his gift at the rising of the sun, as if it were his morning meal. ii.

Three hundred and eighty-eight crores and eighty lacks were given in one year. iii.

The *Kundāladharas* of *Vaisramaṇa*, the *Laukāntika* and *Maharddhika* gods in the fifteen *Karmabhūmis*¹ wake the *Tīrthakara*. iv.

In *Brahma Kalpa* and in the line of *Kṛishṇas*, the *Laukāntika* *Vimānas* are eightfold and infinite in number. v.

These orders of gods wake the best of *Gīnas*, the Venerable *Vīra* : 'Arhat! propagate the religion which is a blessing to all creatures in the world!' vi.

When the gods and goddesses (of the four orders of) *Bhavanapatis*, *Vyantarās*, *Gyotishkas*, and *Vimānavāsins* had become aware of the Venerable Ascetic *Mahāvīra*'s intention to retire from the world, they assumed their proper form, dress, and ensigns, ascended with their proper pomp and splendour, together with their whole retinue, their own vehicles and chariots, and rejecting all gross matter, retained only the subtle matter. Then they rose and with that excellent, quick, swift, rapid, divine motion of the gods they came down again crossing numberless continents and oceans till they arrived in *Gambū-*

¹ Those parts of the world which are inhabited by men who practise religious duties, are called *Karmabhūmi*. In *Gambūdvīpa* they are *Bharata*, *Airāvata*, and *Videha*.

dvīpa at the northern Kshatriya part of the place *Kundāpura*; in the north-eastern quarter of it they suddenly halted. (18)

Sakra, the leader and king of the gods, quietly and slowly stopped his vehicle and chariot, quietly and slowly descended from it and went apart. There he underwent a great transformation, and produced by magic a great, beautiful, lovely, fine-shaped divine pavilion¹, which was ornamented with many designs in precious stones, gold, and pearls. In the middle part of that divine pavilion he produced one great throne of the same description, with a footstool. (19)

Then he went where the Venerable Ascetic Mahāvīra was, and thrice circumambulating him from left to right, he praised and worshipped him. Leading him to the divine pavilion, he softly placed him with the face towards the east on the throne, anointed him with hundredfold and thousandfold refined oil, with perfumes and decoctions, bathed him with pure water, and rubbed him with beautifying cool sandal², laid on a piece of cloth worth a lack. He clad him in a pair of robes so light that the smallest breath would carry them away; they were manufactured in a famous city, praised by clever artists, soft as the fume of horses, interwoven with gold by skilful masters, and ornamented with designs of flamingos. Then (the god) decked him with necklaces of many and fewer strings, with one hanging down over his breast and one consisting of one row of pearls, with a garland, a golden string, a turban, a diadem, wreaths of precious stones, and decorated him with

¹ *Devakhamdaya* in the original. My translation is but a guess.

² *Gosirsha* and red sandal.

garlands, ribbons, scarves, and sashes like the Kalpavṛksha. (20)

The god then, for a second time, underwent a great transformation, and produced by magic the great palankin, called *Kandraprabhā*¹, which a thousand men carry. (This palankin) was adorned with pictures of wolves, bulls, horses, men, dolphins, birds, monkeys, elephants, antelopes, sarabhas², yacks, tigers, lions, creeping plants, and a train of couples of Vidyâdharas; it had a halo of thousands of rays; it was decorated with thousands of brilliant glittering rupees; its lustre was mild and bright; the eyes could not bear its light; it shone with heaps and masses of pearls; it was hung with strings and ribbons, and with golden excellent necklaces, extremely beautiful; it was embellished with designs of lotuses and many other plants; its cupola was adorned with many precious stones of five colours, with bells and flags; it was conspicuous, lovely, beautiful, splendid, magnificent. (21)

This palankin was brought for the best of *Ginas*, who is free from old age and death; it was hung with wreaths and garlands of divine flowers, grown in water or on dry ground. vii.

In the middle of the palankin (was) a costly throne covered with a divine cloth, precious stones and silver, with a footstool, for the best of *Ginas*. viii.

He wore on his head a chaplet and a diadem, his body was shining, and he was adorned with many ornaments; he had put on a robe of muslin worth a lack. ix.

¹ I. e. shining like the moon.

² A fabulous animal with eight legs.

After a fast of three days, with a glorious resolution he ascended the supreme palankin, purifying all by his light. x.

He sat on his throne, and Sakra and Îsâna, on both sides, fanned him with chowries, the handles of which were inlaid with jewels and precious stones. xi.

In front it was uplifted by men, covered with joyful horripilation; behind the gods carried it: the Suras and Asuras, the Garuḍas and the chiefs of Nâgas. xii.

The Suras carried it on the eastern side, and the Asuras on the southern one; on the western side the Garuḍas carried it, and the Nâgas on the northern side. xiii.

As a grove in blossom, or a lotus-covered lake in autumn looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xiv.

As a grove of Siddhârtha¹, of Karnikâra² or of Kampaka³ looks beautiful with a mass of flowers, so did (then) the firmament with hosts of gods. xv.

In the skies and on earth the sound of musical instruments produced by hundreds of thousands of excellent drums, kettle-drums, cymbals, and conches was extremely pleasant. xvi.

Then the gods ordered many hundreds of actors to perform a very rich concert of four kinds of instruments: stringed instruments and drums, cymbals and wind-instruments. xvii.

At that period, in that age, in the first month of winter, in the first fortnight, the dark (fortnight) of Mârgasiras, on its tenth day, called Suvrata⁴, in

¹ White mustard.

² Cassia Fistula.

³ Michelia Champaka.

⁴ Correct *suvratenam* in the printed text.

the Muhūrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunī, when the shadow had turned towards the east, and the first Pauruṣhī¹ was over, after fasting three days without taking water, having put on one garment, the Venerable Ascetic Mahāvīra, in his palankin *Kandraprabhā*, which only a thousand men can carry, with a train of gods, men, and Asuras left the northern Kshatriya part of the place *Kundapura* by the high way for the park *Gñātri Shanda*. There, just at the beginning of night, he caused the palankin *Kandraprabhā* to stop quietly on a slightly raised untouched ground, quietly descended from it, sat quietly down on a throne with the face towards the east, and took off all his ornaments and finery. (22)

The god *Vaisramana*, prostrating himself², caught up the finery and ornaments of the Venerable Ascetic Mahāvīra in a cloth of flamingo-pattern. Mahāvīra then plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls. But *Sakra*, the leader and king of the gods, falling down before the feet of the Venerable Ascetic Mahāvīra, caught up the hair in a cup of diamond, and requesting his permission, brought them to the Milk Ocean. After the Venerable Ascetic Mahāvīra had plucked out his hair in five handfuls (as described above), he paid obeisance to all liberated spirits, and vowing to do no sinful act, he adopted the holy conduct. At that moment the

¹ Wake, Yāma, or time of three hours.

² *Gamtuvāyapaḍīe*, according to the Guzerati Bālbodh this means making obeisance to the Lord of the world by touching his feet. Another MS. has : Then *Sakra* the chief and king of the gods.

whole assembly of men and gods stood motionless, like the figures on a picture.

At the command of Sakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Mahâvîra chose the holy conduct. xviii.

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation. xix.

When the Venerable Ascetic Mahâvîra had adopted the holy conduct which produced that state of soul in which the reward of former actions is temporarily counteracted, he reached the knowledge called *Manaḥparyâya*¹, by which he knew the thoughts of all sentient beings, with five organs, which are not defective, and possess a developed intellect, (living) in the two and a half continents and the two oceans. Then he formed the following resolution: I shall for twelve years neglect my body and abandon the care of it; I shall with equanimity bear, undergo, and suffer all calamities arising from divine powers, men or animals². (23)

The Venerable Ascetic Mahâvîra having formed this resolution, and neglecting his body, arrived in the village Kummâra when only one Muhûrta of the day remained. Neglecting his body, the Venerable Ascetic Mahâvîra meditated on his Self, in blameless lodgings, in blameless wandering, in restraint, kindness, avoidance of sinful influence (*samvara*), chaste life, in patience, freedom from passion, contentment; control, circumspectness, practising religious postures and acts; walking the path of

¹ Or *Manaḥparyaya*.

² Cf. *Kalpa Sûtra*, § 117.

Nirvâna and liberation, which is the fruit of good conduct. Living thus he with equanimity bore, endured, sustained, and suffered all calamities arising from divine powers, men, and animals, with undisturbed and unafflicted mind, careful of body, speech, and mind. (24)

The Venerable Ascetic Mahāvīra passed twelve years in this way of life; during the thirteenth year in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisākha, on its tenth day, called Suvrata, in the Muhūrta called Vigaya, while the moon was in conjunction with the asterism Uttaraphalgunī, when the shadow had turned towards the east, and the first wake was over, outside of the town *Grimbhikagrāma*¹, on the northern bank of the river *Rigupālikā*², in the field of the householder Sāmāga, in a north-eastern direction from an old temple³, not far from a Sāl tree, in a squatting position with joined heels exposing himself to the heat of the sun, with the knees high and the head low, in deep meditation, in the midst of abstract meditation, he reached Nirvâna⁴, the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala. (25) When the Venerable One had become an Arhat and Gina, he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons; whence

¹ Gambhiyagāma in Prākṛit.

² Uggupāliya in Prākṛit.

³ Or, a temple called Vigayāvartta.

⁴ Nivvāne or nevvāne; it may also be an adjective, belonging to nirvāna. This is of course not the final nirvāna, which is reached at the dissolution of the body, but that state which the orthodox philosophers call gīvanmukti.

they come, where they go, whether they are born as men or animals (*kyavana*), or become gods or hell-beings (*upapāda*); their food, drink, doings, desires, open and secret deeds, their conversation and gossip, and the thoughts of their minds; he saw and knew all conditions in the whole world of all living beings. (26)

On the day when the Venerable Ascetic Mahāvīra reached the Kevala, the gods (of the four orders of) Bhavanapatis, Vyantaras, Gytishkas, and Vimānavāsins descended from, and ascended to heaven, &c. (as on the moment of his birth, see above, § 7). (27)

Then when the Venerable Ascetic Mahāvīra had reached the highest knowledge and intuition, he reflected on himself and the world: first he taught the law to the gods, afterwards to men. (28)

The Venerable Ascetic Mahāvīra endowed with the highest knowledge and intuition taught the five great vows, with their clauses, the six classes of lives to the *Sramanas* and *Nirgranthas*, to Gautama, &c.

The six classes of lives are earth-body, &c. (down to) animals. (29)

i. The first great vow, Sir, runs thus :

I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it, nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in the thrice threefold way¹, in mind, speech, and body.

¹ I. e. acting, commanding, consenting, either in the past or the present or the future.

There are five clauses.

The first clause runs thus :

A Nirgrantha is careful in his walk, not careless¹. The Kevalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence a Nirgrantha is careful in his walk, not careless in his walk.

This is the first clause. (1)

Now follows the second clause :

A Nirgrantha searches into his mind (i.e. thoughts and intentions). If his mind is sinful, blamable, intent on works, acting on impulses², produces cutting and splitting (or division and dissension), quarrels, faults, and pains, injures living beings, or kills creatures, he should not employ such a mind in action; but if, on the contrary, it is not sinful, &c., then he may put it in action.

This is the second clause. (2)

Now follows the third clause :

A Nirgrantha searches into his speech; if his speech is sinful, blamable, &c. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful, &c., then he may utter it.

This is the third clause. (3)

Now follows the fourth clause :

A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. The Kevalin says: A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or

¹ This could also be translated: he who is careful in his walk is a Nirgrantha, not he who is careless.

² *Añhayakare* explained by *karmâsṛavakâri*.

injure or kill all sorts of living beings. Hence a Nirgrantha is careful in laying down his utensils of begging, he is not careless in it.

This is the fourth clause. (4)

Now follows the fifth clause :

A Nirgrantha eats and drinks after inspecting his food and drink ; he does not eat and drink without inspecting his food and drink. The Kevalin says : If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so.

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, executed, explained, established, effected according to the precept.

This is, Sir, the first great vow : Abstinence from killing any living beings. i.

ii. The second great vow runs thus :

I renounce all vices of lying speech (arising) from anger or greed or fear or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others. I confess and blame, repent and exempt myself of these sins in the thrice threefold way, in mind, speech, and body.

There are five clauses.

The first clause runs thus :

A Nirgrantha speaks after deliberation, not without deliberation. The Kevalin says : Without deliberation a Nirgrantha might utter a falsehood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause. (1)

Now follows the second clause :

A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kevalin says : A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause :

A Nirgrantha comprehends (and renounces) greed, he is not greedy. The Kevalin says : A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause :

A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kevalin says : A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause :

A Nirgrantha comprehends (and renounces) mirth, he is not mirthful. The Kevalin says : A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow is correctly practised, followed, &c.

This is, Sir, the second great vow. ii.

iii. The third great vow runs thus :

I renounce all taking of anything not given, either in a village or a town or a wood, either of little or much, of small or great, of living or lifeless things. I shall neither take myself what is not given, nor

cause others to take it, nor consent to their taking it. As long as I live, I confess and blame, &c. (all down to) body.

There are five clauses.

The first clause runs thus :

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kevalin says : If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause :

A Nirgrantha consumes his food and drink with permission (of his superior), not without his permission. The Kevalin says : If a Nirgrantha consumes his food and drink without the superior's permission, he might eat what is not given. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause :

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kevalin says : If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause :

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kevalin says : If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause :

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kevalin says : If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow, &c.

This is, Sir, the third great vow. iii.

iv. The fourth great vow runs thus :

I renounce all sexual pleasures, either with gods or men or animals. I shall not give way to sensuality, &c. (all as in the foregoing paragraph down to) exempt myself.

There are five clauses.

The first clause runs thus :

A Nirgrantha does not continually discuss topics relating to women. The Kevalin says : If a Nirgrantha discusses such topics, he might fall from the law declared by the Kevalin, because of the destruction or disturbance of his peace. A Nirgrantha, &c.

This is the first clause. (1)

Now follows the second clause :

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kevalin says : If a Nirgrantha regards and contemplates the lovely forms of women, he might, &c. A Nirgrantha, &c.

This is the second clause. (2)

Now follows the third clause :

A Nirgrantha does not recall to his mind the pleasures and amusements he formerly had with women. The Kevalin says : If a Nirgrantha recalls

to his mind the pleasures and amusements he formerly had with women, he might, &c. A Nirgrantha, &c.

This is the third clause. (3)

Now follows the fourth clause :

A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kevalin says : If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might, &c. A Nirgrantha, &c.

This is the fourth clause. (4)

Now follows the fifth clause :

A Nirgrantha does not occupy a bed or couch affected¹ by women, animals, or eunuchs. The Kevalin says : If a Nirgrantha did occupy a bed or couch affected by women, animals, or eunuchs, he might, &c. A Nirgrantha, &c.

This is the fifth clause. (5)

In this way the great vow, &c.

This is, Sir, the fourth great vow. iv.

v. The fifth great vow runs thus :

I renounce all attachments², whether little or much, small or great, living or lifeless ; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, &c. (all down to) exempt myself.

There are five clauses.

The first clause runs thus :

If a creature with ears hears agreeable and disagreeable sounds, it should not be attached to, nor delighted with, nor desiring of, nor infatuated by,

¹ This may mean belonging to, or close by.

² This means the pleasure in external objects.

nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kevalin says: If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall, &c. (see above, IV, 1).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them.

A creature with ears hears agreeable and disagreeable sounds.

This is the first clause. (1)

Now follows the second clause:

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached, &c., to them.

The Kevalin says, &c. (the rest as in the last clause. Substitute only see and forms for hear and sounds).

This is the second clause. (2)

Now follows the third clause:

If a creature with an organ of smell smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose.)

This is the third clause. (3)

Now follows the fourth clause:

If a creature with a tongue tastes agreeable or disagreeable tastes, it should not be attached, &c., to them. (The rest as above. Substitute taste and tongue.)

This is the fourth clause. (4)

Now follows the fifth clause:

If a creature with an organ of feeling feels agreeable or disagreeable touches, it should not be

attached to them. (The rest as above. Substitute feel and touch.)

This is the fifth clause. (5)

In this way the great vow, &c. (see above). v.

He who is well provided with these great vows and their twenty-five clauses is really Houseless, if he, according to the sacred lore, the precepts, and the way correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them.

End of the Fifteenth Lecture, called
the Clauses.

FOURTH PART.

SIXTEENTH LECTURE,

CALLED

THE LIBERATION.

The creatures attain only a temporary residence (in one of the four states of being); hearing this supreme truth (i.e. the doctrine of the Tirthakara's) one should meditate upon it. The wise man should free himself from the family bonds; fearless should he give up acts and attachments. (1)

A mendicant, living thus¹, self-controlled towards the eternal (world of living beings), the matchless sage, who collects his alms, is insulted with words by the people assailing him, like an elephant in battle with arrows. (2)

Despised by such-like people, the wise man, with undisturbed mind, sustains their words and blows, as a rock is not shaken by the wind. (3)

Disregarding (all calamities) he lives together with clever (monks, insensible) to pain and pleasure, not hurting the movable and immovable (beings), not killing, bearing all: so is described the great sage, a good Sramana. (4)

As the lustre of a burning flame increases, so increase the austerity, wisdom, and glory of a steadfast sage who, with vanquished desires, meditates

¹ Tahâgaya, i. e. tathâgata.

on the supreme place of virtue¹, though suffering pain². (5)

The great vows which are called the place of peace, the great teachers, and the producers of disinterestedness have, in all quarters of the earth, been proclaimed by the infinite Gina, the knowing one³, as light, illumining the three worlds, (repels) darkness. (6)

The unbound one, living amongst the bound (i.e. householders), should lead the life of a mendicant; unattached to women, he should speak with reverence. Not desiring this or the next world, the learned one is not measured by the qualities of love. (7)

The dirt (of sins) formerly committed by a thus liberated mendicant who walks in wisdom (and restraint), who is constant, and bears pain, vanishes as the dirt covering silver (is removed) by fire. (8)

He lives, forsooth, in accordance with wisdom (and restraint), and walks free from desire, and with conquered sensuality. As a snake casts off its old skin, so is the Brâhmaṇa freed from the bed of pain. (9)

As they call the great ocean a boundless flood of water, difficult to traverse with the arms (alone), so should the learned one know (and renounce) it (the *samsâra*): that sage is called 'Maker of the end.' (10)

Here amongst men bondage and deliverance have

¹ Dhammapadam.

² Vidûnate, which I take to be the genitive of the present participle corresponding to vidunvatah. The commentators divide the word into vidû nate=vidvân natah, which gives no sense.

³ Nâtinâ in the original. I would prefer to translate it *gñatri*, the name of the clan to which Nâtaputta belonged.

been declared; he who, according to that doctrine (of the church), knows bondage and deliverance: that sage is called 'Maker of the end.' (11)

He for whom there is no bondage whatever in this world, and besides in the two (other continents, or heaven and hell), is indeed a (monk needing) no support and no standing place; he has quitted the path of births. (12)

End of the Sixteenth Lecture, called
the Liberation.

End of the Second Book.

End of the Âkârânga Sûtra.



THE KALPA SÛTRA
OF
BHADRABÂHU.

KALPA SÛTRA.

LIVES OF THE GINAS.

LIFE OF MAHÂVÎRA.

Obeisance to the Arhats!

Obeisance to the Liberated Ones!

Obeisance to the Religious Guides!

Obeisance to the Religious Instructors!

Obeisance to all Saints in the World!

This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction.

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunt; to wit, in Uttaraphalgunt he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ); in Uttaraphalgunt he was removed from the womb (of Devânandâ) to the womb (of Trisalâ); in Uttaraphalgunt he was born; in Uttaraphalgunt, tearing out his hair, he left the house and entered the state of houselessness; in Uttaraphalgunt he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed,

unimpeded, complete, and perfect. But in Svāti the Venerable One obtained final liberation. (1)¹

End of the First Lecture².

In that period, in that age the Venerable Ascetic Mahāvīra, having on the sixth day of the fourth month of summer, in the eighth fortnight, the light (fortnight) of Āshāḍha, descended from the great Vimāna, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best things, where he had lived for twenty Sāgaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods); here in the continent of Gambūdvīpa, in Bharatavarsha,—when of this Avasarpinī era the Sushamasushamā, the Sushamā, and Sushamadukshamā periods, and the greater part of the Dukshamasushamā period (containing a Kodākoḍī³ of Sāgaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tīrthakaras of the race of Ikshvāku and of the Kāsyapa gotra, and two of the race of Hari and of the Gautama gotra, on the whole twenty-three Tīrthakaras had appeared,—the Venerable Ascetic Mahāvīra, the last of the Tīrthakaras, took the form of an embryo in the womb of Devānandā, of the Gālandharāyana gotra, the wife of the Brāhmana Rishabhadatta, of the gotra of Kodāla, in the

¹ Cf. Ātārāṅga Sūtra II, 15, § 1.

² Vātanā. These vātanās are the parts into which the Kalpa Sūtra is generally divided by some commentators. I have adopted the distribution of Samayasundara.

³ A koḍī of koḍīs or 100,000,000,000,000.

brahmanical part of the town *Kundagrâma* in the middle of the night, when the moon was in conjunction with the asterism *Uttaraphalgunî*, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination. (2)¹

The knowledge of the Venerable Ascetic *Mahāvīra* (about this) was threefold; he knew that he was to descend, he knew that he had descended, he knew not when he was descending.²

In that night in which the Venerable Ascetic *Mahāvīra* took the form of an embryo in the womb of the *Brāhmaṇī* *Devānandā* of the *Gālandharāyana* gotra, the *Brāhmaṇī* *Devānandā* was on her couch, taking fits of sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up. (3) To wit:

An elephant, a bull, a lion, the anointing (of the goddess *Srī*), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame. (4)

When the *Brāhmaṇī* *Devānandā*, having seen these dreams, woke up, she—glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the *Kadamba* touched by rain-drops—firmly fixed the dreams (in her mind), and rose from her couch. Neither hasty nor trembling, with a quick and even³ gait, like that of the

¹ Cf. *Ātārāṅga Sūtra* II, 15, § 2.

² Cf. *Ātārāṅga Sūtra* II, 15, § 3.

³ Add in the text *asambhantāe* after *avilambiyāe*.

royal swan, she went to the Brâhmana *Rishabhadata*, and gave him the greeting of victory. Then she comfortably sat down in an excellent chair of state; calm and composed, joining the palms of her hands so as to bring the ten nails together, she laid the folded hands on her head, and spoke thus: (5)

‘O beloved of the gods, I was just now on my couch taking fits of sleep, in a state between sleeping and waking, when I saw the following fourteen illustrious, &c., great dreams; to wit, an elephant, &c. (6)

‘O beloved of the gods, what, to be sure, will be the happy result portended by these fourteen illustrious, &c., great dreams?’ (7)

When the Brâhmana *Rishabhadatta* had heard and perceived this news from the Brâhmanî *Devânandâ*, he, glad, pleased, and joyful (see § 5, down to rain-drops, firmly fixed the dreams (in his mind), and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brâhmanî *Devânandâ*: (8)

‘O beloved of the gods, you have seen illustrious dreams; O beloved of the gods, you have seen beautiful, lucky, blest, auspicious, fortunate dreams, which will bring health, joy, long life, bliss, and fortune! We shall have success, O beloved of the gods, we shall have pleasure; we shall have happiness, O beloved of the gods, we shall have a son! Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire

and complete five organs of sense, with the lucky signs, marks, and good qualities; a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon! (9) And this boy, after having passed his childhood¹, and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas: the *Rig-veda*, *Yagur-veda*, *Sâma-veda*, *Atharva-veda*—to which the *Itihâsa*² is added as a fifth, and the *Nigghantu*³ as a sixth (Veda)—together with their *Ângas* and *Upângas*, and the *Rahasya*⁴; he will know the six *Ângas*, he will be versed in the philosophy of the sixty categories⁵, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metre, etymology, and astronomy⁶, and in many other brahmanical [and monastic] sciences besides. (10) Therefore, O beloved of the gods, you have seen illustrious dreams, &c. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction. (11)

When the Brâhmanî Devânandâ had heard and perceived this news from the Brâhmaṇa *Rishabhadata*, she—glad, pleased, and joyful, &c. (see § 5)—

¹ That is, having reached his eighth year.

² *Purâṇa*.

³ Dictionary.

⁴ According to the commentators, works which treat of the *aidamparya* of the Vedas.

⁵ The Sâṅkhya philosophy of Kapila, according to the commentary; but see Max Müller, *What can India teach us?* p. 362.

⁶ These are the six *Ângas* which in the same order occur in the well-known versus memorialis. Indeed, that verse is nearly identical with the passage in our text.

joining the palms of her hands, &c. (see § 5, down to) and spoke thus: (12)

‘That is so, O beloved of the gods; that is exactly so, O beloved of the gods; that is true, O beloved of the gods; that is beyond doubt, O beloved of the gods; that is what I desire, O beloved of the gods; that is what I accept, O beloved of the gods; that is what I desire and accept, O beloved of the gods; that matter is really such as you have pronounced it.’

Thus saying, she accepted the true meaning of the dreams, and enjoyed together with *Rishabhadata* the noble permitted pleasures of human nature. (13)

In that period, in that age, *Sakra*,—the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices, the thousand-eyed one, *Maghavan*, the punisher of the *Daitya Pāka*, the lord of the southern half of the earth¹, the lord of the thirty-two thousand celestial abodes, the best rider of the elephant *Airavata*, the chief of the *Suras*, who wears spotless clothes and robes², and puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty, the most glorious, the most powerful, and the most happy one], with a splendid body, ornamented with a long down-reaching garland,—this *Sakra* was in the *Saudharma Kalpa*, in the celestial abode *Saudharma Avatamsaka*, in the council-hall *Sudharman*, on his throne *Sakra*; he who exercises and maintains the supreme command, government,

¹ I. e. of that part of it which lies to the south of mount *Meru*.

² According to the commentators, wearing clothes resembling the dustless sky.

management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies. He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the *Vitrâ*, the *Tûrya*, the great drum, and the *Paṭupaṭaha*. (14)

And he viewed this whole continent *Gambûdvîpa* with his extensive (knowledge called) *Avadhi*. There he saw in the continent *Gambûdvîpa*, in *Bhârata-varsha*, in the southern half of *Bharata*, in the brahmanical part of the town *Kundagrâma*, the Venerable Ascetic *Mahâvîra* taking the form of an embryo in the womb of the *Brâhmanî* *Devânandâ* of the *Gâlandharâyana* gotra, wife of the *Brâhmana* *Rishabhadatta* of the gotra of *Kodâla*; and—glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fragrant flowers of *Nîpa* when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various¹, trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant—the chief of the gods rose

¹ *Kadaga*, *tudîya*, *keûra*. *Kaṭaka* is the well-known *kaṅkana*, *truṅka* is explained by *bâhurakshikâ*, *keyûra* by *aṅgada*. The last two are bracelets worn on the upper arm.

with confusion, hasty and trembling from his throne, descended from the footstool, took off his shoes which were by a clever artist set with Vaidūrya and excellent Rishṭa and Añḡana¹, and ornamented with glittering jewels and precious stones, threw his seamless robe over his left shoulder, and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tīrthakara. Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little; then he raised his bracelet-encumbered arms, and joining the palms of his hands so as to bring the ten nails together, laid the hands on his head and spoke thus: (15)

‘Reverence to the Arhats and Bhagavats; to the Ādikaras, the Tīrthakaras, the perfectly-enlightened ones; to the highest of men, the lions among men, the flowers among mankind², the Gandhahastins among men; to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world; to the givers of safety, to the givers of sight, to the givers of the road, to the givers of shelter, to the givers of life, to the givers of knowledge³; to the givers of the law, the preachers of the law, the lords of the law, the leaders of the law, the universal emperors of the best law; to the light, the help, the shelter, the refuge, the resting-place, the possessors of unchecked know-

¹ Names of precious stones.

² The text has literally, the best lotus among men.

³ These words are variously and always somewhat fancifully interpreted. One explanation is ascribed to the Aupanishadikas, whom I do not remember to have found noticed anywhere else in Gāṇa books.

ledge and intuition who have got rid of unrighteousness; to the conquerors and the granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return; reverence to the Ginas who have conquered fear.

‘Reverence to the Venerable Ascetic Mahāvīra, the Âdikara, the last of the Tīrthakaras who was predicted by the former Tīrthakaras, &c.¹ I here adore the Revered One yonder, may the Revered One yonder see me here!’ With these words he adored, he worshipped the Venerable Ascetic Mahāvīra, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of Sakra, the chief of kings and gods: (16)

‘It never has happened, nor does it happen, nor will it happen, that Arhats, Kākṛavartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars’ families, or brahmanical families. (17) For indeed Arhats, Kākṛavartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen’s families, in families belonging to the race of Ikshvāku, or of Hari, or in other such-like families of pure descent on both sides. (18)

¹ According to the commentary all the epithets from ‘the enlightened one’ down to ‘who has reached’ are intended by this ‘&c.’

Now this is something which moves the wonder of the world : it happens in the lapse of numberless *Avasarpinīs* and *Utsarpinīs*, because the imperishable, indescribable, and undestroyable *Karman* relating to name and gotra must take effect, that *Arhats*, &c., in the past, present, and future, descend in (i. e. take the form of an embryo in the womb of a woman belonging to) low families, &c. ; but they are never brought forth by birth from such a womb. (19) This Venerable Ascetic *Mahāvīra*, now, in the continent *Gambūdvīpa*, in *Bhāratavarsha*, in the brahmanical part of the town *Kundagrāma*, has taken the form of an embryo in the womb of the *Brāhmaṇī* *Devānandā* of the *Gālandharāyana* gotra, wife of the *Brāhmaṇa* *Rishabhadatta* of the gotra of *Kodāla*. (20) Hence it is the established custom of all past, present, and future *Sakras*, chiefs and kings of the gods, to cause the *Arhats* and *Bhagavats* to be removed from such-like low, mean, &c., families, to such-like high, noble, &c., families. (21) It is, therefore, better that I should cause the Venerable Ascetic *Mahāvīra*, the last of the *Tīrthakaras* who was predicted by the former *Tīrthakaras*, to be removed from the brahmanical part of the town *Kundagrāma*, from the womb of the *Brāhmaṇī* *Devānandā* of the *Gālandharāyana* gotra, wife of the *Brāhmaṇa* *Rishabhadatta* of the gotra of *Kodāla*, to the *Kshatriya* part of the town *Kundagrāma*, and to be placed as an embryo in the womb of the *Kshatriyāṇī* *Trisalā* of the *Vāsishṭha* gotra, wife of the *Kshatriya* *Siddhārtha* of the *Kāśyapa* gotra, belonging to the clan of the *Gṇātri* *Kshatriyas* ; and to cause the embryo of the *Kshatriyāṇī* *Trisalā* of the *Vāsishṭha* gotra to be placed in the

womb of the Brāhmanġ Devānandā of the Gālandharāyana gotra.'

Thus he reflected and called Harinegamesi¹, the divine commander of the foot troops; having called him, he spoke thus : (22)

'Well, now, beloved of the gods, it never has happened, &c. (§§ 17-20 are verbally repeated). (23-25)

'Therefore, go now and remove the Venerable Ascetic Mahāvīra from the brahmanical part, &c., and place the embryo of the Kshatriyānġ Trisalā, &c. (see § 21). Having done this, return quickly to report on the execution of my orders.' (26)

When Harinegamesi, the divine commander of the foot troops, was thus spoken to by Sakra, the chief and king of the gods, he—glad, pleased, and joyful, &c. (see § 15)—laid his folded hands on his head and modestly accepted the words of command, saying, 'Just as your Majesty commands.' After this he left the presence of Sakra, the chief and king of the gods, and descended towards the north-eastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yoganas like a staff, (during which he seized) jewels, Vagra, Vaidūrya, Lohitāksha, Masāragalla, Hamsagarbha, Pulaka, Saugandhika, Gyoᡑisara, Añjana, Añjanapulaka, Gātarūpa, Subhaga, Sphaᡑika, and Rishᡑa; (of these precious materials) he rejected the gross particles, and retained the subtle particles. (27) Then

¹ This name is rendered Harinaigamaishin in Sanskrit. He is represented in pictures as a man with the head of an antelope (harina). This is apparently the effect of a wrong etymology, interesting as the fact itself is.

for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men); having done so, he passed with that excellent, hasty, trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in *Gambūdvīpa*, in *Bharatavarsha*, in the brahmanical part of the town *Kundagrāma*, at the house of the *Brāhmaṇa* *Rishabhadata*, where the *Brāhmaṇ* *Devānandā* dwelt. Having arrived there, he made his bow in the sight of the Venerable Ascetic *Mahāvīra*, and cast the *Brāhmaṇ* *Devānandā*, together with her retinue, into a deep sleep; then he took off all unclean particles, and brought forth the clean particles, and saying, 'May the Venerable One permit me,' he took the Venerable Ascetic *Mahāvīra* in the folded palms of his hands without hurting him. Thus he went to the Kshatriya part of the town *Kundagrāma*, to the house of the Kshatriya *Siddhārtha*, where the Kshatriyāṇī *Trisalā* dwelt; he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic *Mahāvīra* in the womb of the Kshatriyāṇī *Trisalā*, and the embryo of the Kshatriyāṇī *Trisalā* he placed in the womb of the *Brāhmaṇ* *Devānandā* of the *Gālandharāyana* gotra. Having done so, he returned in that direction in which he had come¹. (28) With that excellent, &c. (see § 28), divine motion

¹ The contents of §§ 14-28 are contained in *Ātārāṅga Sūtra* II, 15, § 4.

of the gods, he flew upwards right through numberless continents and oceans, taking thousands of *Yoganas* in each motion, and arrived in the *Saudharma Kalpa*, in the divine abode called *Saudharma Avatamsaka*, where *Sakra*, the chief and king of the gods, sat on the throne called *Sakra*, and reported to *Sakra*, the chief and king of the gods, on the execution of his orders.

In that period, in that age the knowledge of the Venerable Ascetic *Mahāvīra* was threefold; he knew that he was to be removed; he knew that he was removed; he knew not when he was being removed¹. (29)

In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of *Āsvina*, after the lapse of eighty-two days, on the eighty-third day current (since his conception), the embryo of the Venerable Ascetic *Mahāvīra* was, on the command of *Sakra*, safely removed by *Harinegamesi* from the womb of the *Brāhmaṇī Devānandā* to that of the *Kshatriyāṇī Trisalā*², in the middle of the night, when the moon was in conjunction with the asterism *Uttaraphalgunī*. (30)

End of the Second Lecture.

In that night in which the embryo of the Venerable Ascetic *Mahāvīra* was removed from the womb of the *Brāhmaṇī Devānandā* of the *Gālandharāyana* gotra to that of the *Kshatriyāṇī Trisalā* of the

¹ In some MSS. the last part of this paragraph is placed at the end of the next one.

² The text repeats the corresponding passage of § 21.

Vâsishtha gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking; and seeing that these fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate, great dreams were taken from her by the Kshatriyânî Trisalâ, she awoke. (31)

In that night in which the embryo of the Venerable Ascetic Mahāvira was removed from the womb of the Brâhmanî Devânandâ of the Gândharâyana gotra to that of the Kshatriyânî Trisalâ of the Vâsishtha gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures; which, moreover, was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloë, the finest Kundurukka and Turushka¹, and burning frankincense; was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle; on a couch with a mattress of a man's length, with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing a well-worked towel, and hung with red mosquito curtains, delightful, soft to the touch like fur, wadding, Pûra², butter, or cotton, with all the comforts of

¹ Different kinds of the resin of Boswellia.

² Name of a tree.

a bed, such as fragrant, excellent flowers and sandal-powder—(in such a room and on such a bed Trisalâ was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, &c. (see § 3), dreams, viz. an elephant, &c. (see § 4), she awoke. (32)

1. Then Trisalâ saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (*Vaitâdhyâ*); whose temples were perfumed with fragrant musk-fluid, which attracted the bees; equalling in dimension the best elephant of the king of the gods (*Airâvata*); uttering a fine deep sound like the thunder of a big and large rain-cloud. (33)

2. Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs; whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful; whose horns were large, round, excellently beautiful, greased at their tops, and pointed; whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities. (34)

3. Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls, &c. (see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large,

and well-set teeth; whose lovely lips, splendid through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented; whose palate¹ was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding; whose eyes were like pure lightning, and revolved like red-hot excellent gold just poured out from the crucible; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect, well-shaped, and well-grown tail was flapping; the tops of whose nails were deeply set and sharp; whose beautiful tongue came out of his mouth like a shoot of beauty. (35)

4. Then she, with the face of the full moon, saw the goddess of famous beauty, Śrī, on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne. Her firmly placed feet resembled golden tortoises, and her dyed, fleshy, convex, thin, red, smooth nails were set in swelling muscles². Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent; her round and well-formed legs were adorned with the Kuru-vindāvarta³, and her knees with dimples. Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was

¹ Another reading noticed in the commentary has *tala*, upper-side of the tongue, instead of *tālu*, palate.

² Literally, elevated and fat.

³ An ornament according to the commentary.

adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy. Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls. She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of *Dinârâs*¹, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face². Her lovely eyes were large and pure like the water lily. She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid. (36)

5. Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh *Mandâra* flowers. It spread the delicious smell of *Kampaka*³, *Asoka*⁴, *Nâga*⁵ *Punnâga*⁶, *Priyaṅgu*⁷,

¹ This word, corresponding to the Greek *δηνάριον*, proves the late composition of this part of the *Kalpa Sûtra*.

² I cannot accurately construe this passage; my translation is therefore rather free, but, I believe, comes near the meaning of the original.

³ *Michelia Champaka*.

⁴ *Jonesia Asoka*.

⁵ *Mesua Roxburghii*.

⁶ *Rottlera Tinctoria*.

⁷ *Panicum Italicum*.

Sirtsha¹, Mudgara², Mallikâ³, Gâti⁴, Yûthika⁵, An-kolla⁶, Korantakapatra⁷, Damanaka⁸, Navamâlikâ⁹, Bakula¹⁰, Tilaka¹¹, Vâsantika¹², Nuphar, Nymphaea, Pâtala¹³, Kunda¹⁴, Atimukta¹⁵, and Mango; and perfumed the ten divisions of the universe with its incomparably delightful fragrance. It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees¹⁶, and filled with their sweet noise the whole neighbourhood. (37)

6. And the moon: white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror. She was of a white hue, like a flamingo, the stars' head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate

¹ Acacia Sirisa.

² A species of jasmine.

³ Jasminum Zambac.

⁴ Jasminum Grandiflorum.

⁵ Jasminum Auriculatum.

⁶ Alangium Hexapetalum.

⁷ Not specialised in our dictionaries.

⁸ Artemisia Indica.

⁹ The many-flowered Nykanthes or Jasminum Zambac.

¹⁰ Mimosa Elengi.

¹¹ Clerodendrum Phlomoides or Symplocos Racemosa.

¹² Gaertnera Racemosa.

¹³ Bignonia Suaveolens.

¹⁴ Fragrant Oleander.

¹⁵ Diospyros Glutinos or Dalbergia Ougeinense.

¹⁶ Shaṭpada, madhukarî, bhramara. The shaṭpada are literally six-footed bees, as Stevenson correctly translated, but he strangely reckons them among the preternatural animals, like the four-tusked elephants, dear to the imagination of the Gains!

people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere—beloved in heart and soul by Rohinī¹. Such was the glorious, beautiful, resplendent full moon which the queen saw. (38)

7. Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Asoka, the open Kimsuka, the bill of a parrot, or the Guṇḍardha², the adorer of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lustre of other lights³. (39)

8. Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, celestial sphere, with the brilliant lion on its top, who was white like crystal, pearlmother, Anka-stone, Kunda-flowers, spray of water, or a silver cup. (40)

¹ The commentators understand this passage (Rohinīmanahiyayavallabham) differently by explaining hiyaya by hitada, the lover of Rohinī who did her mind good.

² According to Stevenson: the red side of the retti seed.

³ Or if we adopt a various reading, mentioned in the commentary, payaḍiya, we must translate: whose luminous glory was set forth by his thousand rays.

9. Then she saw a full vase of costly metal¹, splendent with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot), shining with excellent jewels². It delighted the eyes, glittered and illumined all about; it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons. (41)

10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun; it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading, glorious beauty of all kinds of lotuses³. Its shape and beauty were pleasing. The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, *Kakra-vâkas*, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls⁴. It was a sight, pleasing to the heart and the eye. (42)

11. Then she whose face was splendid like the

¹ The original has *rayaya*, silver, but as the commentary remarks, this would be in conflict with the epithet which we have put next, but which, in the original, is separated from it by many lines. Unless the author has blundered, which from his vague style seems far from impossible, the word must here have a more indefinite meaning than it usually has.

² This passage may also be translated: standing on a lotus filled with pollen, of excellent workmanship.

³ Specialised in the text as *kamula*, *kuvalaya*, *utpala*, *tâmarasa*, and *pundarîka*.

⁴ According to the commentary; the *textus receptus* is, many water-drops.

moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakshmi, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves. It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep¹. Its agitated waters were in great uproar, occasioned by the vortex Gaṅgāvarta, which the vehemence and force of the great rivers produced; they rose, rushed onwards and backwards, and eddied. (43)

12. Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered. It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas², elephants, shrubs, and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods,

¹ The original has *timīṅgila-niruddha-tilitilika*.

² *Samsakta*, which I do not find mentioned elsewhere, is explained, 'a kind of beast of prey;' I think that *samsakta* may be an adjective specifying the following word, and mean 'fighting' elephants.

imitating the sound of big and large rain-clouds, penetrated the whole inhabited world. It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure. (44)

13. Then she saw an enormous heap of jewels containing Pulaka, Vagra, Indrantla, Sasyaka, Karaketana, Lohitāksha, Marakata, Prabāla, Saugandhika, Sphaṭika, Hamsagarbha, Aṅgana, and Kandrakānta. Its base was on the level of the earth, and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru. (45)

14. And a fire. She saw a fire in vehement motion, fed with much-shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places. (46)

After having seen these fine, beautiful, lovely, handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy.

Every mother of a Tīrthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb. (46 b)

End of the Third Lecture.

When the Kshatriyāṃ Trisalā, having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased, and joyful, &c. (see § 5, down to) rose from her couch, and descended from the footstool. Neither hasty nor trembling, with a quick and even

gait like that of the royal swan, she went to the couch of the Kshatriya Siddhârtha. There she awakened the Kshatriya Siddhârtha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words. (47)

Then the Kshatriyânî Trisalâ, with the permission of king Siddhârtha, sat down on a chair of state inlaid with various jewels and precious stones in the form of arabesques; calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, &c. (see last paragraph), words, and spoke thus: (48)

‘O beloved of the gods, I was just now on my couch (as described in § 32), &c. (see § 5), and awoke after having seen the fourteen dreams; to wit, an elephant, &c. What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?’ (49)

When the Kshatriya Siddhârtha had heard and perceived this news from the Kshatriyânî Trisalâ, he glad, pleased, and joyful, &c. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them; he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kshatriyânî Trisalâ with kind, pleasing, &c., words, spoke thus: (50)

‘O beloved of the gods, you have seen illustrious dreams, &c. (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown¹ of our family, the frontal ornament

¹ *Vadimsaya* (avatamsaka) is here rendered by *sekhara*.

of our family, the maker of our family's glory, the sun of our family, the stay of our family, the maker of our family's joy and fame, the tree of our family, the exalter of our family; (a boy) with tender hands and feet, &c. (see § 9, down to the end). (51) And this boy, after having passed childhood, and, with just ripened intellect, having reached the state of youth, will become a brave, gallant, and valorous king, the lord of the realm, with a large and extensive army and train of waggons. (52) Therefore, O beloved of the gods, you have seen illustrious, &c., dreams, &c. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction.

When the Kshatriyâni Trisalâ had heard and perceived this news from king Siddhârtha, she glad, pleased, and joyful, &c. (see § 12, down to) and spoke thus: (53)

'That is so, O beloved of the gods, &c. (see § 13, down to) as you have pronounced it.'

Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhârtha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then returned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus: (54)

'These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.'

Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men. (55)

At the time of daybreak the Kshatriya Siddhârtha called his family servants and spoke thus: (56)

‘Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience; see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, &c. (see § 32, down to) and turned, as it were, into a smelling box; also erect my throne, and having done this quickly return, and report on the execution of my orders.’ (57)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 12, down to) on their heads, and modestly accepted the words of command, saying, ‘Yes, master!’ Then they left the presence of the Kshatriya Siddhârtha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph). Having done this, they returned to the Kshatriya Siddhârtha; joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders. (58)

Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun: he was red like the Asoka, the open *Kimsuka*, the bill of a parrot or the *Guñgârdha*; of an intense redness like that of the *Bandhugîvaka*¹, the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermilion. He, the thousand-rayed maker of the day, shining in his radiance, awakened

¹ *Pentapetes Phoenixea*.

the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away, while the inhabited world was, as it were, dipped in saffron by the morning sun, the Kshatriya Siddhârtha rose from his bed, (59) descended from the footstool, went to the hall for gymnastic exercises, and entered it. There he applied himself to many wholesome exercises, jumped, wrestled, fenced, and fought till he got thoroughly tired: then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified, invigorated, exhilarated, strengthened, and increased all senses and limbs. On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading, and stretching; well trained, skilful, excellent, expert, intelligent, and never tiring. When by this fourfold agreeable treatment of the body the king's bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises, (60) and entered the bathing-house. The pleasant bathing-room was very agreeable, and contained many windows¹, ornamented with pearls; its floor was decorated with mosaic of various jewels and precious stones. On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water, according to an excellent method of

¹ *Gâla*, windows formed by flat stones which are perforated so as to produce a network of more or less intricate design.

bathing, combined with healthy exercises. When this healthy excellent bathing under many hundred-fold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Gosirsha¹ and sandal, and ornamented himself with fine wreaths and sandal-ointment. He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone. He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets: he was of excessive beauty. His face was lighted up by earrings, and his head by a diadem; his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings. His upper garment of fine cloth contained swinging pearl pendants. He put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds. In short, the king was like the tree granting all desires, decorated and ornamented; an umbrella, hung with wreaths and garlands of *Korinta* flowers, was held above him. He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory. Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of cara-

¹ Gosirsha is a superior kind of sandal.

vans, messengers, and frontier-guards, he—the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory, lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms—left the bathing-house, (61) entered the exterior hall of audience and sat down on his throne with the face towards the east. (62)

On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard, to be set down. Not too far from and not too near to himself, towards the interior of the palace, he had a curtain drawn. It was adorned with different jewels and precious stones, extremely worth seeing, very costly, and manufactured in a famous town; its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas, elephants, shrubs, and plants. Behind it he ordered to be placed, for the Kshatriyânî Trisalâ, an excellent chair of state, decorated with arabesques of different jewels and precious stones, outfitted with a coverlet and a soft pillow, covered with a white cloth, very soft and agreeable to the touch. Then he called the family servants and spoke thus: (63)

‘Quickly, O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!’

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c.—laid the folded hands on their heads and

modestly accepted the words of command, saying, 'Yes, master!' (64)

Then they left the presence of the Kshatriya Siddhârtha, went right through the town Kundapura to the houses of the interpreters of dreams, and called the interpreters of dreams. (65)

Then the interpreters of dreams, being called by the Kshatriya Siddhârtha's family servants, glad, pleased, and joyful, &c., bathed, made the offering (to the house-gods)¹, performed auspicious rites and expiatory² acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Dûrvâ grass on their heads. Thus they issued from their own houses and went right through the Kshatriya part of the town Kundapura to the front gate of king Siddhârtha's excellent palace, a jewel of its kind. (66)

There they assembled and went to the exterior hall of audience in the presence of the Kshatriya Siddhârtha. Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory. (67)

The king Siddhârtha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before. (68) Then the Kshatriya Siddhârtha placed his wife Trisalâ behind the curtain, and taking flowers and fruits in his hands,

¹ Balikarman.

² Pâyakkhitta = prâyasâkitta. The commentators explain it by pâdaḥḥupta, touching their feet in order to avoid the wicked eye.■

addressed with utmost courtesy the interpreters of dreams : (69)

‘O beloved of the gods, the Kshatriyānt Trisalā was just on her couch, &c. (see § 32, down to the end). (70 and 71) What to be sure, O beloved of the gods, will be the result portended by these fourteen illustrious great dreams?’ (72)

When the interpreters of dreams had heard and perceived this news from the Kshatriya Siddhārtha, they—glad, pleased, and joyful, &c.—fixed the dreams in their minds, entered upon considering them, and conversed together. (73)

Having found, grasped, discussed, decided upon, and clearly understood the meaning of these dreams, they recited before king Siddhārtha the dream-books and spoke thus :

‘O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now, O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb ; (74) viz. an elephant, a bull, &c. (75) The mothers of Vāsudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vāsudeva enters their womb. (76) The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb. (77) The mother of Māṇḍalikas wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Māṇḍalika enters their womb. (78) Now, O beloved

of the gods, the Kshatriyānt Trisalâ has seen these fourteen great dreams, &c. (see § 51, down to the end). (79) And this boy, &c. (see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Gina, the lord of the three worlds, the universal emperor of the law. (80). Therefore, O beloved of the gods, the Kshatriyānt Trisalâ has seen illustrious dreams,' &c. (see § 9). (81)

When king Siddhârtha had heard and perceived this news from the interpreter of dreams, he—glad, pleased, and joyful, &c.—spoke to them thus: (82)

'That is so, O beloved of the gods, &c. (see § 11, down to) as you have pronounced it.'

Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and plenty of food, flowers, perfumes, garlands, and ornaments. He made them a present in keeping with their station in life¹ and dismissed them. (83)

After this the Kshatriya Siddhârtha rose from his throne, went to the Kshatriyānt Trisalâ behind the curtain, and addressed her thus: (84)

'Now, O beloved of the gods, you have seen these fourteen great dreams, &c. (see §§ 79, 80, down to) emperor of the law.' (85, 86)

When the Kshatriyānt Trisalâ had heard and perceived this news, she—glad, pleased, and joyful, &c.—accepted the true meaning of the dreams. (87) With the permission of king Siddhârtha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones,

¹ Or a life annuity.

and returned to her own apartments, neither hasty nor trembling, with a quick and even gait like that of the royal swan. (88)

From that moment in which the Venerable Ascetic Mahâvîra was brought into the family of the *Gñâtris*, many demons¹ in Vaisramana's service, belonging to the animal world, brought, on Sakra's command, to the palace of king Siddhârtha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead and extinct, and which were hidden in villages, or mines, or scot-free towns, or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water, or towns accessible either by land or by water only, or in natural strongholds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits' cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces. (89)

In the night in which the Venerable Ascetic Mahâvîra was brought into the family of the *Gñâtris* their silver increased, their gold increased; their riches, corn, majesty, and kingdom increased; their army, train, treasure, storehouse, town, seraglio, subjects, and glory increased; their real valuable property, as riches, gold, precious stones, jewels,

¹ *Gambhaya*=*Grimbhaka*; what they are is not said in the commentaries.

pearls, conches, stones, corals, rubies, &c., the intensity of their popularity and liberality highly increased. At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahāvīra: (90)

‘From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 90, down to) the intensity of our liberality and popularity highly increased. Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamāna¹.’ (91)

Now the Venerable Ascetic Mahāvīra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless. Then the following, &c. (see § 90, down to) idea occurred to the mind of the Kshatriyānī Trisalā: ‘The fruit of my womb has been taken from me, it has died, it is fallen, it is lost. Formerly it moved, now it does not move.’ Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated. And in the palace of king Siddhārtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there. (92)

Then the Venerable Ascetic Mahāvīra, knowing that such an internal, &c. (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little. (93)

¹ I.e. ‘the increasing one’ not as we should expect, and Stevenson translated, the Increaser.

Feeling her child quivering, trembling, moving, and stirring, the Kshatriyā¹ Trisalā—glad, pleased, and joyful, &c.—spoke thus : ‘ No, forsooth, the fruit of my womb has not been taken from me, it has not died, it is not fallen, it is not lost. Formerly it did not move, but now it does move.’ Thus she was glad, pleased, and joyful, &c.

Then the Venerable Ascetic Mahāvtra, while in her womb, formed the following resolution : ‘ It will not behove me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.’ (94)

Bathing, making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kshatriyā¹ Trisalā kept off sickness, sorrow, fainting, fear, and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry, but all just suiting the season. In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind ; her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed ; she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child. (95)

In that period, in that age the Venerable Ascetic Mahāvtra¹—after the lapse of nine months and

¹ The whole passage is in some disorder ; for the subject is she (Trisalā) and the object is ‘ boy,’ yet ‘ the Venerable Ascetic Mahā-

seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of *Kaitra*, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure ; while a favourable and agreeable low wind swept the earth ; at the time when the fields were green and all people glad and amusing themselves]¹ in the middle of the night while the moon was in conjunction with the asterism *Uttara-phalgunī*—(*Trisalā*), perfectly healthy herself, gave birth to a perfectly healthy boy. (96)²

End of the Fourth Lecture.

In that night in which the Venerable Ascetic *Mahāvīra* was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise. (97)³

In that night in which the Venerable Ascetic *Mahāvīra* was born, many demons in *Vaisramana's*

vīra ' is also put in the nominative. It seems that the author or the copyists added the three words *Samāne Bhagavam Mahāvīre* because they usually followed the beginning : *tenam kâlenam tenam samaenam*. The same disorder occurs in all corresponding passages which we shall meet with later on.

¹ The passage in brackets seems to be a later addition ; for it is wanting in my oldest MS., and the commentator says that it was not seen in many books. The occurrence of the astrological term exaltation (*υἱῆτα* = *ὑψωμα*) in this passage proves it to be inserted after 300 A.D. For about that time Greek astrology had been introduced in India, as I have shown in my dissertation : *De Astrologiae Indicae 'Hora' appellatae originibus*, Bonn, 1872.

² Cf. *Ātārāṅga Sūtra* II, 15, § 6.

³ Cf. *Ātārāṅga Sūtra* II, 15, § 7.

service belonging to the animal world, rained down on the palace of king Siddhârtha one great shower of silver, gold, diamonds, clothes, ornaments, leaves, flowers, fruits, seeds, garlands, perfumes, sandal, powder, and riches. (98)¹

After the Bhavanapati, Vyantara, Gyotishka, and Vaimânika gods had celebrated the feast of the inauguration of the Tîrthakara's birthday, the Kshatriya Siddhârtha called, at the break of the morning, together the town policemen and addressed them thus : (99)

'O beloved of the gods, quickly set free all prisoners in the town of Kundapura, increase measures and weights, give order that the whole town of Kundapura with its suburbs be sprinkled with water, swept, and smeared (with cowdung, &c.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept ; that platforms be erected one above the other ; that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions² ; that the walls bear impressions in Goshrsha, fresh red sandal, and Dardara³ of the hand with outstretched fingers ; that luck-foreboding vases be put on the floor, and pots of the same kind be disposed round every door and arch ; that big, round, and long garlands, wreaths, and festoons be hung low

¹ Cf. Âkârânga Sûtra II, 15, § 8.

² According to the commentary this may also be translated : smeared (with cowdung) and whitewashed.

³ Dardara is sandal brought from Dardara. All who have travelled in India will have noticed on walls the impressions of the hand mentioned in the text.

and high ; that the town be furnished with offerings, &c. (see § 32, down to) smelling box ; that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors¹, messengers², pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Tâlâkaras³ be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders.' (100)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 58)—accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, &c. (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhârtha, and laying their hands on their heads, reported on the execution of his orders. (101)

The king Siddhârtha then went to the hall for gymnastic exercises, &c. (see §§ 60 and 61⁴). (After having bathed) the king accompanied by his whole seraglio⁴, and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom ; (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches,

¹ Lasakâ bhânda.

² Ârakshakâs talârâ, âkhyâyakâ vâ. The translation is conjectural.

³ Tâlâkaras are those who by clapping the hands beat the time during a performance of music.

⁴ The text has down to 'with his whole seraglio.' But as no such words occur in the passage in question, they seem to point to the description in § 115, which contains the latter part of this passage.

cymbals, drums, castanets, horns, small drums, kettle drums, Muragas, *Mṛidaṅgas*, and Dundubhis¹, which were accompanied at the same time by trumpets². The customs, taxes, and confiscations were released, buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted, and debts cancelled. Numberless excellent actors performed³ and many *Tālākaras* were present, drums sounded harmoniously, fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee. (102)

When the ten days of this festival were over, the king Siddhārtha gave and ordered to be given hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods); he received and ordered to be received hundreds, thousands, and hundred-thousands of presents. (103)⁴

The parents of the Venerable Ascetic Mahāvīra celebrated the birth of their heir on the first day, on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil; after the eleventh day, when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates, cognates, and followers, together with the *Gñātrika* Kshatriyas. Then they bathed, made

¹ Muragas, *Mṛidaṅgas*, Dundubhis are different kinds of drums.

² Samaga-gamaga-turiya.

³ This is the translation of a *varia lectio*. The adopted text has: while courtezans and excellent actors performed.

⁴ Cf. *Ākārāṅga Sūtra* II, 15, § 11.

offerings (to the house-gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments. At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the *Gñâtrika* Kshatriyas they partook, ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats. (104)

After dinner they went (to the meeting hall¹) after having cleansed their mouths and washed; when perfectly clean, they regaled and honoured their friends, &c. (see § 104, down to) *Gñâtrika* Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, &c.: (105)

‘Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind: “From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 91, down to) Vardhamâna. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamâna.”’ (106, 107)²

The Venerable Ascetic Mahâvîra belonged to the Kâsyapa gotra. His three names have thus been recorded: by his parents he was called Vardhamâna; because he is devoid of love and hate, he is called *Sramana* (i. e. Ascetic); because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of

¹ This is an addition of the commentator.

² Cf. *Âkârânga Sûtra* II, 15, § 12.

penance, is wise, indifferent to pleasure and pain, rich in control, and gifted with fortitude, the name Venerable Ascetic Mahāvīra has been given him by the gods. (108)¹

The Venerable Ascetic Mahāvīra's father belonged to the Kāśyapa gotra ; he had three names : Siddhārtha, Sreyāmsa, and Gasamsa, &c. (see Âkārāṅga Sūtra II, 15, § 15, down to) Seshavattī and Yaso-vattī. (109)

The Venerable Ascetic Mahāvīra—clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest ; a *Gñātri* Kshatriya, the son of a *Gñātri* Kshatriya ; the moon of the clan of the *Gñātris* ; a Videha, the son of Videhadattā, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i. e. died), and he with the permission of his elder brother and the authorities of the kingdom² fulfilled his promise. At that moment the Laukāntika gods, following the established custom, praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet, and soft words : (110)

‘Victory, victory to thee, gladdener of the world ! Victory, victory to thee, lucky one ! Luck to thee, bull of the best Kshatriyas ! Awake, reverend lord of the world ! Establish the religion of the law which benefits all living beings in the whole universe ! It will bring supreme benefit to all living beings in all the world !’

Thus they raised the shout of victory. (111)

¹ See Âkārāṅga Sūtra II, 15, § 15.

² Guru-mahattara is the original of the last words, which I have translated according to the explanation of the commentary.

Before the Venerable Ascetic Mahāvīra had adopted the life of a householder (i.e. before his marriage) he possessed supreme, unlimited¹, unimpeded knowledge and intuition. The Venerable Ascetic Mahāvīra perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation² had come. He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom; his army, grain, treasure, storehouse, town, seraglio, and subjects; he quitted and rejected his real, valuable property, such as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c.; he distributed presents through proper persons, he distributed presents among indigent persons. (112)³

In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mārgasīras, on its tenth day, when the shadow had turned towards the east and the (first) Pauruṣī⁴ was full and over, on the day called Suvrata, in the Muhūrta called Vigaya, in the palankin Kāndraprabhā, (Mahāvīra) was followed on his way⁵ by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas,

¹ Ābhogika. It is inferior to the Avadhi knowledge. In a quotation it is said that (the knowledge) of the Nairayikas, Devas, and Tīrthakaras does not reach the Avadhi; it is total with them, but with others only partial.

² Nishkramana = pravragyā.

³ Cf. Ātārāṅga Sūtra II, 15, § 17.

⁴ Yāma or time of three hours.

⁵ Samanugammamāṇa-magge. The commentator divides samanugammamāṇam agge, and explains the passage thus: him who was followed by, &c., and surrounded by, &c. (agre parivṛitam) they praised and hymned, and the authorities spoke thus to him.

courtiers, men carrying others on the back, heralds, and bell bearers. They praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet and soft words: (113)

‘Victory, victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses; defend the conquered Law of the *Sramanas*; Majesty, conquering all obstacles, live in Perfection; put down with thy devotion Love and Hate, the (dangerous) wrestlers; vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation; heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity; obtain the pre-eminent highest rank (i. e. final liberation) on that straight road which the best *Ginas* have taught; beat the army of obstacles! Victory, victory to thee, bull of the best *Kshatriyas*! Many days, many fortnights, many months, many seasons, many half-years, many years be not afraid of hardships and calamities, patiently bear dangers and fears; be free from obstacles in the practice of the law!’

Thus they raised the shout of victory. (114)

Then the Venerable Ascetic *Mahāvīra*—gazed on by a circle of thousands of eyes¹, praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of

¹ Literally, by thousands of circles of eyes, &c. &c.

forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the *Vīṇā*, *Tūrya*, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, &c. (see § 102, down to) which were accompanied at the same time by trumpets—went right through *Kundapura* to a park called the *Shandavana* of the *Gñātris* and proceeded to the excellent tree *Asoka*. (115) There under the excellent tree *Asoka* he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls. When the moon was in conjunction with the asterism *Uttaraphalgunī*, he, after fasting two and a half days¹ without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness. (116)²

The Venerable Ascetic *Mahāvīra* for a year and

¹ I. e. taking only one meal in three days. He fasted therefore two continuous days and the first part of the third.

² Cf. *Ākārāṅga Sūtra* II, 15, § 22.

a month wore clothes; after that time he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahâvra neglected his body and abandoned the care of it; he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. (117)¹

Henceforth the Venerable Ascetic Mahâvra was houseless, circumspect² in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus, and uncleanness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts³; guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations⁴, without egoism, without property; he had cut off all earthly ties, and was not stained by any worldliness: as water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of

¹ Cf. Âtârânga Sûtra II, 15, § 23.

² Circumspect is samita, guarding gupta; the former relates to execution of good acts, the latter to the abstinence from bad ones.

³ This is the triad manas mind, vâk speech, kâya body.

⁴ Âsrava.

a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always waking like the fabulous bird *Bhârunda*¹, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold²; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.

These words have been summarised in two verses:

A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird, a rhinoceros, and *Bhârunda*; I

An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken—the moon, the sun, gold, the earth, well-kindled fire. II

There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz. with regard to matter, space, time, affects. With regard to matter: in

¹ Each of these birds has one body, two necks, and three legs.

² The last three similes cannot be translated accurately, as they contain puns which must be lost in the translation. The moon is somalese, of soft light, but Mahāvīra has pure thoughts (*lesyā*, *manaso bahirvikāra*); the sun is *dittateo* of splendid light, Mahāvīra of splendid vigour; gold is *gāyarūva*, a synonym of *kanaga* gold, Mahāvīra always retains his own nature. It is worthy of remark that only two regular puns (for the second is but a common metaphor) occur in a passage in which a later writer would have strained his genius to the utmost to turn every simile into a pun. The difference of style is best seen on comparing this passage with e. g. the description of the nun *Sarasvatī* and of autumn in the *Kālakātārya Kathānaka*; see my edition, *Zeitschrift der Deutschen Morgenl. Gesellschaft*, XXXIV, pp. 260, 263.

things animate, inanimate, and of a mixed state; with regard to space: in a village or a town or in a wood or in a field or a threshing-floor or a house¹ or a court-yard; with regard to time: in a Samaya² or an Âvalikâ or in the time of a respiration or in a Stoka or in a Kshana or in a Lava or in a Muhūrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time; with regard to affects: in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in tale-bearing or in scandal or in pleasure or pain or in deceitful falsehood, &c. (all down to)³ or in the evil of wrong belief. There was nothing of this kind in the Venerable One. (118)

The Venerable One lived, except in the rainy season, all the eight months of summer and winter, in villages only a single night, in towns only five nights; he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the *samsâra*, and he exerted himself for the suppression of the defilement of Karman. (119)

¹ Ghare vâ, omitted in my edition.

² Different names of divisions of time; a Stoka contains seven respirations, a Kshana many (bahutara) respirations (according to another commentary a Kshana contains six Nâdikâs, it is the sixth part of a Ghaṭī), a Lava contains seven Stokas, and a Muhūrta seventy Lavas. This system of dividing time differs from all other known; compare Colebrooke, *Misc. Essays*, II², pp. 540, 541. Wilson, *Vishnu Purâna*, I², p. 47, note 2.—Expunge pakkhe vâ in my edition.

³ The same passage occurs in the Aupapâtika Sûtra (ed. Leumann, § 87), but without an indication that it is not complete.

With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years.

During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisākha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhūrta called Vigaya, outside of the town *Grimbhikagrāma* on the bank of the river *Rigupālīka*, not far from an old temple, in the field of the householder *Sāmāga*¹, under a Sal tree, when the moon was in conjunction with the asterism *Uttaraphalgunī*, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition, called *Kevala*, which is infinite, supreme, unobstructed, unimpeded, complete, and full. (120)²

When the Venerable Ascetic *Mahāvīra* had become a *Gina* and *Arhat*, he was a *Kevalin*, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods,

¹ Or *Sāmāka*.

² Cf. *Ākārāṅga Sūtra* II, 15, § 25.

men, and demons : whence they come, whither they go, whether they are born as men or animals (*kyavana*) or become gods or hell-beings (*upapāda*), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment. (121)¹

In that period, in that age the Venerable Ascetic Mahāvīra stayed the first rainy season in Asthikagrāma², three rainy seasons in *Kampā* and *Prishṭi-kampā*, twelve in Vaisālī and *Vāṇigagrāma*, fourteen in *Rāgagriha* and the suburb³ of Nālandā, six in Mithilā, two in Bhadrīkā, one in Ālabhikā, one in *Paṇṭita-bhūmi*⁴, one in *Srāvastī*, one in the town of Pāpā⁵ in king Hastipāla's office of the writers : that was his very last rainy season. (122)

In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Kārttika, on its fifteenth day, in the last night, in the town of Pāpā, in king Hastipāla's office of the writers, the Venerable Ascetic Mahāvīra died, went off, quitted the world, cut asunder the ties of birth, old age, and death; became a Siddha, a Buddha,

¹ Cf. *Ākārāṅga Sūtra* II, 15, § 26.

² According to the commentary it was formerly called Vardhamāna, but it has since been called Asthikagrāma, because a Yaksha *Sūlapāṇi* had there collected an enormous heap of bones of the people whom he had killed. On that heap of bones the inhabitants had built a temple.

³ *Bāhirikā*?

⁴ A place in *Vagrabhūmi* according to the commentaries.

⁵ *Magghimā Pāpā*, the middle town Pāpā.

a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains. (123)

This occurred in the year called *Kandra*, the second (of the lustrum)¹; in the month called *Prtivardhana*; in the fortnight *Nandivardhana*; on the day *Suvratâgni*², surnamed *Upasama*; in the night called *Devânandâ*, surnamed *Nirriti*; in the *Lava* called *Arkya*; in the respiration called *Mukta*³; in the *Stoka* called *Siddha*; in the *Karana* called *Nâga*; in the *Muhûrta* called *Sarvârthasiddha*; while the moon was in conjunction with the asterism *Svâti* he died, &c. (see above, all down to) freed from all pains. (124)

That night in which the Venerable Ascetic *Mahâvîra* died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods. (125)

In that night in which the Venerable Ascetic *Mahâvîra* died, &c. (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods. (126)

In that night in which the Venerable Ascetic *Mahâvîra* died, &c. (all down to) freed from all pains, his oldest disciple, the monk *Indrabhûti* of the *Gautama* gotra, cut asunder the tie of friendship which he had for his master⁴, and obtained the

¹ The yuga or lustrum contains five years; the third and fifth years are leap years, called *abhivardhita*, the rest are common years of 354 days and are called *kandra*. The day has 1262 *bhâgas*.

² Some MSS. and the commentary have *aggivesa*.

³ Or *Supta*.

⁴ *Indrabhûti* was on a mission to convert somebody when *Mahâvîra* died. Being aware that love had no place in one who is free from passion, he suppressed his friendship for his teacher and

highest knowledge and intuition, called Kevala, which is infinite, supreme, &c., complete, and full. (127)

In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the eighteen confederate kings of Kāśī and Kosala, the nine Mallakis and nine Liṅṅhavis¹, on the day of new moon, instituted an illumination² on the Poshadha, which was a fasting day; for they said: 'Since the light of intelligence is gone, let us make an illumination of material matter!' (128)

In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the great Graha³ called Kshudrātma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal

became a Kevalin; he died twelve years after, having lived fifty years as a monk, and altogether ninety-two years.

¹ They were tributary to *Keṭaka*, king of Vaisālī and maternal uncle of Mahāvīra. Instead of *Liṅṅhavi*, which form is used by the Buddhists, the *Gainas* have *Leṅṅhaki* as the Sanskrit form of the Prakrit *Leṅṅhaṭṭi*, which may be either.

² *Pārābhoyam* or *vārābhoyam*. The meaning of this word is not clear, and the commentator also did not know anything certain about it. He therefore tries three different etymological explanations, which are all equally fanciful. I have adopted one which makes *vārābhoya* to stand for Sanskrit *dvārābhoga*, which is explained *prādīpa*, lamp; for this best suits the meaning of the whole passage. The *Gainas* celebrate the *Nirvāṇa* of Mahāvīra with an illumination on the night of new moon in the month *Kārtika*.

³ It is not clear what is intended by this Graha, the thirtieth in the list of *Grahas*. Stevenson supposes it to have been a comet appearing at that time. There was a comet at the time of the battle of Salamis, as Pliny tells us, *Hist. Nat. II, 25*, which would answer pretty well as regards chronology. But it had the form of a horn and not that of a heap of ashes. We must therefore dismiss the idea of identifying it with the Graha in question, and confess that we are at a loss to clear up the mystery of this Graha.

asterism of the Venerable Ascetic Mahāvīra. (129) From the moment in which the great Graha, &c., entered the natal asterism of the Venerable Ascetic Mahāvīra, there will not be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns. (130) But when the great Graha, &c., leaves that natal asterism, there will be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns. (131)

In that night in which the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, the animalcule called Anuddharti was originated: which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection. (132) On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms.

‘Master, why has this been said?’ ‘After this time the observance of control will be difficult.’ (133)

In that period, in that age the Venerable Ascetic Mahāvīra had an excellent community¹ of fourteen thousand Sramanas with Indrabhūti at their head; (134) thirty-six thousand nuns with Kandanā at their head; (135) one hundred and fifty-nine thousand lay votaries with Saṅkhasataka at their head; (136) three hundred and eighteen

¹ The original has: *ukkosiyā samanasaṃpayā*; *ukkosiyā* is translated *utkrishā*; in the sequel I abridge the similar passages which are all constructed on the same model as § 134. It is to be noticed that these numbers though exaggerated are nevertheless rather moderate. Compare the note to the List of the Sthaviras, § 1.

thousand female lay votaries with Sulasâ and Revatî at their head; (137) three hundred sages who knew the fourteen Pûrvas, who though no *Ginas* came very near them, who knew the combination of all letters, and like *Gina* preached according to the truth; (138) thirteen hundred sages who were possessed of the Avadhi-knowledge and superior qualities; (139) seven hundred Kevalins who possessed the combined¹ best knowledge and intuition; (140) seven hundred who could transform themselves, and, though no gods, had obtained the powers (*riddhi*) of gods; (141) five hundred sages of mighty intellect² who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans; (142) four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men, and Asuras; (143) seven hundred male and fourteen hundred female disciples who reached perfection, &c. (all down to) freed from all pains; (144) eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence³, lucky as regards their future. (145)

¹ *Sambhinna*. According to the commentary this word has been explained in two opposite ways. *Siddhasena Divākara* makes it out to denote that knowledge and intuition functionate at the same time, while *Ginabhadragami* in the *Siddhântahrîdaya* says that in our case knowledge and intuition do functionate alternately.

² This is that knowledge which is called *manâparyâya* or the knowledge which divines the thoughts of all people.

³ Station (*gati*) is explained *devagati*, state of the gods, existence (*sthiti*), *devasthiti*, *devâyûrûpa*, existence of the gods, having the length of life of the gods.

The Venerable Ascetic Mahāvīra instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations, and the epoch relating to psychical condition; in the third generation ended the former epoch, and in the fourth year of his Kevaliship the latter. (146)¹

In that period, in that age the Venerable Ascetic Mahāvīra lived thirty years as a householder, more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole. When his Karman which produces Vedanīya (or what one has to experience in this world), Āyus (length of life), name, and family, had been exhausted, when in this Avasarpinī era the greater part of the Duḥshamasushamā period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svāti, at the time of early morning, in the town of Pāpā, and in king Hastipāla's office of the writers, (Mahāvīra) single and alone, sitting in the Samparyāṅka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six² unasked questions, when he just explained the chief lecture (that of Marudeva) he died, &c. (see § 124, all down to) freed from all pains. (147)

¹ The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vīra, Sudharman, Gambūsvāmin) nobody reached Nirvāṇa; and after the fourth year of Mahāvīra's Kevaliship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state though they may obtain the Kevalam by their austerities and exemplary conduct.

² This is the Uttarādhyayana Sūtra.

Since the time that the Venerable Ascetic Mahāvīra died, &c. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eightieth year. Another redaction has ninety-third year (instead of eightieth)¹. (148)

End of the Fifth Lecture.

End of the Life of Mahāvīra.

¹ To what facts the two dates in this paragraph relate, is not certain. The commentators confess that there was no fixed tradition, and bring forward the following four facts, which are applied at will to either date :

1. The council of Valabhi under the presidency of Devarddhi, who caused the Siddhānta to be written in books.

2. The council of Mathurā under the presidency of Skandila, who seems to have revised the Siddhānta.

3. The public reading of the Kalpa Sūtra before king Dhruvasena of Ānandapura, to console him on the death of his son. Ānandapura is identified with Mahāsthāna by Ginaprabhamuni, and with Badanagara by Samayasundara. Some scholars have assumed, but not proved, that this Dhruvasena is identical with one of the Valabhi kings of the same name.

4. The removal of the Paggusan by Kālakātārya from the fifth to the fourth Bhādrapada.

LIFE OF PÂRSVA.

In that period, in that age lived the Arhat Pârsva, the people's favourite¹, the five most important moments of whose life happened when the moon was in conjunction with the asterism Visâkhâ : in Visâkhâ he descended (from heaven), and having descended thence, entered the womb (of his mother); in Visâkhâ he was born ; in Visâkhâ, tearing out his hair, he left the house and entered the state of houselessness ; in Visâkhâ he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full ; in Visâkhâ he obtained final liberation. (149)

In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of *Kaitra*, on its fourth day, the Arhat Pârsva, the people's favourite, descended from the *Prâzata Kalpa*², where he had lived for twenty *Sâgaropamas*, here on the continent *Gambûdvîpa*, in *Bharatavarsha*, in the town of Benares ; and in the middle of the night when the moon was in conjunction with the asterism Visâkhâ, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen *Vâmâ*, wife of *Asvasena*, king (of Benares). (150)

The knowledge of the Arhat Pârsva, the people's

¹ *Purisâdâñya*, explained : who is to be chosen among men because of his preferable *karman*.

² This is the tenth world of the gods.

favourite, (about this) was threefold, &c. (repeat §§ 3-95 after making the necessary substitutions, and omitting what exclusively applies to Mahāvīra, all down to) comfortably carried her unborn child. (151)

In that period, in that age the Arhat Pârsva, the people's favourite¹—after the lapse of nine months and seven and a half days, in the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its tenth day, in the middle of the night when the moon was in conjunction with the asterism Visâkhâ—(Vâmâ), perfectly healthy herself, gave birth to a perfectly healthy boy. (152)

In that night in which the Arhat Pârsva, the people's favourite, was born, &c. (repeat §§ 97-107 with the necessary alterations, all down to) therefore shall the name of our boy be Pârsva². (153, 154)

The Arhat Pârsva, the people's favourite, clever, with the aspirations of a clever man, of great beauty, controlling his senses, lucky, and modest, lived thirty years as a householder. Then the Laukântika gods, following the established custom, addressed him with these kind, pleasing, &c., sweet, and soft words: (155)

'Victory, victory to thee, gladdener of the world!' (see § 111, down to) Thus they raised the shout of victory. (156) Before the Arhat Pârsva, the people's favourite, had adopted the life of a householder, &c. (see § 112, down to) indigent persons.

¹ As regards the construction of this passage compare § 96, note 1.

² This name was given him because before his birth his mother, lying on her couch, saw in the dark a black serpent crawling about. This is the account given by the commentator, who forgets to tell us how it comes to bear on the name Pârsva.

In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visâlâ, followed on his way by a train of gods, men, and Asuras, &c. (Pârsva) went right through the town of Benares to the park called Âsramapada, and proceeded to the excellent tree Asoka. There, &c. (see § 116, down to) five handfuls.

When the moon was in conjunction with the asterism Visâkhâ, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness. (157)

The Arhat Pârsva, the people's favourite, for eighty-three days neglected his body, &c. (see § 117, down to) animals. (158)

Thereafter the Arhat Pârsva, the people's favourite, was houseless, circumspect, &c. (see §§ 118-120, down to) meditated upon himself for eighty-three days.

During the eighty-fourth day—it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visâkhâ—Pârsva, under a Dhâtaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (159)

The Arhat Pârsva, the people's favourite, had eight *Ganas* and eight *Ganadharas* (enumerated in a Sloka):

Subha and Āryaghosha, Vasishṭha¹ and Brahma-kārin, Saumya and Śrīdhara, Vīrabhadra and Yaśas. (160)

The Arhat Pārśva, the people's favourite, had an excellent community of sixteen thousand Sramanas with Āryadatta² at their head; (161) thirty-eight thousand nuns with Pushpakūlā at their head; (162) one hundred and sixty-four thousand lay votaries with Suvrata at their head; (163) three hundred and twenty-seven thousand female lay votaries with Sunandā at their head; (164) three hundred and fifty sages who knew the fourteen Pūrvas, &c. (see § 138); (165) fourteen hundred sages who were possessed of the Avadhi knowledge; one thousand Kevalins; eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth. (166)

The Arhat Pārśva, the people's favourite, instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevaliship. (167)

In that period, in that age the Arhat Pārśva, the people's favourite, lived thirty years as a householder, eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Sramana, and a hundred years on the whole.

¹ C. has Visiṭṭha, i. e. Viśiṣṭha.

² Āriyadinna in the original.

When his fourfold Karman¹ was exhausted and in this Avasarpinī era the greater part of the Duḥshamasushamā period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Srāvaṇa, on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Visākhā, (Pārsva), after fasting a month without drinking water, on the summit of mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, &c. (all down to) freed from all pains. (168)

• Since the time that the Arhat Pārsva, the people's favourite, died, &c. (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year. (169)

End of the Life of Pārsva.

¹ See § 147.

LIFE OF ARISHṬANEMI.

In that period, in that age lived the Arhat Arishṭanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism *Kitrâ*. In *Kitrâ* he descended from heaven, &c. (see § 149, down to) obtained final liberation. (170)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of *Kârttika*, on its twelfth day, the Arhat Arishṭanemi descended from the great *Vimâna*, called *Aparâgita*, where he had lived for thirty-six *Sâgaropamas*, here on the continent *Gambûdvîpa*, in *Bharatavarsha*, in the town of *Sauripura*¹, and in the middle of the night when the moon was in conjunction with the asterism *Kitrâ*, he took the form of an embryo in the womb of the queen *Sivâ*, wife of the king *Samudravigaya*, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishṭanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of *Srâvana*, on its fifth day, &c.—(*Sivâ*), perfectly healthy herself, gave birth to a perfectly healthy boy. (Repeat the account of the birth, substituting the name *Samudra-*

¹ The *Prâkrit* form is *Soriyapura*, which would correspond to Sanskrit *Saurikapura*. It is, of course, *Krishna's* town.

vigaya, all down to) therefore shall the name of our boy be Arish/anemi¹.

The Arhat Arish/anemi, clever, &c. (see §§ 155–157, all down to) indigent persons. (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of *Srāvana*, on its sixth day riding in his palankin called *Uttarakurā*, and followed on his way by a train of gods, men, and Asuras, &c. (Arish/anemi) went right through the town of *Dvârāvati* to the park called *Revatika*, and proceeded to the excellent *Asoka* tree. There, &c. (see § 116, down to) five handfuls. When the moon was in conjunction with the asterism *Kitrā*, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness. (173)

The Arhat Arish/anemi for fifty-four days neglected his body, &c. (see §§ 117–120). During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of *Āsvina*, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism *Kitrā*—(Arish/anemi) under a *Vetasa*² tree on the summit of mount *Girnār*³, after fasting three and a half days without drinking water, &c., obtained infinite, &c., highest knowledge and intuition called *Kevala*, &c. (see § 121, down to) moment. (174)

¹ His mother saw in a dream a nemi, the outer rim of a wheel, which consisted of rish/a stones flying up to the sky. Hence the name Arish/anemi.

² *Va/a* in some MSS.; it is the Banyan tree.

³ *Ugginta* in the original.

The Arhat Arishṭanemi had eighteen *Gaṇas* and eighteen *Gaṇadharas*. (175)

The Arhat Arishṭanemi had an excellent community of eighteen thousand *Sramanas* with Varadatta at their head; (176) forty thousand nuns with Ārya Yakshinī at their head; (177) one hundred and sixty-nine thousand lay votaries with Nanda at their head; (178) three hundred and thirty-six thousand¹ female lay votaries with Mahāsuvratā at their head; (179) four hundred sages who knew the fourteen *Pūrvas*, &c.; (180) fifteen hundred sages who were possessed of the *Avadhi* knowledge; fifteen hundred *Kevalins*; fifteen hundred sages who could transform themselves; one thousand sages of vast intellect; eight hundred professors; sixteen hundred sages in their last birth; fifteen hundred male and three thousand female disciples who had reached perfection.

The Arhat Arishṭanemi instituted, &c. (see § 146, down to) the former ended in the eighth generation, the latter in the twelfth year of his *Kevaliship*. (181)

In that period, in that age the Arhat Arishṭanemi lived three centuries as a prince, fifty-four days in a state inferior to perfection, something less than seven centuries as a *Kevalin*, full seven centuries as a *Sramana*, a thousand years on the whole. When his fourfold *Karman* was exhausted and in this *Avasarpinī* era a great part of the *Duḥshamasushamā* period had elapsed, in the fourth month of summer, in the eighth fortnight, the light (fortnight) of Āshāḍha, on its eighth day, in the middle of the night when the moon was in conjunction with the asterism *Kṛtrā*, (Arishṭanemi), after fasting a month

¹ Read *khattisām* in the printed text.

without drinking water, on the summit of mount Girnâr, in the company of five hundred and thirty-six monks, in a squatting position, died, &c. (all down to) freed from all pains. (182)

Since the time that the Arhat Arish/anemi died, &c. (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year. (183)

End of the Life of Arish/anemi.

EPOCHS OF THE INTERMEDIATE TĪRTHAKARAS.

Since the time that the Arhat Nami died, &c. (all down to) freed from all pains, 584,979 years have elapsed, this is the eightieth year¹. (184) Since the death of Munisuvrata this is the year 1,184,980. Since Malli² this is the year 6,584,980. Ara died 10,000,000 years before Malli; Kunthu a quarter of a Palyopama before Malli; Sānti three-quarters of a Palyopama; Dharma three Sâgaropamas before Malli; Ananta seven Sâgaropamas before Malli; Vimala sixteen Sâgaropamas before Malli; Vâsupûgya forty Sâgaropamas before Malli; Sreyâmsa a hundred Sâgaropamas before Malli. Sîtala died a krore of Sâgaropamas, less 42,003 years and eight and a half months, before the death of Vîra. Suvidhi, surnamed Pushpadanta, died ten krores of Sâgaropamas before Sîtala; Kandra-prabha a hundred krores of Sâgaropamas before Sîtala; Supârsva a thousand krores of Sâgaropamas before Sîtala; Padmaprabha ten thousand krores of Sâgaropamas before Sîtala; Sumati one hundred thousand krores of Sâgaropamas before Sîtala; Abhinandana one million krores of Sâgaropamas before Sîtala; Sambhava two million krores of Sâgaropamas before Sîtala; Agrita five million krores of Sâgaropamas before Sîtala. (185-203)

¹ The numbers are given in the same way as in § 183. I have abridged these tedious accounts. All Tîrthakaras except Mahāvîra have the title Arhat, which I have dropped in the sequel.

² Read Malli (for Mali) in the printed edition of the text.

LIFE OF RISHABHA.

In that period, in that age lived the Arhat *Rishabha*, the Kosalian¹, four important moments of whose life happened when the moon was in conjunction with the asterism *Uttarâshâdhâ*; the fifth, when in conjunction with *Abhigit*: (204) in *Uttarâshâdhâ* he descended from heaven, &c. (all down to) in *Abhigit* he obtained final liberation. (205)

In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of *Âshâdha*, on its fourth day, the Arhat *Rishabha*, the Kosalian, descended from the great *Vimâna* called *Sarvârthasiddha*, where he had lived for thirty-three *Sâgaropamas*, here on the continent *Gambûdvîpa*, in *Bharatavarsha*, in *Ikshvâkubhûmi*, and in the middle of the night, &c., he took the form of an embryo in the womb of *Marudevî*, wife of the patriarch² *Nâbhi*. (206)

The knowledge of the Arhat *Rishabha* about this, &c. (all as in the case of *Mahâvîra*, but note the following differences: the first dream is a bull 'coming forward with his face,' the other (mothers of *Tirthakaras* see first) an elephant. She (*Marudevî*) relates them to *Nâbhi*, the patriarch; there

¹ *Kosaliya*=*Kausalika*. He is thus called because he was born in *Kosâlâ* or *Ayodhyâ*.

² *Kulakara*; these *Kulakaras* were the first kings and founders of families at the time when the rest of mankind were 'Yugalins.' The first *Kulakara* was *Vimalavâhana*; the seventh and last of the line *Nâbhi*.

are no interpreters of dreams ; Nābhi, the patriarch, himself interprets them). (207)

In that period, in that age the Arhat *Rishabha*, the Kosalian,—in the first month of summer, in the first fortnight, the dark (fortnight) of *Kaitra*, on its eighth day, &c.,—(Marudevi), perfectly healthy herself, gave birth to a perfectly healthy boy. (208)

(The circumstances connected with the birth of *Rishabha* are the same as in the case of that of *Mahāvīra*, only that the contents of §§ 100 and 101 do not apply to the present case.) (209)

The Arhat *Rishabha*, the Kosalian, belonged to the *Kāsyapa* gotra, and he had five names : *Rishabha*, First King, First Mendicant, First *Gina*, and First *Tīrthakara*. (210)

The Arhat *Rishabha*, the Kosalian, clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest, lived two millions of former years¹ as a prince, and six millions three hundred thousand former years as a king. During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men². At last he anointed his

¹ See *Ākārāṅga Sūtra* I, 6, 3, § 2, note 1.

² The arts, as those of the potter, blacksmith, painter, weaver, and barber, each of which five principal arts is subdivided into twenty branches, are inventions and must be taught ; while the occupations, agriculture, trade, &c. have everywhere developed, as it were, of themselves. The accomplishments of women are dancing, singing, &c. The commentator adds to these a detailed list of those questionable accomplishments which *Vātsyāyana* has so curiously described, and refers the reader to the *Gayamaṅgala* for further details. The latter work, a still extant commentary on the

hundred sons as kings, and gave each a kingdom. Then the Laukântika god, following the established custom, &c. (see §§ 110-112, down to) indigent persons. In the first month of summer, in the first fortnight, the dark (fortnight) of *Kaitra*, on its eighth day, in the latter part of the day, riding in his palan-kin called *Sudarsanâ*, followed on his way by a train of gods, men, and *Asuras*, &c. (*Rishabha*) went right through the town *Vintâ* to the park called *Siddhârtha Vana*, and proceeded to the excellent tree *Asoka*. There, &c. (see § 116, down to) four handfuls. When the moon was in conjunction with the asterism *Ashâdhâ*, he, after fasting two and a half days without drinking water, put on a divine robe, and together with four thousand of high, noble, royal persons, and *Kshatriyas*, he tore out his hair, and leaving the house entered the state of houselessness. (211)

The Arhat *Rishabha*, the Kosalian, for one thousand years neglected his body, &c. (see §§ 117-120, down to) meditated upon himself for one thousand years. Thereupon—it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of *Phâlguna*, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism *Ashâdhâ*, outside of the town *Purimatâla*, in the park called *Sakatamukha*, under the excellent tree *Nyagrodha*—(*Rishabha*) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called *Kevala*, &c. (see § 121, down to) moment. (212)

Kâma Sûtra, must therefore be older than 1307, the date of *Ginaprabhamuni's* commentary on the *Kalpa Sûtra*.

The Arhat *Rishabha*, the Kosalian, had eighty-four *Ganas* and eighty-four *Ganadharas*. (213)

The Arhat *Rishabha*, the Kosalian, had an excellent community of eighty-four thousand *Sramanas* with *Rishabhasena* at their head; (214) three hundred thousand nuns with *Brahmtsundari* at their head; (215) three hundred and five thousand lay votaries with *Sreyāmsa* at their head; (216) five hundred and fifty-four thousand female lay votaries with *Subhadra* at their head; (217) four thousand seven hundred and fifty sages who knew the fourteen *Pūrvas*, &c.; (218) nine thousand sages who were possessed of the *Avadhi* knowledge; (219) twenty thousand *Kevalins*; (220) twenty thousand six hundred sages who could transform themselves; (221) twelve thousand six hundred and fifty sages of vast intellect, &c.; (222) twelve thousand six hundred and fifty professors; (223) twenty thousand male and forty thousand female disciples who had reached perfection; (224) twenty-two thousand nine hundred sages in their last birth, &c. (225)

The Arhat *Rishabha*, the Kosalian, instituted, &c. (see § 146, down to) the former ended after numberless generations, the latter from the next *Muhūrta* after his *Kevaliship*. (226) •

In that period, in that age the Arhat *Rishabha*, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king, together eight millions three hundred thousand former years as a householder; a thousand (former) years in a state inferior to perfection, nine-and-ninety thousand former years as a *Kevalin*, together a hundred thousand former years as a *Sramana*, and eight

millions four hundred thousand years on the whole. When his fourfold Karman was exhausted, and in this Avasarpinī era the Sushamaduṣṣhamā period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Māgha, on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhigīt, (*Rishabha*), after fasting six and a half days without drinking water, on the summit of mount Ashṭāpada, in the company of ten thousand monks in the Samparyāṅka position, died, &c. (all down to) freed from all pains. (227)

Since the time that the Arhat *Rishabha*, the Kosalian, died, &c. (all down to) freed from all pains, three years and eight and a half months elapsed; thereupon one koṭī of koṭīs of Sāgaropamas, less forty-two thousand and three years and eight and a half months, elapsed. At that time the Venerable Ascetic Mahāvīra died; after his Nirvāṇa nine centuries elapsed, of the tenth century this is the eightieth year.

End of the Life of *Rishabha*.

End of the Lives of the Ginas.

•

LIST OF THE STHAVIRAS.

At that period, at that age the Venerable Ascetic Mahāvīra had nine *Gaṇas* and eleven *Gaṇadharas*.

‘Why, now, has it been said, that the Venerable Ascetic Mahāvīra had nine *Gaṇas*, but eleven *Gaṇadharas*?’

‘The oldest monk of the Venerable Ascetic Mahāvīra was Indrabhūti of the Gautama gotra, who instructed five hundred *Sramanas*; the middle-aged monk was Agnibhūti of the Gautama gotra, who instructed five hundred *Sramanas*; the youngest was Vâyubhūti of the Gautama gotra, who instructed five hundred *Sramanas*. The Sthavira Ārya-Vyakta of the Bhâradvâga gotra instructed five hundred *Sramanas*; the Sthavira Ārya-Sudharman of the Agni-veyâyana gotra instructed five hundred *Sramanas*; the Sthavira Mandikaputra¹ of the Vâsishtâ gotra instructed two hundred and fifty *Sramanas*; the Sthavira Mauryaputra of the Kâsyapa gotra instructed two hundred and fifty *Sramanas*; the Sthavira Akampita of the Gautama gotra and Sthavira Akalabhrâtri of the Hâritâyana gotra, both Sthaviras instructed together three hundred *Sramanas* each; the Sthaviras Metârya and Prabhâsa, both of the Kaundînya gotra, instructed together

¹ Some spell this name *Mandîtaputra*; he and Mauryaputra were sons of the same mother, Vigayadevî, but different fathers; the former of Dhanadeva, the other of Maurya. I do not know any legend which connects this Maurya with a king of the Maurya dynasty, which besides would be impossible from a chronological point of view.

three hundred *Sramanas* each ¹. Therefore, Sir, has it been said that the Venerable Ascetic Mahāvīra had nine *Gaṇas*, but eleven *Gaṇadharas*.' (1)

All these eleven *Gaṇadharas* of the Venerable Ascetic Mahāvīra, who knew the twelve *Aṅgas*, the fourteen *Pūrvas*, and the whole *Siddhānta* of the *Gaṇins*, died, &c. (all down to) freed from all pains in *Rāgagrīha* after fasting a month without drinking water. The *Sthaviras* *Indrabhūti* and *Ārya Sudharman* both died after the *Nirvāṇa* of Mahāvīra. The *Nirgrantha Sramanas* of the present time are all (spiritual) descendants of the monk *Ārya Sudharman*, the rest of the *Gaṇadharas* left no descendants. (2)

The Venerable Ascetic Mahāvīra was of the *Kāsyapa* gotra. His disciple was ²:

1. *Ārya Sudharman* of the *Agnivesyāyana* gotra ;
2. *Ārya Gambūnāman* of the *Kāsyapa* gotra ;
3. *Ārya Prabhava* of the *Kātyāyana* gotra ;
4. *Ārya Sayyambha*, father of *Manaka*, was of the *Vatsa* gotra ;
5. *Ārya Yasobhadra* of the *Tuṅgikāyana* gotra. (3)

In the short redaction the list of *Sthaviras* after *Ārya Yasobhadra* is the following :

6. *Ārya Sambhūta* *viṅaya* of the *Mātara* gotra and *Ārya Bhadrabāhu* of the *Prākīna* gotra ;
7. *Ārya Sthūlabhadra* of the *Gautama* gotra ;
8. i. *Ārya Mahāgiri* of the *Ailāpatya* gotra and

¹ The sum total of *Sramanas* is therefore 4711, while in § 134 it is stated to have been 14,000.

² I only give the facts. The names of those *Sthaviras* who continue the line are spaced. The names are given in their Sanskrit form which in many cases is well known, in others can easily be made out. In doubtful cases I have put the *Prākṛit* form in brackets.

- ii. Ārya Suhastin of the Vâsishṭha gotra ;
 9. Susthita and Supratibuddha, surnamed Kōṭika and Kâkandaka, of the Vyâghrâpatya gotra ;
 10. Ārya Indradatta (Indadinna) of the Kausika gotra ;
 11. Ārya Datta (Dinna) of the Gautama gotra ;
 12. Ārya Simhagiri Gâtismara of the Kausika gotra ;
 13. Ārya Vagra of the Gautama gotra ;
 14. Ārya Vagrasena of the Utkrîṣṭa gotra ¹.

He had four disciples : Ārya Nâgila, Ārya Padmîla, Ārya Gayanta, and Ārya Tâpasa, each of whom founded a Sâkhâ called after his name, viz. the Āryanâgilâ Sâkhâ, the Āryapadmîlâ Sâkhâ, the Āryagayantî Sâkhâ, and the Āryatâpast Sâkhâ. (4)

In the detailed redaction the list of Sthaviras after Ārya Yasobhadra is the following :

6. i. Ārya Bhadrabâhu of the Prâkîta gotra, who had four disciples of the Kâsyapa gotra :
 a. Godâsa, founder of the Godâsa Gana ², which was divided into four Sâkhâs :
 α. The Tâmrâliptikâ Sâkhâ,
 β. The Kōṭivarshṭyâ Sâkhâ,
 γ. The Pundravardhantîyâ Sâkhâ, and

¹ He is left out in some MSS.

² It is not quite clear what is meant by Gana, Kula, and Sâkhâ. Gana designates the school which is derived from one teacher ; Kula the succession of teachers in one line ; Sâkhâ the lines which branch off from each teacher. These terms seem to be disused in modern times, for the four principal divisions called after Nâgendra, Kandra, Nivrîtti, and Vidyâdhara are generally called Kulas, but also occasionally Sâkhâs. They go back to Vagra according to some, to Vagrasena according to others. The modern Gakkha appears equivalent with the ancient Gana.

-
४. The Dāsīkharbaṭīkā Sākhā.
 b. Agnidatta,
 c. Ganadatta,
 d. Somadatta.
 ii. Ārya Sambhutavigaya of the Māthara
 gotra, who had twelve disciples :
 7. a. Nandanabhadra,
 b. Upananda,
 c. Tishyabhadra ¹,
 d. Yasobhadra,
 e. Sumanobhadra ²,
 f. Mañibhadra,
 g. Puṇyabhadra ³,
 h. Sthūlabhadra of the Gautama gotra,
 i. Rīgumati,
 k. Gambū,
 l. Dīrghabhadra, and
 m. Pāṇḍubhadra ;
 and seven female disciples :
 a. Yakshā,
 b. Yakshadattā (Yakshadinnā),
 c. Bhūtā,
 d. Bhūtadattā (Bhūtadinnā),
 e. Senā (also Enā),
 f. Venā,
 g. Renā.
 8. i. Ārya Mahāgiri of the Ailāpatya gotra, who
 had eight disciples :
 a. Uttara,
 b. Balissaha, who both together founded the
 Uttarabalissaha Gaṇa, which was di-
 vided into four Sākhās :
-

¹ Tisabhadra, translated Tridarabhadra.

² Or Sumanabhadra.

³ Or Pūṇibhadra.

-
- α. Kausambikā,
 - β. Sautaptikā (Pr. Soittiyā),
 - γ. Kauṭumbinī (or Kundadhari),
 - δ. Kandanāgarī.
 - c. Dhanarddhi (Pr. Dhanaddha),
 - d. Sīrarddhi (Pr. Siriddha),
 - e. Kodīnya,
 - f. Nāga,
 - g. Nāgaputra,
 - h. Kḥaluka Rohagupta of the Kausika gotra,
founder of the Trairāsika Sākhā.
 - ii. Ārya Suhastin¹ of the Vāsishṭha gotra, who
had twelve disciples :
 - 9. a. Ārya Rohana of the Kāśyapa gotra,
founder of the Uddeha Gana, which
was divided into four Sākhās :
 - α. Udumbarikā (Pr. Udumbariggiyā),
 - β. Māsapūrikā,
 - γ. Matipatrikā,
 - δ. Pūrnāpatrikā (Pr. Punnapattiyā, Panna°,
Sunna°, or Suvanna°);
 - and into six Kulas:
 - α'. Nāgabhūta,
 - β'. Somabhūta,
 - γ'. Ullagakkha (or Ādrakakkha ?),
 - δ'. Hastilipta (Pr. Hatthiligga),
 - ε'. Nāndika (Pr. Nandigga),
 - ζ'. Parihāsaka.
-

¹ Suhastin is said to have converted Samprati, grandson and successor of Asoka. The correctness of this statement is open to doubt; but at any rate Suhastin must have been one of the most important patriarchs, for under and immediately after him the spread of Gainism must have been uncommonly vigorous, as is proved by the great number of Kulas and Sākhās at that time.

- b. Bhādrayāsa of the Bhāradvāja gotra, who founded the Uḍuvātika Gana, which was divided into four Sākhās :
- α. Kamptiyikā (Pr. Kampiggiyā),
 - β. Bhadrīyikā (Pr. Bhaddiggiyā),
 - γ. Kākandikā,
 - δ. Mekhalīyikā (Pr. Mehaliggiyā);
- and into three Kulas :
- α'. Bhādrayaska (Pr. Bhaddagasiya),
 - β'. Bhadrāguptika,
 - γ'. Yasobhadra (Pr. Gasabhadda).
- c. Megha.
- d. Kāmarddhi (Pr. Kāmiddhi) of the Kundala gotra, who founded the Vesavātika Gana, which was divided into four Sākhās :
- α. Srāvastikā,
 - β. Rāgyapālikā (Pr. Raggapāliyā),
 - γ. Antarañjikā (Pr. Antariggiyā),
 - δ. Kshemalīptikā (Pr. Khemaliggiyā);
- and into four Kulas :
- α'. Ganika,
 - β'. Maighika,
 - γ'. Kāmarddhika,
 - δ'. Indrapuraka.
- e. Śrīgupta of the Hārita gotra, founder of the Kārana Gana, which was divided into four Sākhās :
- α. Hāritamālākārī,
 - β. Samkāsikā,
 - γ. Gavedhukā,
 - δ. Vagranāgarī;
- and into seven Kulas :
- α'. Vātsaliya (Pr. Vakkhaligga),

- β'. Prītidharmika,
 γ'. Hāridraka (Pr. Hāligga),
 δ'. Pushyamitrika (Pr. Pūsamittigga),
 ε'. Mālyaka (Pr. Māligga),
 ζ'. Āryaketaka,
 η'. Kṛishṇasakha (Pr. Kanhasaha).
 f. Rishigupta Kākandaka of the Vāsishṭha
 gotra, founder of the Mānava Gana,
 which was divided into four Sākhās:
 α. Kāsyapiyā (Pr. Kāsaviggiyā),
 β. Gautamīyā (Pr. Goyameggiyā),
 γ. Vāsishṭhiyā (Pr. Vāsittḥiyā),
 δ. Saurāshṭrikā;
 and into three Kulas:
 α'. Rishiguptika,
 β'. Rishidattika,
 γ'. Abhiyasa.
 g. and h. Susthita and Supratibuddha,
 surnamed Kauṭika and Kākandaka, of
 the Vyāghrāpatya gotra, founders of
 the Kauṭika Gana, which was divided
 into four Sākhās:
 α. Ukkānāgarī,
 β. Vidyādharī,
 γ. Vagrī,
 δ. Madhyamikā (Pr. Magghimilla);
 and into four Kulas:
 α'. Brahmaliptaka (Pr. Bambhaligga),
 β'. Vātsalya (Pr. Vakkhaligga, cf. e. α'),
 γ'. Vāntya (Pr. Vānigga),
 δ'. Prasnavāhanaka.
 Both Sthaviras had together five disciples:
 10. a. Ārya Indradatta (Pr. Indadinna) of the
 Kāsyapa gotra,

- b. Priyagantha, founder of the Madhyamā Sākhā,
- c. Vidyādhara-gopāla of the Kāśyapa gotra, founder of the Vidyādhari Sākhā,
- d. Rishidatta,
- e. Arhaddatta (Pr. Arihadatta).
- 11. Ārya Datta (Pr. Dinna) of the Gautama gotra, who had two disciples :
- 12. i. Ārya Sāntisenika of the Mātthara gotra, founder of the Ukkānāgarī Sākhā, who had four disciples :
 - a. Ārya Senika, founder of the Āryasenikā Sākhā,
 - b. Ārya Tāpasa, founder of the Āryatāpasti Sākhā,
 - c. Ārya Kubera, founder of the Āryakuberā Sākhā, and
 - d. Ārya Rishipālita, founder of the Āryarishipālita Sākhā.
- ii. Ārya Simhagiri Gâtismara of the Gautama gotra, who had four disciples :
- 13. a. Dhanagiri,
- b. Ārya Samita of the Gautama gotra, founder of the Brahmadvīpikā Sākhā,
- c. Ārya Vagra of the Gautama gotra, founder of the Āryavagrā Sākhā,
- d. Arhaddatta (Pr. Arihadinna).
- 14. i. Ārya Vagrasena, founder of the Āryanāgilā Sākhā,
- ii. Ārya Padma, founder of the Āryapadmā Sākhā,
- iii. Ārya Ratha of the Vatsa gotra, founder of the Āryagayanti Sākhā.
- 15. Ārya Pushyagiri of the Kausika gotra.

16. Ārya Phalgumitra of the Gautama gotra.
17. Ārya Dhanagiri of the Vāsishṭha gotra.
18. Ārya Sivabhūti of the Kautsa gotra.
19. Ārya Bhadra of the Kāśyapa gotra.
20. Ārya Nakshatra of the Kāśyapa gotra.
21. Ārya Raksha of the Kāśyapa gotra.
22. Ārya Nāga of the Gautama gotra.
23. Ārya Gehila¹ of the Vāsishṭha gotra.
24. Ārya Vishṇu of the Mātara gotra.
25. Ārya Kālaka of the Gautama gotra.
26. Ārya Sampalita and Bhadra, both of the Gautama gotra.
27. Ārya Vṛiddha of the Gautama gotra.
28. Ārya Saṅghapālita of the Gautama gotra.
29. Ārya Hastin of the Kāśyapa gotra.
30. Ārya Dharma of the Suvrata gotra.
31. Ārya Simha of the Kāśyapa gotra.
32. Ārya Dharma of the Kāśyapa gotra.
33. Ārya Sāṇḍilya².

¹ A various reading has *Geṭhila* = *Gyeshṭha*.

² This list in prose from 17 down to 33 is wanting in some MSS. I think that *Sāṇḍilya* is the same as *Skandila*, who was president of the council of Mathurā, which seems to have been the rival of that in Valabhī; see notes to my edition of the Kalpa Sūtra, p. 117.

It deserves to be noticed that the gotra of *Sāṇḍilya* is not given, while that of the remaining Sthaviras is specialised. This seems to prove that his name is a later addition to the list.

After the prose list all MSS. have eight gāthās, in which the names 16–32, given above, are repeated. Instead of translating these verses, which contain little more than a string of names, I only note down the differences from the above list. After 18 is added *Durgaya Kṛishna*, a *Kauśika*; *Nakshatra* is shortened, metri causa, to *Nakkha*; the gotra of *Saṅghapālita* is *Kāśyapa* instead of *Gautama*; after 30 are inserted *Hasta* of the *Kāśyapa* gotra and *Dharma*.

After these gāthās follow five more, which are wanting in some MSS., and are not commented upon. The last (14th) gāthā is

Bowing down my head, I pay my reverence to the Sthavira Gambû of the Gautama gotra, who possessed steady virtue, good conduct, and knowledge. ix.

I prostrate myself before the Sthavira Nandita of Kâsyapa gotra, who is possessed of great clemency and of knowledge, intuition, and good conduct. x.

Then I adore the Kshamâsramana Desiganin of the Kâsyapa gotra, who, steady in his conduct, possesses the highest righteousness and virtue. xi.

Then I prostrate myself before the Kshamâsramana Sthiragupta of the Vâtsya gotra, the preserver of the sacred lore, the wise one, the ocean of wisdom, him of great virtue. xii.

Then I adore the Sthavira prince, Dharma, the virtuous Ganin, who stands well in knowledge, intuition, good conduct, and penance, and is rich in virtues¹. xiii.

I revere the Kshamâsramana Devarddhi of the Kâsyapa gotra, who wears, as it were, the jewel of the right understanding of the Sûtras, and possesses the virtues of patience, self-restraint, and clemency. xiv.

End of the List of the Sthaviras.

found in all MSS. It brings the list down to the president of the council of Valabhî. (The translation of the gâthâs ix-xiv is given in full in the text.)

¹ The Sthaviras named in verses ix-xiii are probably not to be regarded as following each other in a continuous line, but rather as famous Sthaviras praised here for some reason or other (pûgârtham). At least the first, Gambû, seems to be the same with Gambû, the second of the list, who was also a Kâsyapa.

RULES FOR YATIS¹.

1. In that period, in that age the Venerable Ascetic Mahāvīra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

‘Why has it been said that the Venerable Ascetic Mahāvīra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed?’ (1)

‘Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw), smeared them (with cowdung), levelled, smoothed, or perfumed them (or the floor of them), have dug gutters and drains, have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahāvīra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.’ (2)

As the Venerable Ascetic Mahāvīra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed, so the Ganadharas commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (3) As the Ganadharas have done, so the disciples of the Ganadharas have done. (4) As they have done,

¹ Sāmākhāri.

so the Sthaviras have done. (5) As they have done, so do the Nirgrantha Sramanas of the present time. (6)

As they do, so our masters, teachers, &c. do. (7) As they do, so do we commence the Paggusan after a month and twenty nights of the rainy season have elapsed. It is allowed to commence the Paggusan earlier, but not after that time. (8)

2. Monks or nuns during the Paggusan are allowed to regard their residence as extending a Yogana and a Krosa all around, and to live there for a moderate time. (9)

3. During the Paggusan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yogana and a Krosa (from their lodgings). (10) If there is (in their way) an always flowing river which always contains water, they are not allowed to travel for a Yogana and a Krosa. (11) But if the river is like the Erâvatt near Kunâlâ, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yogana and a Krosa. (12) But where that is impossible, it is not allowed to travel for a Yogana and a Krosa. (13)

4. During the Paggusan the Âkârya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself. (14) If the Âkârya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give. (15) If the Âkârya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food). (16)

5. Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Paggusan frequently to take the following nine drinks: milk,

thick sour milk, fresh butter, clarified butter, oil, sugar, honey, liquor, and meat. (17)

6. During the Paggusan a collector of alms might ask (the Âkârya), 'Sir, is (anything of the just-mentioned articles) required for the sick man?' he (the Âkârya) says, 'Yes, it is.' Then (the sick man) should be asked, 'How much do you require?' The Âkârya says, 'So much is required for the sick man : you must take so much as he told you.' And he (the collector of alms) should beg, and begging he should accept (the required food). Having obtained the quantity ordered, he should say, 'No more!' Perchance (the giver of food) might ask, 'Why do you say so, Sir?' (Then he should answer), 'Thus much is required for the sick man.' Perchance, after that answer the other may say, 'Take it, Sir! You may after (the sick man has got his share) eat it or drink it.' Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man. (18)

7. In householders' families which are converted, devoted, staunch adherers (to the law), and honour, praise, and permit (the visits of monks), Sthaviras, during the Paggusan, are not allowed to ask, 'Sir, have you got such or such a thing?' if they do not see it.

'Why, Sir, has this been said?' 'Because a devout householder might buy it or steal it.' (19)

8. During the Paggusan a monk eats only one meal a day, and should at one fixed¹ time frequent the abodes of householders for the sake of collecting

¹ I.e. after the sūtra and artha paurushis or the religious instruction in the morning.

alms, except when he does services for the Âtârya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age¹. (20) To a monk who during the Paggusan eats only one meal on every second day, the following special rule applies. Having gone out in the morning, he should eat and drink² his pure dinner, then he should clean and rub his alms-bowl. If his dinner was sufficient, he should rest content with it for that day; if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms. (21) A monk who during the Paggusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms. (22) A monk who during the Paggusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms. (23) A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms. (24)

9. A monk who during the Paggusan eats one meal every day, is allowed to accept all (permitted) drinks. A monk who during the Paggusan eats one meal on every second day, is allowed to accept three kinds of drinks: water used for watering flour, sesamum, or rice³. A monk who eats one meal

¹ I. e. on whose belly, armpits, lips, &c. hair has not yet grown. The last part is also explained: except an Âtârya, teacher, ascetic, sick monk, and novice.

² *Pikkâ* is the reading of the commentaries.

³ Cf. Âtârânga Sûtra II, 1, 7, § 7. The definitions given in our commentary are the following: the first is water mixed with flour, or water used for washing the hands after kneading flour; the

on every third day, is allowed to accept three kinds of drinks : water used for washing sesamum, chaff, or barley¹. A monk who during the Paggusan eats one meal on every fourth day, is allowed to accept three kinds of water : rain-water, or sour gruel, or pure (i. e. hot) water. A monk who during the Paggusan keeps still more protracted fasts, is allowed to accept only one kind of drink : hot pure water. It must contain no boiled rice². A monk who abstains from food altogether, is allowed to accept only one kind of drink : pure hot water. It must contain no boiled rice ; it must be filtered, not unfiltered ; it must be a limited quantity, not an unlimited one ; it must be sufficient, not insufficient. (25)

10. A monk who during the Paggusan restricts himself to a certain number of donations³, is allowed to accept (e. g.) five donations of food, and five of drink ; or four of food, and five of drink ; or five of food, and four of drink. He may accept one donation of salt for seasoning his meat⁴. He should

second, water with which squeezed leaves, &c. are sprinkled ; the third, water used for washing threshed and winnowed rice (*tandula*).

¹ *Ākārāṅga Sūtra* II, 1, 7, § 8. The first is water used for washing sesamum, or, in *Mahārāshtra*, husked sesamum ; the second, water used for washing rice, &c. (*vrīhyādi*) ; the third, water used for washing barley.

² The commentator says that the body of monks who fast longer than four days is usually inhabited by a deity ; this seems to denote, in our language, mental derangement as a consequence of starving oneself.

³ *Datti*. The commentator does not explain this word. It seems to denote the quantity of food or drink which is given by one man.

⁴ The one donation of salt is meant to make up the five donations to which the monk confines himself. But he should not reckon

rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms. (26) During the Paggusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked¹, if it is the seventh house from that where they are lodged. According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment; but according to others, it is not included in those seven houses. (27)

11. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, &c., if rain², even in the form of a fine spray, falls down. (28) During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain. But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit³; then he should go to well-covered (places), to a cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand. (29)

12. During the Paggusan a monk who collects

the donations of food above the fixed number as donations of drink if the latter have not yet reached the fixed number.

¹ *Samkhaḍi*, the word which, in the *Âtârânga Sûtra* II, 1, 2, &c., we have translated 'festive entertainment.'

² Rain is here and in the sequel called rain-body, i. e. rain-drops considered as containing life, *ap kâya*.

³ To render *kaksha*.

alms in the hollow of his hand, is not allowed to collect alms if rain, even in the form of a fine spray, falls down. (30)

13. During the Paggusan a monk who uses an alms-bowl is not allowed to frequent the abodes of householders for the sake of collecting alms if it rains fast, but he is allowed to do so if it rains but little; but they must wear then an under and upper garment. (31) During the Paggusan, a monk who has entered the abode of a householder while there are single showers of rain, is allowed (when the rain ceases for a moment) to stand under a grove, or in his residence, or in the assembling-hall of the village¹, or at the foot of a tree. (32) If before his arrival a dish of rice was being cooked, and after it a dish of pulse was begun to be cooked, he is allowed to accept of the dish of rice, but not of the dish of pulse. (33) But if before his arrival a dish of pulse was being cooked, and after it a dish of rice was begun to be cooked, he is allowed to accept of the dish of pulse, but not of the dish of rice. (34) If both dishes were begun to be cooked before his arrival, he is allowed to accept of both. If both dishes were begun to be cooked after his arrival, he is not allowed to accept of either. He is allowed to accept of what was prepared before his arrival; he is not allowed to accept of what was prepared after his arrival. (35) During the Paggusan, &c. (see § 32, down to) tree; he is not allowed to pass there his time with the food he had collected before. But he should first eat and drink his pure (food and drink), then rub and clean his alms-bowl,

¹ Vikaṭagṛīha.

and, putting his things together, he should, while the sun has not yet set, go to the place where he is lodged; but he is not allowed to pass the night in the former place. (36) During the Paggusan, &c. (see § 32, down to) tree. (37) It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns. But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. (38) During the Paggusan, &c. (see § 32, down to) tree. It is not allowed that there at the same place should stand together a monk and a lay woman, &c. (through the four cases as in § 28). But if there is a fifth person, a Sthavira or a Sthavirâ, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. The same rule applies to a nun and a layman. (39)

14. During the Paggusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so. (40)

‘Why has this been said, Sir?’ ‘Because one who collects alms for another without being asked for it, might eat them or not, just as he lists.’ (41)

15. During the Paggusan monks or nuns are not allowed to take their meals as long as their body is wet or moist. (42)

‘How has this been said, Sir?’ ‘Seven places which retain the moisture have been declared: the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip.’

But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals. (43)

16. There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew, seeds, sprouts, flowers, eggs, layers, and moisture.

What is understood by the small living beings? The small living beings are declared to be of five kinds: black, blue, red, yellow, and white ones. There is an animalcule called Anuddhart, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection, which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection. Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings. (44)

What is understood by small mildew? Small mildew has been declared to be of five kinds: black, blue, &c. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, &c. (see § 44, down to) inspect this. That is small mildew.

What is understood by small seeds? Small seeds are declared to be of five kinds: black, blue, &c. There is a kind of small seeds of the same colour as grain¹. Monks and nuns, &c. (see § 44, down to) inspect this. Those are the small seeds.

What is understood by small sprouts? Small sprouts are declared to be of five kinds: black, blue, &c. There is a kind of small sprouts of

¹ Kanikā.

the same colour as earth. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small sprouts.

What is understood by small flowers? Small flowers are declared to be of five kinds: black, blue, &c. There is a kind of small flowers of the same colour as the tree (on which they grow). Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small flowers.

What is understood by small eggs? Small eggs are declared to be of five kinds: eggs of biting insects¹, of spiders, of ants, of lizards (or wasps)², and of chameleons³. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small eggs.

What is understood by small caves or lairs? Small caves or lairs are declared to be of five kinds: lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small caves or lairs.

What is understood by small moisture? Small moisture is declared to be of five kinds: dew, hoar-frost⁴, fog, hailstones, and damps. Monks and nuns,

¹ Uddamsa, mosquitoes, gadflies, bugs.

² Halikā, explained by *gr̥hākokila*, which I take to mean the same as *gr̥hāgolikā*, a kind of lizard; and *vr̥hmanī*, a kind of wasps, ditto, of lizards.

³ Hallohaliyā, which is declared by the commentator to be synonymous with *ahilodī*, *saradī*, and *kakkindī*. Of these words only *saradī* is known; for it seems to be the same with Sanskrit *sara/a* or *sara/u*, 'chameleon, lizard,' and Marāthī *sara/a*, 'hedge-lizard.'

⁴ Hima^h styānodaka^h.

&c. (see § 44, down to) inspect this. That is small moisture. (45)

17. During the Paggusan¹ a monk might wish to frequent the abodes of householders for the sake of collecting alms. He is not allowed to go without asking leave of the teacher, or sub-teacher, or religious guide, or Sthavira, or head of the Gana, or Ganadhara, or founder of the Gana, or whom else he regards as his superior; he is allowed to go after having asked leave of one of these persons (in this way): 'I want with your permission to frequent the abodes of householders for the sake of collecting alms.' If he (the superior) grants permission, one is allowed to go; if not, one is not allowed to go.

'Why has this been said, Sir?' 'The teacher knows how to make good what has been done wrong.' (46) The same rule applies concerning the visits to temples and leaving the house for easing nature², or any other business, also the wandering from village to village. (47)

18. During the Paggusan a monk might wish to take some medicine; he is not allowed to take it without asking leave of the teacher, &c. (see § 47, down to) founder of the Gana; but he is allowed to take it after having asked leave of one of these persons (in this way): 'I want, Sir, with your permission to take some medicine,' viz. so much or so often. If he, &c. (see § 46, down to) wrong. (48)

¹ The whole of the seventeenth rule holds good not only for the rainy season, but also for the rest of the year (*r̥itubaddhakāla*).

² *Vihārabhūmi* and *viārabhūmi*, which in the *Ātārāṅga Sūtra* I have, according to the explanation of the commentary, translated 'places for study and religious practices.'

The same rule applies if a monk wants to undergo some medical cure. (49) Also if he wants to do some exalted penance. (50) Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless; also if he wants to go out or to enter, to eat food, &c., to ease nature, to learn his daily lesson, to keep religious vigils—he is not allowed to do it without asking leave. (51)

19. If during the Paggusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, &c., to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture. If there is somebody near, one or many persons, then he should say: 'Sir, please mind this (robe, &c.) while I frequent the abodes of householders, &c. (see above, down to) posture.' If that person promises to do it, then he (the monk) is allowed to go; if he does not promise it, then he is not allowed to go. (52)

20.. During the Paggusan monks or nuns are not allowed to be without their proper bed or bench¹. This is the reason: A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and

¹ The commentator translates *pīṭha*, 'stool,' and *phalaka*, 'bench;' they are of course not the property of the mendicant, but only temporally reserved for his use.

who is not circumspect in what he does, nor accustomed to inspect and clean the things of his use, will find it difficult to exercise control; (53) but on the contrary, control will be easy to him. (54)

21. During the Paggusan monks or nuns must always inspect three spots where to ease nature; not so in the summer and winter, as in the rainy season. 'Why has this been said, Sir?' 'For in the rainy season living beings, grass, seeds, mildew, and sprouts frequently come forth.' (55)

22. During the Paggusan monks or nuns must have three pots, one for ordure, one for urine, and a spitting-box. (56) Monks and nuns, who wear after the Paggusan their hair as short as that of a cow, are not allowed to do so during the Paggusan after that night (of the fifth Bhādrapada); but a monk should shave his head or pluck out his hair¹. Shaving with a razor every month, cutting with scissors every half-month, plucking out every six months. (57) This is the conduct chiefly of Sthaviras during the rainy season².

¹ After these words the text has *pakkhiyā ārovanā*, which is explained in two ways: 1. every half-month the tied strings on the bed should be untied and inspected; the same should be done with wicker-work (? *davaraka*; cf. *Hindī daurā*, 'basket'); 2. every half-month *prāyaskitta* should be made. The commentator *Samayasundara* says that these words are not connected with the preceding and following ones; their import (*paramārtha*) should be learned from a well-instructed brother (*gītārtha*). I think that *pakkhiyā* is not connected with *paksha*, 'half-month,' but with *kerapaksha*, 'braid of hair, tresses;' the two words, or rather the compound, would in that case denote arrangement of (or in) tresses or braids, and relate to nuns who do not, as far as I know, shave their head. A precept for nuns is just what would be expected at this place, after one for monks (*ārya*) has been given.

² The last words are variously interpreted by the commentators.

23. During the Paggusan monks or nuns should not use harsh words after the commencement of the Paggusan; if they do, they should be warned: 'Reverend brother (or sister), you speak unmannerly.' One who (nevertheless) uses harsh words after the commencement of the Paggusan, should be excluded from the community. (58)

24. If, during the Paggusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk. They should forgive and ask forgiveness, appease and be appeased, and converse without restraint¹. For him who is appeased, there will be success (in control); for him who is not appeased, there will be no success; therefore one should appease one's self. 'Why has this been said, Sir?' 'Peace is the essence of monachism.' (59)

25. During the Paggusan monks or nuns should have three lodging-places; (two) for occasional use,

Therakappa is said to mean 'old monks,' for young and strong ones must pluck out their hair every four months. It usually denotes the conduct of ordinary monks, in opposition to the *Ginakappa*; if taken in this sense, the whole passage is made out to mean that even one who, because of sickness of his scalp, is dispensed from tearing out his hair, must do it in the rainy season, for then the precept is binding both for *Ginakalpikas* and *Sthavirakalpikas*. According to the interpretation I have followed the words *samvakkharie vâ therakappe* are a sort of colophon to the rules 17-22, and indicate that these rules apply to *Sthavirakalpikas*, but not exclusively (*vâ*), as some apply to *Ginakalpikas* also. The phrase *samvakkhariya therakappa* occurs also at the beginning of § 62, and has there a similar meaning.

¹ According to the commentary, they should ask each other the meaning of the *Sûtras*.

which must be inspected ; one for constant use, which must be swept¹. (60)

26. During the Paggusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. 'Why has this been said, Sir?' 'During the Paggusan the reverend monks frequently undertake austerities ; an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will undertake their search in that direction or intermediate direction (which the ascetic had named them). (61)

27. During the Paggusan monks or nuns are not allowed to travel farther than four or five Yoganas², and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night. (62)

Of those Nirgrantha monks who follow, &c. (see *Āṭārāṅga Sūtra* II, 15, v end, down to) . . . these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, &c. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth ;

¹ I deviate from the interpretation of the commentators, who give *veuvviyâ* (or *veu//iyâ* v.l.), which I have rendered 'for occasional use,' the sense of 'repeatedly.' But as they give *sâiggiya* the meaning 'used,' and as the practice justifies my translation, I am rather confident about the correctness of my conjecture. The practice, as related by the commentator, is this: The *Upâsraya* where the monks live must be swept in the morning, when the monks go out begging, at noon, and in the afternoon at the end of the third *prahara* ; the other two *Upâsrayas* must be daily inspected, lest somebody else occupy them, and be swept every third day.

² And this only in case of need, to fetch medicine, &c. In ordinary cases the third rule applies.

none will have to undergo more than seven or eight births. (63)

In that period, in that age the Venerable Ascetic Mahāvīra, in the town of Rāgagrīha, in the *Kaitya* *Guṇasilaka*, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses, said thus, spoke thus, declared thus, explained thus; he proclaimed again and again the Lecture called *Paryuṣaṇākālpa* with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning.

Thus I say. (64)

End of the Rules for Yatis.

End of the Kalpa Sūtra.

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
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TRANSLITERATION OF ORIENTAL ALPHABETS. 321

CONSONANTS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.	
	I Class.	II Class.									
		III Class.									
Gutturales.											
1 Tenuis	k			क	𑀓𑀲𑀸						

CONSONANTS (continued).	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
18 Semivocalis	y	. . .		य	𐬨	𐬨	ي	ي	י	y
19 Spiritus asper	. . .	(y)		. . .	𐬨	𐬨	. . .	. . .	. . .	. . .
20 " lenis	. . .	(y)		. . .	𐬨	𐬨	. . .	. . .	. . .	. . .
21 " asper assibilatus	. . .	s		श	𐬨	𐬨	س	س	ש	s
22 " lenis assibilatus	. . .	z		. . .	𐬨	𐬨	ز	ز	ז	z
Dentales.										
23 Tenuis	t	. . .		त	𐬨	𐬨	. . .	. . .	ת	t
24 " aspirata	th	. . .		थ	𐬨	𐬨	. . .	. . .	ת	th
25 " assibilata	. . .	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
26 Media	d	. . .		द	𐬨	𐬨	. . .	. . .	. . .	. . .
27 " aspirata	dh	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
28 " assibilata	. . .	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
29 Nasalis	n	. . .		न	𐬨	𐬨	. . .	. . .	נ	n
30 Semivocalis	l	. . .		ल	𐬨	𐬨	. . .	. . .	ל	l
31 " mollis 1	. . .	l		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
32 " mollis 2	. . .	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
33 Spiritus asper 1	s	. . .		स	𐬨	𐬨	. . .	. . .	ס	s
34 " asper 2	. . .	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
35 " lenis	z	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
36 " asperimus 1	. . .	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .
37 " asperimus 2	. . .	. . .		. . .	. . .	𐬨	. . .	. . .	. . .	. . .

Dentales modificatae (linguales, &c.)	
38 Tenuis	t
39 " aspirata	th
40 Media	d
41 " aspirata	dh
42 Nasalis	n
43 Semivocalis	r
44 " fricata	r
45 " diacritica	r
46 Spiritus asper	sh
47 " lenis	zh
Labiales.	
48 Tenuis	p
49 " aspirata	ph
50 Media	b
51 " aspirata	bh
52 Tenuissima	p
53 Nasalis	m
54 Semivocalis	w
55 " aspirata	hw
56 Spiritus asper	f
57 " lenis	v
58 Anusvāra	m
59 Visarga	h

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
1 Neutralis	o								—	ə
2 Laryngo-palatalis	ɛ								—	ə
3 " labialis	ɔ					fin.			—	ə
4 Gutturalis brevis	a			अ	𐬀	𐬀	—	—	—	ā
5 " longa	ā	(a)		आ	𐬁	𐬁	—	—	—	ā
6 Palatalis brevis	i			इ	𐬂	𐬂	—	—	—	i
7 " longa	ī	(i)		ई	𐬃	𐬃	—	—	—	ī
8 Dentalis brevis	ɪ			ऋ			—	—	—	
9 " longa	ī			ॠ			—	—	—	
10 Lingualis brevis	ɪ			ऌ			—	—	—	
11 " longa	ī			ॡ			—	—	—	
12 Labialis brevis	u			उ			—	—	—	u
13 " longa	ū	(u)		ऊ			—	—	—	ū
14 Gutturo-palatalis brevis	e	(e)		ए	𐬄	𐬄	—	—	—	e
15 " longa	ē (ai)	(e)		ऐ	𐬅	𐬅	—	—	—	ē
16 Diphthongus gutturo-palatalis	ai	(ai)		ॢ	𐬆	𐬆	—	—	—	ai
17 " "	ei (ēi)			ॣ	𐬇	𐬇	—	—	—	ei, ēi
18 " "	oi (ōu)			।	𐬈	𐬈	—	—	—	oi, ōi
19 Gutturo-labialis brevis	o			ओ	𐬉	𐬉	—	—	—	o
20 " longa	ō (au)	(o)		॥	𐬊	𐬊	—	—	—	ō
21 Diphthongus gutturo-labialis	au	(au)		०	𐬋	𐬋	—	—	—	au
22 " "	eu (ēu)			१	𐬌	𐬌	—	—	—	
23 " "	ou (ōu)			२	𐬍	𐬍	—	—	—	
24 Gutturalis fracta	ä			अ			—	—	—	
25 Palatalis fracta	i			इ			—	—	—	
26 Labialis fracta	ū			उ			—	—	—	
27 Gutturo-labialis fracta	ō			ओ			—	—	—	

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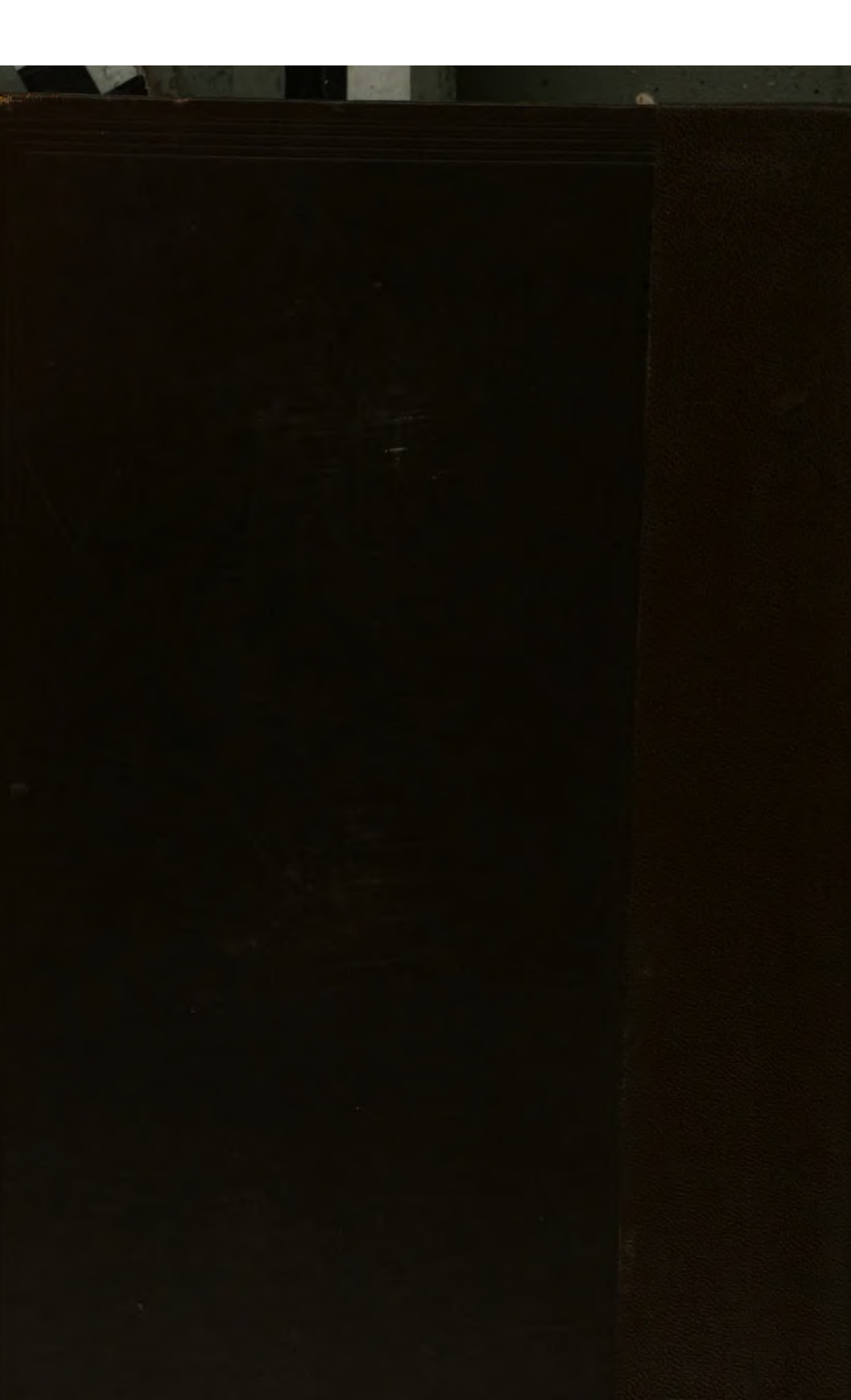
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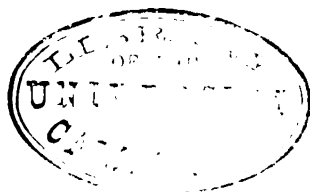
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INTRODUCTION.

THE contents of the third and fourth books of the *Satapatha-brāhmaṇa* form an important chapter of its dogmatic explanation of the sacrificial ceremonial. This portion of the work treats of the ordinary forms of the most sacred of Vedic sacrificial rites, the Soma-sacrifice. The exposition of the Soma-ritual also includes an account of the animal offering which, though it may be performed as an independent sacrifice, more usually constitutes an integral part of the *Saumya-adhvāra*.

Since F. Windischmann, in his treatise 'Ueber den Somacultus der Arier' (1846), pointed out the remarkable similarity of conceptions prevalent among the ancient Indians and Iranians in regard to the Soma, both from a sacrificial and a mythological point of view, this subject has repeatedly engaged the attention of scholars. In A. Kuhn's masterly essay, 'Die Herabkunft des Feuers und des Göttertranks' (1859), the Soma-myth was thoroughly investigated, and its roots were traced far back into the Indo-European antiquity. Within the last few years the entire Rig-vedic conceptions regarding Soma have, for the first time, been subjected to a searching examination in M. A. Bergaigne's 'La Religion Védique.' This book forms an important contribution to the interpretation of the Vedic hymns; and though the combinations and theories put forth by the author may not always commend themselves to scholars generally, there can be no doubt that his enquiries exhibit a rare analytic faculty, and have yielded a mass of new and valuable suggestions.

Among the numerous features which the Vedic Āryans had in common with their Iranian kinsmen, and from which it is supposed that an intimate connection must have sub-

sisted between these two easternmost branches of the Indo-European stock for some time after they had become separated from their western brethren, the Soma cult and myth are not the least striking. Both the Vedic soma and the Zend haoma—derived from the root *su* (Zend *hu*), 'to press, produce'—denote in the first place a spirituous liquor extracted from a certain plant, described as growing on the mountains; the words being then naturally applied to the plant itself. But the *Rig-veda*, not less than the *Avesta*, distinguishes between an earthly and a celestial Soma; and it is precisely the relation between these two, or the descent of the heavenly Soma to the world of men, which forms the central element of the Soma-myth. To the childlike intellect of the primitive *Āryan* which knew not how to account for the manifold strange and awe-inspiring phenomena of nature otherwise than by peopling the universe with a thousand divine agents, the potent juice of the Soma-plant which endowed the feeble mortal with godlike powers, and for a time freed him from earthly cares and troubles, seemed a veritable god, not less worthy of adoration than the wielder of the thunderbolt, the roaring wind, or the vivifying orb of day. The same magic powers are, upon the whole, ascribed to Soma by the Indian and Persian bards: to both of them he is the wise friend and mighty protector of his votary, the inspirer of heroic deeds of arms as well as of the flights of fancy and song, the bestower of health, long life, and even immortality. The divine personality of Soma, it is true, is, even for Vedic imagery, of an extremely vague and shadowy character; but it is difficult to see what plastic conception there could be of a deity whose chief activity apparently consists in mingling his fiery male nature with the teeming waters of the sky, and the swelling sap of plants. The principal cause, however, of the vagueness of Soma's personality, and the source of considerable difficulties in explaining many of the Vedic conceptions of this deity, is his twofold nature as a fiery liquor, or liquid fire,—that is to say, his fluid and his fiery or luminous nature.

The Soma, with whom the worshipper is chiefly concerned, is the Soma-plant, and the juice extracted from it for the holy service. This is the earthly Soma, or, so to speak, the Avatâr of the divine Soma. The latter, on the other hand, is a luminous deity, a source of light and life. In the *Brâhmanas*, Soma, in this respect, has become completely identified with the Moon, whose varying phases, and temporary obscuration at the time of new-moon, favoured the mystic notions of his serving as food¹ to the Gods and Fathers (Manes); and of his periodical descents to the earth, with the view of sexual union with the waters and plants, and his own regeneration². Though this identification appears already clearly in several passages of the *Rîk*, Vedic scholars seem mostly inclined to refer this conception to a secondary stage of development³. According to Professor Roth, indeed, this identification would have no other mythological foundation than the coincidence of notions which finds its expression in the term *ind u*⁴ (commonly used for Soma, and in the later language for the moon), viz. as 'a drop' and 'a spark (drop of light)'. This is not unlikely, but it does not of course help us to settle the point as to how that term came ultimately to be applied exclusively to the moon among heavenly luminaries. To the Vedic poet it is rather the sun that appears, if not identical, at any rate closely connected, with the divine Soma. The fact was first pointed out by Grassmann⁵, who proposed to identify Pavamâna, the 'pure-streamed, sparkling' Soma, with the, apparently solar, deity Puemuno of the

¹ Or, as the vessel containing the divine Soma, the drink conferring immortality.

² See, for instance, *Sat. Br.* I, 6, 4, 5 seq. Possibly also the shape of the 'horned moon' may have facilitated the attribution to that luminary of a bull-like nature such as is ascribed to Soma; though a similar attribution, it is true, is made in the case of other heavenly objects whose outward appearance offers no such points of comparison.

³ M. A. Barth, *The Vedic Religions*, p. 27, on the other hand, is of opinion that this identification goes back to Indo-European times.

⁴ *St. Petersburg Dict. s. v.* According to A. Kuhn, the two myths of the descent of Fire and of the divine Liquor spring from one and the same conception, whence the spark of fire is conceived as a drop. 'Herabkunft,' p. 161.

⁵ Kuhn's *Zeitsch. f. Vergl. Spr.* XVI, p. 183 seq.

Iguvian tablets. M. Bergaigne has also carefully collected the passages of the *R̥ik* in which Soma appears either compared or identified with the sun. Although a mere comparison of Indu-Soma with the sun can scarcely be considered sufficient evidence on this point, since such a comparison might naturally enough suggest itself even to one who had the identity of Soma and the moon in his mind, there still remain not a few passages where no such ambiguity seems possible. Somewhat peculiar are the relations between Soma and Sūrya's daughter (probably the Dawn), alluded to several times¹ in the *R̥ik*. In one passage (IX, 1, 6) she is said to pass Sūrya through the perpetual filter (*sarvat vāra*); whilst in another (IX, 113, 8) 'Sūrya's daughter brought the bull (Soma?), reared by Parganya (the cloud); the Gandharvas seized him and put him, as sap, into the Soma (plant?).' A combination of this female bearer of Soma with the eagle (or falcon) who carried off Soma (IV, 27, &c.) seems to have supplied the form of the myth, current in the Brāhmaṇas, according to which Gāyatrī fetched Soma from heaven. The hymn X, 85², on the other hand, celebrates the marriage ceremony of Soma and Sūryā, at which the two Asvins act as bride'smen, and Agni as the leader of the bridal procession to the bridegroom's home.

There are, however, other passages in the Rig-veda, in which Soma, so far from being identified with the sun, seems to be regarded as some sovereign power which originates or controls that luminary, as well as the other lights of heaven. Thus in Rig-veda IX, 61, 16 Soma is represented as producing (*ganayan*) the bright light belonging to all men; in IX, 97, 41 as producing the light in the sun (*aganayat sūrye gyotir induh*); in IX, 28, 5; 37, 4 as causing the sun to shine (*roṇayan*); in IX, 86, 22; 107, 7 as making him rise (*ā-rohayan*) in the sky; in IX, 63, 6

¹ M. Bergaigne, II, p. 249, identifies with Sūrya's daughter the girl (? Apālā) who, going to the water, found Soma, and took him home, saying, 'I'll press thee for Indra!' On this hymn see Prof. Aufrecht, Ind. Stud. IV, 1 seq.

² On this hymn see A. Weber, Ind. Stud. V, 178 seq.; J. Ehni, Zeitsch. der D. M. G. XXXIII, p. 166 seq.

as harnessing Svar's Etara ; in IX, 36, 3 ; 49, 5 as causing the lights to shine (*gyotimshi vi-rokayan*; *pratnavad rokayan rukak*) ; in IX, 42, 1 as producing the lights of the sky (and) the sun in the (heavenly) waters ; in IX, 41, 5 as filling the two wide worlds (*rodasi*), even as the dawn, as the sun, with his rays. Nay, the poet of IX, 86, 29, 'Thou art the (heavenly) ocean (*samudra*) . . . thine are the lights (*gyotimshi*), O Pavamāna, thine the sun,' seems to conceive Soma as the bright ether, the azure 'sea of light' generally ; and a similar conception is perhaps implied when, in IX, 107, 20, the bard sings, 'Thine I am, O Soma, both by night and by day, for friendship's sake, O tawny one, in the bosom (of the sky¹): like birds have we flown far beyond the sun scorching with heat.'

On the other hand, it must not be forgotten that similar functions to those here referred to are ascribed to other deities besides Soma, without there being any cogent reason for assuming an intentional *rapprochement*, still less identification of these deities with Soma ; and, in point of fact, the allusions in the hymns are too vague to enable us to determine the exact relations between Soma and the heavenly light. Indeed, it may be questioned whether there was any very clear apprehension of these relations ; or whether, prior to the ultimate identification of Soma with the moon, we have not to deal with a body of floating ideas rather than with a settled mythological conception of the divine Soma. During his brief term of existence on earth—from his mountain birth to his final consummation as 'the supreme offering' (*uttamam havis*)—the outward form of Soma passes through a succession of changes from which the poet would draw many a feature wherewith to endow the divine object of his fancy. He might thus represent Soma now as a shining tree springing from the mountains of the sky ; now as a luminous drop or spark moving through the heavens, and shedding light all around ; or as innumerable drops of light scattered over the wide aerial

¹ Ūdhani, lit. in, or on, the udder (whence Soma is milked, i.e. the sky).

expanse ; now as a glittering stream, or again, as a vast sea of liquid light.

The references of the Avesta to the divine Haoma are even less definite and explicit than those of the Vedic hymns. His connection with the heavenly light, though not perhaps so close as that of Mithra and other deities, is unmistakable enough¹ ; but we look in vain for any clear indication as to what the exact relations are. It is certain, however, that nowhere in the Avesta is there any passage which could warrant us to assume an identification of Haoma with either the Sun or the Moon. In Yasna IX, 81-82, we are told that Haoma was the first to be invested by Ahura-Mazda with the zone, spangled with stars, and made in heaven, in accordance with the good Mazda-yasnic law ; and that girt therewith he dwells upon the heights of the mountain to uphold the sacred ordinances. It is difficult to see what else the star-spangled zone (the heavenly counterpart of the ordinary Kusti of the orthodox Pārsi) could here refer to, except the milky way, or perhaps the starry sky generally ;—unless, indeed, as is scarcely likely, some special constellation be implied ;—but neither this nor any other passage enables us in any way to define the divine personality of Haoma.

Soma's descent to the earth, as pictured in the Vedic hymns, is attended with violent disturbances in the regions of the sky, in which Indra generally plays the principal part. It is admitted on all hands that we have to look upon these supernal struggles as mythic impressions of ordinary atmospheric phenomena, especially those of the Indian monsoon and rainy season, and the violent thunderstorms by which they are usually accompanied. According to the needs and anxieties by which he was swayed at the moment, these atmospheric occurrences presented themselves to the poet's mind chiefly in two different lights. Either, the approaching masses of clouds brought with them the long-desired rain, and the prospect of abundant food for man and beast : in that case the gods were doing battle for the possession of

¹ Cf. Spiegel, *Iranische Alterthumskunde*, II, p. 114.

the celestial waters, or the heavenly cows, too long confined by malicious demons in their mountain strongholds; or, after a time of tempest and gloom, one longed to see again the bright sky and the golden sunlight, to cheer life and ripen the crops: in which case it was a struggle for the recovery of the heavenly light.

The relation in which Soma stands to Indra is mainly that of the fiery beverage, the welcome draughts of which give the warrior god the requisite strength and nerve for battling with the demons of drought and darkness. Indra's favourite weapon is the thousand-spiked, iron or golden thunderbolt, the lightning. But inasmuch as it is Soma that enables Indra effectually to wield his weapon, the poet might, by a bold, yet perfectly natural, metaphor, identify the potent drink with the terrible bolt. This identification is indeed met with in several passages of the *R̥k*¹, notably in IX, 47, 3, 'When his song of praise is brought forth, then Soma, the powerful (indriya) liquor, becomes the thousand-fold-winning thunderbolt;' in IX, 72, 7, 'Indra's thunderbolt, the bountiful (vibhūvasu) bull, the exhilarating Soma clarifies itself in a manner pleasing to the heart;' and in IX, 77, 1, 'This sweet (Soma) has roared in the tub, Indra's thunderbolt, more beautiful than the beautiful one².' Not less natural is the simile implied in epithets, properly applying to Indra,—such as 'vr̥trahan' (slayer of Vr̥tra), and 'godā' (cow-giver),—when applied to Soma, who helps him to make good those titles of his; just as one can understand their being occasionally applied to Agni, the sacrificial fire, as the medium through which the libations reach Indra. A similar kind of poetic figure is involved in passages representing Soma as exercising an influence, not on Indra himself, but on the weapons wielded by him³;

¹ Cf. A. Bergaigne, *Religion Védique*, II, 253. In the *Brāhmaṇas* it is not Soma, but the pressing-stone, that is identified with the *Vagra*.

² Prof. Ludwig proposes to read 'vagrāt' instead of 'vagro,' thus 'more beautiful than Indra's beautiful thunderbolt.' But even if we retain the received reading, 'vapushaḥ' might refer to the (real) thunderbolt; though, of course, it may also be taken as referring either to the sun, or to Agni, or to some other deity or heavenly object.

³ Cf. A. Bergaigne, II, 251.

such as VIII, 76, 9, 'O Indra, drink the pressed Soma, . . . sharpening the thunderbolt with its strength;' or IX, 96, 12, where Soma is called upon to join Indra, and produce weapons for him (*ganayâyudhâni*); or VIII, 15, 7, where the Soma-cup (*dhishazâ*) is said to whet Indra's power, his daring and intelligence, as well as the desirable thunderbolt.

But, while most scholars will probably be content to apply this kind of interpretation to cases of an apparent identification of Soma and the Vagra such as those referred to, M. Bergaigne is evidently in favour of their identity pure and simple. Now, it cannot be denied that the authors of some of those passages may really have intended to represent Soma as virtually or actually the same as the thunderbolt; but even if that were so, we should hardly be justified in assuming this identity to have been anything like a settled and universally accepted conception in the times of the hymns. There surely is some danger in treating a miscellaneous collection like the *Rig-veda*, as if it were a uniform and homogeneous production, and in generalizing from one or two isolated passages. In this respect I cannot help thinking that M. Bergaigne has often gone farther than many scholars will be prepared to follow him. Thus another of his favourite theories seems to be the ultimate identity of Soma and Agni. But close as the relations of these two deities undoubtedly are, and even admitting that they may occasionally have been the object of those syncretist tendencies which we see so often at work in the mythological speculations of the *Rishis*, nevertheless I cannot but think that to the generality of Vedic poets Agni and Soma were perfectly distinct deities, as distinct from each other as the two visible objects which represent them on earth. Indeed, M. Bergaigne himself has to admit (I, 167) that, 'as the fire and beverage were in reality distinct on earth, this distinction was inevitably extended sometimes to their divine forms.' But if such is the case, and if they are actually invoked together in one and the same hymn, should one not think that even in those divine forms of theirs they must at least have

been regarded as two different manifestations of the same divinity?

Soma makes his descent to the earth in showers of rain, amid thunder and lightning. Here a new problem presents itself: in this strife of elements, what is the exact phenomenon in which we are to recognise the divine Soma as temporarily embodied? It used to be taken for granted that the rain of the thunderstorm must be so regarded, being as it were the atmospheric counterpart of the earthly Soma drops, expressed from the juicy stalk and flowing into the vat. M. Bergaigne, however, has put forward the theory that it is not the rain, but the lightning, that really represents Soma; and has tried to show, with no little ingenuity, that several passages of the *R̥ik* can only, or at any rate most naturally, be explained by the light of his theory. Now, according to an old myth, frequently alluded to in the hymns, Soma was brought down to the earth by an eagle or falcon (*syena*). Thus we read in I, 93, 6, 'Mātariśvan has brought down the one (Agni) from the sky, and the *Syena* has churned the other (Soma) from the (celestial) rock.' A. Kuhn saw in this bird only another form of Indra who, in two passages (I, 32, 14; X, 99, 8), is indeed directly likened to a *Syena*. On the other hand, this identification is rendered doubtful by two other passages (I, 80, 2; IV, 18, 13), in which the *Syena* is represented as bringing the Soma to Indra himself. Here, then, is a veritable crux. M. Bergaigne does not hesitate to cut the knot by identifying the Soma-bearing bird with the lightning; and the lightning again being to him no other than Soma, the myth thus resolves itself into the rather commonplace fact that Soma takes himself down to the earth. He only needed to go a step further by identifying Soma, not only with Agni and the lightning, but also with Indra himself, and the phantasmagory would have been complete. Indeed, one of M. Bergaigne's disciples, M. Koulikovski, has already come very near supplying this deficiency, when he remarks (*Revue de Linguistique*, XVIII, p. 3), that in the hymn IV, 26 'we have to do with a twofold personage, composed of the attributes of Indra and Soma.'

Now, if this myth were a purely Indian one, one might be content to relegate it to the category of Vedic 'paradoxes' to the vindication of which M. Bergaigne declares himself ready to devote his life. But as there can be no reasonable doubt that the myth goes back to Indo-European times, and that its object is simply to account for the mysterious effect of spirituous liquor or the 'fire-water,' so to speak, I for one find it impossible to accept M. Bergaigne's explanation of this myth, at least so far as the identification of Soma and the lightning is concerned¹. On the other hand, his theory undoubtedly receives a considerable amount of support from the fact that the Soma is frequently compared with the Syena. But we saw that the same term is applied to Indra, as it also is to the Maruts (X, 92, 6), to the Asvins (IV, 74, 9; VIII, 73, 4), and to Sûrya (V, 45, 9); and there is in my opinion no evidence to show that this comparison has any connection with the myth which makes the fiery liquor to be brought down by a Syena. Moreover, wherever that comparison occurs, it undoubtedly applies to the Pavamâna, or the drops or streams of Soma flowing through the filter into the vat; and I can see no reason why we should not consider the showers of rain as the exact counterpart of the clarifying Soma. But, of course, the real divine Soma is not the rain-drop itself, any more than he is the drop of juice expressed from the Soma-plant; but he is the spark of celestial fire enclosed in the drop. It would seem, then, that, as the masses of cloud overspread the sky, Soma, the heavenly light, is conceived as entering into union with the celestial cows or waters, released by the thunderbolt from their mountain keep, and coming down with them to the earth.

¹ For the same reason I find it impossible to accept M. Bergaigne's interpretation of the hymn IV, 27, put forward at the end of his work (vol. iii, p. 322 seq.). According to that interpretation, Soma, in the first verse, declares that he himself flew forth from his prison as an eagle; and then, in the second verse—as it were reproving those who might imagine the eagle to be a different being from himself—he adds, 'It was not he (the eagle) that bore me away with ease, but I triumphed by my own cleverness and bravery!' I am afraid this critical specimen of the feathered tribe will not find many admirers among

But while I find it impossible, as regards the myth of the Soma-bearing bird, to identify with M. Bergaigne the winged bearer (probably the lightning) with its burden, the Soma; the descent of the fiery god is pictured in various other ways, and it might still be possible that one or other poet had conceived of the bull-like Soma, as the lightning, uniting with the heavenly cows in their earthward course, so that before reaching the earth the rain-drops would be impregnated with Soma's essence, and would, in fact, be of the same nature as the Soma-juice. I am not prepared, therefore, entirely to reject the identification of Soma with the lightning; only I do not think that any one of the crucial passages adduced by M. Bergaigne in favour of that identity necessarily requires the interpretation he proposes. Thus, in IX, 41, 3, 'The sound of the mighty Pavamāna (the clarifying Soma) is heard like that of the rain: the lightnings pass in the sky,' it surely seems rather far-fetched to take the lightning, instead of the rain, to be the object with which Soma is compared, merely because in the same hymn Soma is also compared with the sun and the heavenly river Rasā. The same may be said of IX, 108, 11, 'That joy-pouring (mada-kyut) thousand-streamed bull they have milked out from the sky,' and several other passages. The verse IX, 87, 8, *divo na vidyut stanayanty abhraiḥ*, *somasya te pavata indra dhārā*, 'Thy stream of Soma, O Indra, clarifies itself, as (does) the thundering lightning of the sky by means of the clouds,' is more favourable to

prosaic Sanskritists. I should prefer, with Prof. Roth, to read 'nir adīyat' instead of 'nir adīyam,' unless it were possible to read 'syaṇagavāsā' instead of 'syaṇógavāsā.' M. Koulikovski, in the paper referred to, throws the hymns IV, 26 and 27 together, and takes them as a sort of mytho-critical controversy between the god Soma and some other person (perhaps the author himself), advocating two different versions of the Soma-myth, viz. Soma contending that it was himself who brought the divine plant, while his interlocutor ('who has the last word in the hymn') maintains that it was brought by a falcon. Thus, according to this scholar, the falcon was already (!) distinguished from Soma; and these two hymns 'are, as it were, an echo of a religious, or rather mythological dispute, which had divided the theologians of the Vedic epoch.' Perhaps Prof. Oldenberg's theory of *Ākhyāta*-hymns, or detached pieces of poetry connected by prose narratives, might have a chance with these hymns.

M. Bergaigne's view, as may also be the doubtful passage, V, 84, 3, *yat te abhrasya vidyuto divo varshanti vṛishṭayaḥ*, 'When the rains of the cloud rain thee (O earth) lightnings from the sky (?)'. As regards VII, 69, 6, addressed to the *Asvins*, 'Come, ye two men, to our libations this day, like two thirsty bulls to the lightning,' M. Bergaigne (I, 168) thinks that the identification of Soma with the lightning can alone explain this passage; since it would be impossible to imagine that the two bulls could anticipate the falling of rain from the appearance of the lightning. Though a poetic figure like this hardly bears such critical handling, perhaps M. Bergaigne will allow me to ask whether, if the passage had read, 'Come ye hither to our libations, like two bulls to the thunder¹,' he would have thought it so very bold a figure for a Vedic poet to use?

The most important of all passages, however, undoubtedly is IX, 84, 3: *â yo gobhiḥ sṛigyata oshadhīshu . . . â vidyutâ pavate dhârayâ sutaḥ, indram somo mādāyan daivyaṃ ganam*. M. Bergaigne translates (I, 172) the first *pāda* by 'Lui qui est répandu avec les vaches (i. e. the rain-drops) dans les plantes,' which, of course, fits either view equally well; the only question being, whether Soma is already united with the rain-drops when they are poured forth by the clouds, or whether, in the shape of lightning, he is still separate from them. The third *pāda*, M. Bergaigne remarks (I, 170), may be boldly (hardiment) translated by 'Il se clarifie, exprimé en un torrent qui est l'éclair.' This rendering, if correct, would doubtless settle the point; but to my mind it is not only a very doubtful, but a highly improbable explanation. What I believe to be the true interpretation of the passage had been given by Prof. Ludwig two years before the publication of M. Bergaigne's volume, viz. 'Expressed in a stream, he clarifies himself by the lightning—Soma who exhilarates (or inebriates) Indra and the divine race.' It will be seen that this alters the case completely. The lightning would be

¹ Cp. IX, 100, 3: 'Send forth mind-yoked thought, as the thunder sends forth rain.'

compared with the filter of white sheep's wool, through which the Soma-juice percolates into the vat. The same simile, in my opinion, is implied wherever the formula *pavate* (â) *vrishim*, 'he clarifies himself into rain,' is used (IX, 49, 1; 3; 65, 3; 24; 96, 14; 108, 10). And, in truth, the simile seems to me a very striking one; but we must not, of course, think of single flashes of lightning such as we are accustomed to in our northern climes (and as are doubtless implied in the Vedic conception of the *Vagra* or thunderbolt), but of that continuous and widespread electric illumination (*vi-dyut*) which forms a characteristic feature of the monsoon, when the showers of rain seem to flow through an immense space of light¹.

¹ For a description of this phenomenon in the districts where we must imagine the Vedic poets to have composed their hymns, see Elphinstone, *Account of the Kingdom of Cabool*, p. 126 seq.

I cannot forbear here to quote a few extracts from a graphic description of the setting in of the monsoon in India proper, given in the Rev. H. Caunter's *Oriental Annual* (1834):—'There was a slight haze upon the distant waters which seemed gradually to thicken, although not to a density sufficient to refract the rays of the sun, which still flooded the broad sea with one unvarying mass of glowing light . . . Towards the afternoon, the aspect of the sky began to change; the horizon gathered blackness, and the sun, which had risen so brightly, had evidently culminated in darkness, and to have his splendour veiled from human sight by a long, gloomy period of storm and turbulence. Masses of heavy clouds appeared to rise from the sea, black and portentous, accompanied by sudden gusts of wind, that suddenly died away, being succeeded by an intense, death-like stillness, as if the air were in a state of utter stagnation, and its vital properties arrested. It seemed no longer to circulate, until again agitated by the brief but mighty gusts which swept fiercely along, like the giant heralds of the sky. Meanwhile the lower circle of the heavens looked a deep brassy red, from the partial reflection of the sunbeams upon the thick clouds, which had now everywhere overspread it . . . From the house which we occupied we could behold the setting in of the monsoon in all its grand and terrific sublimity. The wind, with a force which nothing could resist, bent the tufted heads of the tall, slim cocoa-nut trees almost to the earth, flinging the light sand into the air in eddying vortices, until the rain had either so increased its gravity, or beaten it into a mass, as to prevent the wind from raising it. The pale lightning streamed from the clouds in broad sheets of flame, which appeared to encircle the heavens as if every element had been converted into fire, and the world was on the eve of a general conflagration, whilst the peal, which instantly followed, was like the explosion of a gunpowder-magazine, or the discharge of artillery in the gorge of a mountain, where the repercussion of surrounding hills multiplies with terrific energy its deep and astounding echoes. The heavens seemed to be

The striking coincidences between the Vedic Agnishōma and the Homa ceremony of the Pārsis, pointed out by Martin Haug (*Ait. Br. I*, p. 59 seq.), leave no doubt as to the complete development of the Soma-ritual in its essential features before the separation of the Indo-Iranians. The exact identity of the plant from which their sacred liquor was prepared is still somewhat doubtful. An official inquiry which has been set on foot in consequence of two papers published by Prof. Roth (*Journal of Germ. Or. Soc.* 1881 and 1883), and translated by Mr. C. J. Lyall, secretary to the Chief Commissioner of Assam, and which, it is understood, is now carried on, on the part of the Government of India, by Dr. Aitchison, botanist to the Afghan Boundary Commission, will probably ere long settle the matter once for all. The appearance of the first official blue-book on the subject has already led to a renewed discussion of the matter, in the columns of a weekly journal¹, in which Profs. Max Müller and R. v. Roth, as well as several distinguished botanists, especially Drs. J. G. Baker and W. T. Thiselton Dyer, have taken part. Of especial interest in this discussion is a letter², by Mr. A. Houttum-Schindler, dated Teheran, December 20, 1884, in which an account is given of the plant from which the present Pārsis of Kermān and Yezd obtain their Hūm juice, and which they assert to be the very same

one vast reservoir of flame, which was propelled from its voluminous bed by some invisible but omnipotent agency, and threatened to fling its fiery ruin upon everything around. In some parts, however, of the pitchy vapour by which the skies were by this time completely overspread, the lightning was seen only occasionally to glimmer in faint streaks of light, as if struggling, but unable, to escape from its prison, igniting, but too weak to burst, the impervious bosoms of those capacious magazines in which it was at once engendered and pent up. So heavy and continuous was the rain, that scarcely anything, save those vivid bursts of light which nothing could arrest or resist, was perceptible through it . . . Day after day the same scene was repeated with somewhat less violence, though at intervals the might of the hurricane was truly appalling . . . The breaking up of the monsoon is frequently even more violent, if possible, than its setting in, and this happened to be the case during the first season after my arrival in India. It was truly stupendous, and I shall never cease to remember it to the latest moment of my existence.'

¹ The Academy, Oct. 25, 1884—Feb. 14, 1885.

² Ibid., Jan. 31, 1885.

as the Haoma of the Avesta. The Hûm shrub, according to this description, grows to the height of four feet, and consists of circular fleshy stalks (the thickest being about a finger thick) of whitish colour, with light brown streaks. The juice was milky, of a greenish white colour, and had a sweetish taste. Mr. Schindler was, however, told that, after being kept for a few days, it turned sour and, like the stalks, became yellowish brown. The stalks break easily at the joints, and then form small cylindrical pieces. They had lost their leaves, which are said to be small and formed like those of the jessamine. This description, according to the above naturalists, would seem to agree tolerably well with the *Sarcostemma* (akin to the common milk-weed), or some other group of *Asclepiads*, such as the *Periploca aphylla* which, as Mr. Baker states, has been traced by Dr. Haussknecht to 3000 feet in the mountains of Persia, and, according to Dr. Aitchison, is common also in Afghanistan. A quotation from a medical Sanskrit work, to which attention was drawn by Prof. Max Müller many years ago, states that, 'the creeper, called Soma, is dark, sour, without leaves, milky, fleshy on the surface; it destroys (or causes) phlegm, produces vomiting, and is eaten by goats.' The foul, sour smell of the Soma-juice is also alluded to in our Brâhmana (see the present volume, p. 266). According to Prof. Spiegel¹, the Pârsis of Bombay obtain their Homa from Kermân, whither they send their priests from time to time to get it. The plant at present used by the Hindu priests of the Dekhan, on the other hand, according to Haug, is not the Soma of the Vedas, but appears to belong to the same order. 'It grows (he informs us, Ait. Br. II, 489) on hills in the neighbourhood of Poona to the height of about four to five feet, and forms a kind of bush, consisting of a certain number of shoots, all coming from the same root; their stem is solid like wood; the bark grayish; they are without leaves; the sap appears whitish, has a very stringent taste, is bitter, but not sour: it is a very nasty drink, and has some intoxicating effect. I tasted it several times, but

¹ Eranische Alterthumskunde, III, p. 572.

it was impossible for me to drink more than some teaspoonfuls.' In fact, several varieties of *Sarcostemma* or *Asclepiads*¹, somewhat different from those of Persia and Afghanistan, which are not to be found so far south, seem to have been, and indeed seem still to be, made use of for the Soma-sacrifice. And notwithstanding the objections raised by Dr. G. Watt, in his useful 'Notes,' appended to the translation of Professor Roth's papers, every probability seems to me to be in favour of the identity of the original Soma-plant with the shrub, the stalks of which are used by the Pārsis in preparing their Hûm juice, or with some other plant of the same genus. It certainly would seem to have been a plant with soft, succulent stems. Dr. Watt remarks, 'We know of no instance of a succulent plant retaining, for weeks or months, its sap within isolated twigs, and, indeed, we can recall but few plants which could withstand, even for a day or two, the dry climate of India, so as to retain the sap within their isolated and cut twigs.' But, though at the time of the Vedic hymns fresh and juicy plants were probably used for the preparation of the sacred drink, in later times, when the plants had to be conveyed some considerable distance into India, the withered and shrunk plants were apparently found, with the admixture of water and other ingredients, to serve the same purpose. For we know from the description given in the Sûtras, that water was poured on the plants previously to their being beaten with the pressing-stones. This moistening or steeping is called *âpyâyanam*, or 'the making (the plants) swell.' After being then well beaten and bruised, they were thrown into the vat, or rather trough, partly filled with water, and were pressed out with the hand. Dr. Watt thinks Professor Roth ought rather to have published briefly the leading passages in the hymns descriptive of the plant, from which naturalists might have drawn their own conclusions. One might as well ask a Hebrew

¹ Especially *Sarcostemma intermedium*, *S. brevistigma*, and *S. viminale* (or *Asclepias acida*). See R. Roth, *Zeitsch. der D. Morg. Ges.* vol. xxxv, p. 681 seq.

scholar to give accurate descriptions of the 'lily of the valley' to enable the botanist to identify and classify the lovely flower which delighted the heart of king Solomon. It is exactly the want of an accurate knowledge of the nature of the Soma-plant which prevents the Vedic scholar from being able to understand some of the few material allusions to it. Thus the term *amsu*, commonly applied to the Soma-plant, used to be taken to mean simply 'plant' or 'sprig, shoot;' but Professor Roth seems now inclined, perhaps rightly, to take it as referring to the internode, or cylindrical piece between two joints of the stem. The substitutes approved of by the *Satapatha-brâhmaṇa*, in case no genuine Soma-plants can be obtained, will be found enumerated at pp. 421-422 of the present volume. A description of these plants, so far as they have been identified, is given in Professor Roth's paper.

I cannot conclude these remarks without expressing my hearty thanks to those scholars who have done me the honour of reviewing the first volume of this work. To Professor Whitney I feel especially indebted for his most careful examination of my translation, and the searching, yet appreciative, criticism he has been good enough to apply to it. I shall feel content, if the present volume finds at least one reader as conscientious and painstaking. While I agree with most of Prof. Whitney's suggestions¹, there are one or two points raised by him, and these perhaps of the more important, on which I have been unable to take his view; and as some of these points involve renderings adhered to in the present volume, I take the opportunity here briefly to advert to them.

The most important of these points probably is my rendering of the term *kapâla* by 'potsherd,' instead of 'cup, dish,' as proposed by Prof. Whitney. Instead of speaking of a sacrificial cake on eleven or twelve potsherds, we are to call it a cake on so many cups or dishes. The term

¹ American Journal of Philology, vol. iii, pp. 391-410; Proceedings of the American Oriental Society, October 1882, p. xiv seq.

'potsherd' no doubt is somewhat awkward, and, had it been possible, I should have preferred to use the simple obsolete word 'shard' or 'sherd' for it; but I decidedly object to either 'cup' or 'dish.' I gather from his suggestion, that we take entirely different views of the purpose and nature of the kapâla. I have to reject the proposed renderings for the very reason for which they commend themselves to Prof. Whitney, namely, because they imply so many vessels complete in themselves. He asks, whether I suppose 'that the Brahmins made their offerings on fragments of broken pottery?' Well, I certainly believe that the kapâlas are meant to represent the fragments of a broken dish. The sacrificial cake is to be baked on a dish, but for symbolic reasons this dish is supposed to be broken up into a number of pieces or kapâlas. The symbolic significance of this seems to be a twofold one. On the one hand, the dish is to resemble the human skull. Hence we read Sat. Br. I, 2, 1, 2, 'The cake is the head of Yagña (the sacrifice, and symbolically the sacrificer himself); for those potsherds (kapâlâni) are what the skull-bones (śirshnâḥ kapâlâni) are, and the ground rice is nothing else than the brain.' On the other hand, the kapâlas are usually arranged (see Part I, p. 34, note) in such a manner as to produce a fancied resemblance to the (upper¹) shell of the tortoise, which is a symbol of the sky, as the tortoise itself represents the universe. Thus with cakes on a single kapâla, the latter is indeed a complete dish. In the same way the term kapâla, in the singular, is occasionally applied to the skull, as well as to the upper and the lower case of the tortoise, e.g. Sat. Br. VII, 5, 1, 2: 'That lower kapâla of it (the tortoise) is this world, for that (kapâla) is firmly established, and firmly established is this world; and that upper (kapâla) is yonder sky, for it has its ends turned down, and so has that sky its ends turned down; and that which is between is that atmosphere: verily that same (tortoise) represents these worlds.' More usually, however, the term is applied to the single

¹ Or perhaps the lower shell which represents the earth, being as it were a symbol of firmness and safety.

bones of the skull (and the plates of the tortoise-case). Hence the Medinī says (lānta 71), kapālo 'strī siro-'sthni syād, ghaṭādeḥ sakale, vṛage,—kapāla may be used in the sense of 'head-bone,' in that of 'fragment of a pot,' &c., and in the sense of 'collection.'

Professor Whitney takes exception to my occasionally translating ātman by 'body,'—an inaccuracy, he remarks, that might easily be avoided. I do not quite understand on what grounds he objects to this rendering. The original meaning of ātman doubtless is (breath) 'self, soul;' but surely there can be no question that it also commonly means 'body, trunk,' in contradistinction to the limbs, wings, &c. Thus we read Sat. Br. IV, 1, 2, 25, 'The sacrifice is fashioned like a bird: the Upāmsu and Antaryāma are its wings, and the Upāmsusavana is its body¹.'

My rendering of 'videgho ha māthavaḥ' (I, 4, 1, 10) by 'Māthava the (king of) Videgha,' instead of 'Videgha (the) Māthava,' is rightly objected to. Indeed, I had already taken occasion, in the introduction to the same volume (I, p. xli, note 4), to make that correction.

Prof. Whitney's remarks on 'yūpena yopayitvā' are adverted to at p. 36, note 1 of the present volume; as are also those on 'ed' at p. 265, note 2. In regard to the latter point he rather does me wrong by supposing that I apparently regarded the particle (or particles) 'ed' (for which the Kāṇva text seems to read 'ā hi') as a verb-form from the root 'i,' to go. The fact is that I followed Prof. Weber (Ind. Stud. IX, p. 249) in taking it to be a popular expression, with a verb of motion understood, somewhat in the sense of the German 'hin;' e.g. 'Shall we go there?'—'Hin denn!' i. e. 'Let us go then.'

My translation of II, 4, 2, 19 is not quite approved of by

¹ Professor Max Müller has been kind enough to send me a number of passages from Upanishads and Āraṇyakas, in which ātman has the sense of 'body, trunk,' and is usually explained in the commentaries by sarīra (ātmānaḥ = sarīrāvayavāḥ, Brhadār. Up. I, 1, 2, 7). The adverb adhyātmam, he remarks, always means 'with reference to the body;' cf. Taitt. Up. I, 7; Sat. Br. IV, 1, 3, 1, the present volume, p. 265, note 1.

Prof. Whitney. There offering is made severally to the sacrificer's grandfather and great-grandfather with the formula 'N. N., this for thee!' to which some authorities add 'and for those who come after thee.' This addition is rejected by the author on the ground that 'svayam vai teshâm saha yeshâm saha,' which I translated by 'since he himself is one of those to whom [it would be offered] in common.' Prof. Whitney takes exception to this, remarking that in that case, the phrase 'and those who (come) after thee' might be added, without any reason to the contrary. But he forgets one important point, namely, that it would be a fatal thing for the sacrificer in this way to associate himself with the departed ancestors, and even make offering to himself along with them: it would simply mean that 'he would straightway go to yonder world,' that he would not live his fulness of days. The clause under discussion is elliptic, its literal translation being 'Himself surely (is) of those withal of whom (he is) withal.' This may either be taken in the sense in which I took it (see also St. Petersburg. Dict. s.v. saha); or in a general way, 'He surely is one of those with whom he associates himself;' i.e. he would himself be a dead man.

In the legend of Manu and the Flood (I, 8, 1, 1 seq.) I find it impossible to accept Prof. Delbrück's conjecture, which Prof. Whitney thinks the best and only 'acceptable one, viz. that (in par. 4) the sentence 'sasvad ha ghasha âsa, sa hi gyeshtham vardhate' is an interpolated gloss. My reason for not accepting it is the fact that the passage occurs likewise in the Kâṇva recension, and is thus authenticated for so comparatively early a period that the difficulty of accounting for the interpolation might be even greater than that of the interpretation of the passage itself. Professor Ludwig, in his kindly notice in 'Göttinger Gel. Anz.' 1883, proposes to take sasvat in the sense of πόντος: 'It quite so (i. e. in accordance with the prediction) became a large fish.' Prof. Max Müller has again translated this legend in his 'India, what can it teach us?' p. 134 seq., where he renders this passage by 'He became soon a large fish

(*ghasha*), for such a fish grows largest.' I am still inclined to take *ghasha* as the name of some kind of fish, real or mythic.

Professor Whitney once more discusses the vexed question as to the real meaning of 'Gâtavedas,' and thinks the translation 'Wesen-kenner,' 'being-knower,' or 'he who knoweth [all] beings' to be unacceptable. He remarks that 'The word may, indeed, fairly be regarded as an obscure one: that is to say, it is very strange that an appellation so frequently applied to Agni should not have its meanings distinctly pointed out, either by its applicableness, or by parallel expressions used in the descriptions of the same god or in ascriptions made to him; but no such explanation has been found obtainable from the Vedic writings.' It is no doubt a fact that at the time of Yâska—who (7, 19) proposes five different derivations of the term, the first of which is the one given above, viz. *gâtâni veda*, 'he knows (the things) that are born'—the real meaning of the compound was unknown; and even at the time of the hymns the epithet seems to have been understood in different ways. That the meaning 'knower of beings' was, at any rate, one of those commonly assigned to 'Gâtavedas' by the Vedic poets, seems to me, however, sufficiently manifest from a number of parallel expressions used in reference to Agni, such as Rîg-veda VI, 15, 13, *visvâ veda ganimâ gâtavedâk*¹, 'Gâtavedas knows all races (or existences);' I, 70, 1, *â daivyâni vratâ kikitvân â manushyasya ganasya ganma*, 'he who minds the divine ordinances, and the race of the human kind;' ib. 3, *devânâm ganma martâms ka vidvân*, 'knowing the race of gods and the men;' I, 189, 1, *visvâni vayunâni vidvân*, 'knowing all works;' ib. 7, *tvam tân agna ubhayân v vidvân veshi*, &c. On the other hand, in Sat. Br. IX, 5, 1, 68, the term is explained by *gâtam gâtam vindate*; he takes possession of being after being, or of whatsoever is born. How easily terms such as Gâtavedas and Wesen-

¹ See Grassmann, Wörterbuch s. v.; M. Bergaigne, III, 334, takes this passage to supply the etymology of the word.

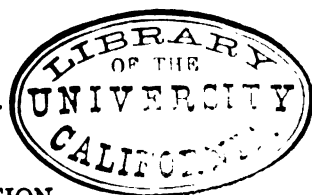
kenner (knower of beings) may assume different meanings, may be seen from Mr. Peile's remark (Notes on the Nalopâkhyânam, p. 23), 'Gâtavedas, the Vedic epithet of Agni, is described as the "knower of the essence" (*gâta*), Grassmann, Dict. s. v.'

For the first chapter of the third book, treating of the ceremony of consecration, I have had the advantage of availing myself of the German translation, published by Dr. B. Lindner in his pamphlet, 'Die Dîkshâ,' Leipzig, 1878.

SATAPATHA-BRÂHMANA.

THIRD KÂNDĀ.

THE AGNISHTOMA.



THE DÎKSHÂ, OR CONSECRATION.

FIRST ADHYÂYA. FIRST BRÂHMANA.

1. They choose a place of worship. Let them choose (the place) which lies highest, and above which no other part of the ground rises¹; for it was from thence that the gods ascended to heaven, and he who is consecrated indeed ascends to the gods. He thus sacrifices on a place of worship frequented by the gods; but were any other part of the ground to rise above it, he would indeed be lowered while sacrificing: let them therefore choose (the place) which lies highest.

2. While being high, that place should be even; and being even, it should be firm; and being firm, it should incline towards the east, since the east is the quarter of the gods; or else it should incline

¹ Abhi-st, 'to lie or rise above,' with Sây. Dr. Lindner takes bhûme^h as abl., and translates 'whereon nothing but earth lies.' The Kâṇva rec. has bhûme^h (gen.) likewise in the preceding clause: 'tad yad eva varshish/^ham bhûmes tad eva devayaganam syâd ya-trânyad bhûmer nâbhisayteto vai devâ, &c.' The gods evidently ascended to heaven from the highest spot of the earth, and so is the sacrificer to choose the highest available place. See Kâty. VII, 1, 11 scholl.; Lâṭy. S. I, 1, 17, 'na kâsya sthalataram (higher place) adûre syât.'

towards the north, since the north is the quarter of men. It should rise somewhat towards the south, that being the quarter of the Fathers. Were it to incline towards the south, the sacrifice would quickly go to yonder world; but in this way the sacrificer lives long: let it therefore rise somewhat towards the south.

3. Let not the measure of the sacrificial ground be exceeded on the east side, since such an excess would be in favour of his spiteful enemy. It may be so in the south, and also in the north; but that place of worship alone is thoroughly efficient where the measure of the sacrificial ground is exceeded in the west; for to him (who possesses such a one) the higher¹ worship of the gods readily inclines. So much as to the place of worship.

4. Now Yâgñavalkya spake,—‘We went to choose a place of worship for Vârshnya². Sâtyayagñā then said, “Verily, this whole earth is divine: on whatever part thereof one may sacrifice (for any

¹ Or ‘subsequent;’ a play on the word ‘uttara,’ which has the meanings ‘upper (superior), later, and left (north).’ Dr. Lindner takes it in the sense of ‘from the north.’ Possibly *uttara* also refers to the Soma-altars (*uttara vedi* and *uttara-vedi*) to be prepared later on (see III, 5, 1, 1 seq.) on the eastern part of the sacrificial ground.

² The *Kāṇva* text reads,—Accordingly Yâgñavalkya spake, ‘Vârshna intended to sacrifice (*ayakshyata*). Thus we went (*ayama*!) to look for a place of worship.’ He who is known as Sâtyayagñā said, ‘Verily, this whole earth is divine: a place of worship there is wheresoever one sacrifices on it, after enclosing it with a *yagus*.’ And thus indeed he thought, but the officiating priests doubtless constitute the (real) place (medium) of worship: where wise (priests) perform the sacrifice in due form, there alone no failure takes place. That (other definition) is not the characteristic of the place of worship. (Without final *iti*.)

one), after enclosing (and consecrating) it with a sacrificial formula, there is a place of worship."

5. 'It is, however, the officiating priests that constitute the place (or medium) of worship: wheresoever wise and learned Brâhmans, versed in sacred lore, perform the sacrifice, there no failure takes place: that (place of worship) we consider the nearest (to the gods)¹.'

6. On this (ground) they erect either a hall or a shed, with the top-beams running from west to east²; for the east is the quarter of the gods, and from the east westwards the gods approach men: that is why one offers to them while standing with his face towards the east.

7. For this reason one must not sleep with his

¹ That is to say, one who employs such skilled Brâhmans for his officiating priests (*ritvig*) may use sacrificial ground of any description. Kâty. VII, 1, 18.

² *Prâkîna-vamsa* (*prâg-vamsa*, K.). The 'vamsas' are the horizontal beams supported by the four corner-posts. In the first place two cross-beams are fastened on the corner-posts, to serve as the lintels of the eastern and western doors. Across them tie-beams are then laid, running from west to east, on which mats are spread by way of a roof or ceiling. The term '*prâkîna-vamsa*' refers to these upper beams (*upari-vamsa*), and especially to the central beam (*prishtha-vamsa* or *madhyavala*) the ends of which rest on the middle of the lintels of the eastern and western doors; cf. *Sâyana* on Taitt. S. I, 2, 1 (vol. i, pp. 279, 286); Kâty. VII, 1, 20 scholl. Inside the *Prâkîna-vamsa* there is the *Âhavanîya* fire immediately facing the east door; the *Gârhapatya* fire facing the west door; between the two the altar; and south of the latter the *Dakshinâgni*. The shed (*vimita*) is to be erected on the back (west) part of the sacrificial ground, after the roots have been dug up. It is described as a square structure of ten (or twelve) cubits, somewhat higher in front than at the back; with doors on each side (except, optionally, on the north). The *sâlâ*, or hall, is to measure twenty cubits by ten. Kâty. VII, 1, 19-24 comm.

head towards the west, lest he should sleep stretching (his legs) towards the gods. The southern quarter belongs to the Fathers; and the western one to the snakes; and that faultless one is the one where the gods ascended (to heaven); and the northern quarter belongs to men. Hence in human (practice) a hall or shed is constructed with the top-beams running from south to north, because the north is the quarter of men. It is only for a consecrated, not for an unconsecrated person that it is (constructed) with the top-beams running from west to east.

8. They enclose it on every side, lest it should rain upon (the sacrificer, while being consecrated): this, at least, is (the reason for doing so in) the rainy season¹. He who is consecrated, truly draws nigh to the gods, and becomes one of the deities. Now the gods are secreted from men, and secret also is what is enclosed on every side: this is why they enclose it on every side.

9. Not every one may enter it, but only a Brâhman, or a Râganya, or a Vaisya, for these are able to sacrifice.

10. Let him not commune with every one; for he who is consecrated draws nigh to the gods, and becomes one of the deities. Now the gods do not commune with every one, but only with a Brâhman, or a Râganya, or a Vaisya; for these are able to sacrifice. Should there be occasion for him to converse with a Sûdra, let him say to one of those, 'Tell this one so and so! tell this one so and so!'

¹ (?) Iti nv eva varshâh. The same particles occur III, 2, 1, 11. The Kâṇva text has,—'lest it should freeze in winter, lest it should pour in the rainy season, and lest there should be burning heat in summer.'

This is the rule of conduct for the consecrated in such a case.

11. In the first place, having taken the two churning-sticks in his hand, he approves of the hall. Taking hold of the chief post of the front (east) side, he pronounces this sacrificial formula (Vāg. S. IV, 1), 'We have come to this place of worship on earth, wherein all the gods delighted.' Thereby that (place of worship) of his becomes acceptable to all the gods, as well as to the learned Brāhman versed in sacred lore; and that (place of worship) of his, which those Brāhman versed in sacred lore see with their eyes, becomes acceptable to them.

12. And when he says, 'Wherein all the gods delighted,' thereby it becomes acceptable for him to all the gods. 'Crossing over by means of the *rik* and *sāman*, and by the *yagus*;' by means of the *rik* and *sāman*, and the *yagus*, indeed, they reach the end of the sacrifice: 'May I reach the end of the sacrifice!' he thereby says. 'May we rejoice in increase of substance and in sap!' Increase of substance doubtless means abundance, and abundance means prosperity: he thereby invokes a blessing. 'May we rejoice in sap,' he says, because people say of one who enjoys prosperity and attains to the highest distinction, that 'he rejoices in sap;' therefore he says, 'May we rejoice in sap!'

SECOND BRĀHMANA.

1. Let him perform the rite of consecration (*dikshā*)¹ in the afternoon. Previously to the shaving

¹ The rite described in the following paragraphs is called *apsu-dikshā*, or 'consecration in water.'

of his hair and beard he may eat of what he likes, or whatever comes to hand; for hereafter his food consists of fast-milk (vrata) only. But, if he does not care to eat, he need not eat anything.

2. Thereupon they enclose a place¹ north of the hall, and place a vessel of water in it. Beside this the barber takes up his position. He (the sacrificer) then shaves his hair and beard, and cuts his nails. For impure, indeed, is that part of man where water does not reach him. Now at the hair and beard, and at the nails the water does not reach him: hence when he shaves his hair and beard, and cuts his nails, he does so in order that he may be consecrated after becoming pure.

3. Now some shave themselves all over, in order that they may be consecrated after becoming pure all over; but let him not do this. For even by shaving the hair of his head and his beard, and by cutting his nails, he becomes pure: let him therefore shave only the hair of his head and his beard, and cut his nails.

4. In the first place he cuts his nails, first of the right hand—for in human (practice) those of the left hand (are cut) first, but with the gods in this manner. First (he cuts those) of the thumbs—for in human (practice) those of the little fingers (are cut) first, but with the gods in this manner.

5. He first passes (the comb) through his right whisker—for in human (practice they comb) first the left whisker, but with the gods in this manner.

6. His right whisker he moistens first, with the text, 'May these divine waters be propitious

¹ It is to be square and covered in on all sides with mats, and with a door on the east side. Kāty. VII, 1, 25 scholl.

unto me!' The reason why he says, 'May these divine waters be propitious unto me,' is this : the waters are a thunderbolt, for the waters are indeed a thunderbolt ; hence wherever these waters flow they produce a hollow, and whatever they come near that they destroy (lit. burn up). Hereby, then, he appeases that same thunderbolt ; and thus appeased, that thunderbolt does not injure him. This is why he says, 'May these divine waters be propitious unto me!'

7. Thereupon he lays a stalk of sacrificial grass on (the hair of the whisker), with the text, 'O plant, protect me!' For the razor is a thunderbolt, and thus that thunderbolt, the razor, does not injure him. Thereto he applies the razor, with the text, 'O knife, injure him not!' for the razor is a thunderbolt, and thus that thunderbolt, the razor, does not injure him.

8. Having cut off (part of the stalk and hair), he throws it into the vessel of water. Silently he moistens the left whisker ; silently he lays the stalk of grass on it ; and having silently applied the razor thereto and cut through (it and the hair), he throws them into the vessel of water.

9. He then hands the razor to the barber, and the latter shaves off the hair and beard. When he has shaved the hair and beard ¹,—

¹ The text has, 'when he shaves (vapati) the hair and beard [when he shaves himself (vapate), K.] he bathes.' According to this it would seem that he does not bathe unless he shaves (?). See, however, Kâty. VII, 2, 22, where the shaving is said to be optional, but not so, according to the commentary, the bathing. There seems also to be some doubt as to where the bathing is to take place. While, according to Karka, the sacrificer is to bathe in the vessel of water in the tent ; according to other authorities he is to

10. He bathes. For impure, indeed, is man: he is foul¹ within, in that he speaks untruth;—and water is pure: he thinks, ‘May I be consecrated, after becoming pure;’—and water is cleansing: he thinks, ‘May I become consecrated after being cleansed!’ This is the reason why he bathes.

11. He bathes, with the text (Vâg. S. IV, 2; Rig-veda X, 17, 10), ‘May the waters, the mothers, cleanse us!’ whereby he says, ‘May they cleanse²!’ ‘May the purifiers of ghee purify us with (heavenly) ghee!’ For he, indeed, is thoroughly purified whom they have purified with ghee³: accordingly he says, ‘May the purifiers of ghee purify us with ghee!’—‘For they, the divine, take away all taint;’ now ‘all’ means ‘every,’ and ‘taint’ means what is impure; for they do take away from him every impurity: therefore he says, ‘For they, the divine, take away all taint.’

12. He steps out (from the water) towards the north-east⁴, with the text, ‘Cleansed and pure

do so in some tank, or other kind of bathing-place of standing water. Cf. Taitt. S. VI, 1, 1, tîrthe snâti, tîrtham eva samânânâm bhavati.

¹ I now take pîti (with Dr. Lindner) in the sense of ‘foul, filthy, fetid,’ and would correct the passage (I, 1, 1, 1) accordingly. Professor Ludwig (Göttinger Gel. Anz. 1883, p. 49) proposes to take pîti in the sense of ‘pure,’ both here and in I, 1, 1, 1.

² The Kâṇva recension has the better reading, ‘For they, indeed, now cleanse him when he bathes.’ According to Taitt. S. VI, 1, 1, 3, he also sips (asnâti) some water with the view of internal purification.

³ Lit. ‘for that indeed is well purified, whom they purified (i. e. when they purify anybody) with ghee.’ The imperfect is rather strange. See also III, 1, 3, 22. The Kâṇvas read, ‘For that, indeed, is well purified what is purified (yad pîyate) with ghee.’

⁴ Prân ivodaṇ=uttarapûrvârdham, Kâty. VII, 2, 15, i. e. ‘towards the north with a slight turn to the east.’ Dr. Lindner takes ‘udaṇ’

I go forth from them;’ for cleansed and pure he indeed goes forth from them.

13. He then puts on a (linen) garment, for completeness’ sake: it is indeed his own skin he thereby puts on himself. Now that same skin which belongs to the cow was originally on man.

14. The gods spake, ‘Verily, the cow supports everything here (on earth); come, let us put on the cow that skin which is now on man: therewith she will be able to endure rain and cold and heat.’

15. Accordingly, having flayed man, they put that skin on the cow, and therewith she now endures rain and cold and heat.

16. For man was indeed flayed; and hence wherever a stalk of grass or some other object cuts him, the blood trickles out. They then put that skin, the garment, on him; and for this reason none but man wears a garment, it having been put on him as his skin. Hence also one should take care to be properly clad, so that he may be completely endued with his own skin. Hence also people like to see even an ugly person properly clad, since he is endued with his own skin.

17. Let him, then, not be naked in the presence of a cow. For the cow knows that she wears his skin, and runs away for fear lest he should take the skin from her. Hence also cows draw fondly near to one who is properly clad.

18. Now the woof of this cloth belongs to Agni, and the warp to Vāyu¹, the thrum to the Fathers,

as meant to explain the preposition ‘ud.’ This, however, does not account for the ‘iva.’

¹ Agneḥ paryāso bhavati, vāyor anuḥhādo (?). The Black Yagus

the fore-edge¹ to the snakes, the threads to the All-gods, and the meshes to the asterisms. For thus indeed all the deities are concerned therein; and hence it is the garment of the consecrated.

19. Let it (if possible) be a new one², for the sake of unimpaired vigour. Let him (the Adhvaryu) tell (the Pratiprasthâtri) to beat it, in order that whatsoever part of it an unclean woman has spun or woven may become clean. And if it be a new one, let him sprinkle it with water, so that it become clean. Or let him be consecrated in one which is laid aside to be worn (daily) after bathing, without being soaked (in some sharp cleansing substance)³.

20. He puts it round him, with the text, 'Thou art the covering⁴ of consecration and penance;' heretofore, indeed, this was the covering of him as one unconsecrated, but now it is that of consecration and penance: hence he says, 'thou art the covering of consecration and penance.' 'I put thee on, the kindly and auspicious;' whereby he means to say, 'I put thee on, the kindly and pleasing one;'

(T. S. VI, 1, 1) reads, agnes tûshâdhânam (salâkopadhânam tûshâh, tatra tantûnâm pûranam tûshâdhânam; Sây.), vâyor vâtapânam (vâyunâ soshanam vâtapânam, S.). The warp (prâkînatâna) and woof (otu), on the other hand, are by the Black Yagus ascribed to the Âdityas and Visve Devâh respectively.

¹ Praghâta, apparently the closely-woven part at both ends of the cloth from whence the loose threads of the nîvi, or unwoven fringe (thrum), come out. The Black Yagus ascribes it to the plants.

² Literally, 'unbeaten (ahata), unwashed.'

³ That is to say, if it be not a new garment, it should be one that has not been washed by a washerman (with mautra, &c.), but worn daily after bathing.

⁴ Or, outward form, tanu. Its meaning sometimes comes very near to that of 'skin,' assigned to it by the lexicographers. Cf. III, 2, 2, 20; 4, 3, 9.

‘fostering a fair appearance;’ for evil indeed is that appearance which he has heretofore fostered while unconsecrated; but now (he fosters) a fair appearance: therefore he says, ‘fostering a fair appearance.’

21. He (the Adhvaryu) then makes him enter the hall. Let him not eat (the flesh) of either the cow or the ox; for the cow and the ox doubtless support everything here on earth. The gods spake, ‘Verily, the cow and the ox support everything here: come, let us bestow on the cow and the ox whatever vigour belongs to other species¹!’ Accordingly they bestowed on the cow and the ox whatever vigour belonged to other species (of animals); and therefore the cow and the ox eat most. Hence, were one to eat (the flesh) of an ox or a cow, there would be, as it were, an eating of everything, or, as it were, a going on to the end (or, to destruction). Such a one indeed would be likely to be born (again) as a strange being, (as one of whom there is) evil report, such as ‘he has expelled an embryo from a woman,’ ‘he has committed a sin²;’ let him therefore not eat (the flesh) of the cow and the ox. Nevertheless Yâgñavalkya said, ‘I, for one, eat it, provided that it is tender.’

¹ Vayasâm, cf. III, 3, 3, 3. The Kânva rec. has ‘yad anyeshâm vayasâm vîryam yad anyeshâm parûnâm.’

² A different translation of this passage is proposed by Professor Delbrück (Synt. Forsch. III, p. 25); but the Kânva text (sâ tam hervaro ‘dbhutam abhiganitor gââyâ vâ garbham niravadhîd yad veti tad u hovâta) shows that we have here, as frequently, to supply *tsvara* to the infinitive in *tos*. The Kânva *yad vâ* (‘or some such thing’) would also seem to indicate that we ought to translate:—(as of one of whom) there is evil report: ‘he has committed some such (iti) sin as the producing of abortion.’

THIRD BRĀHMANA.

1. Having brought water forward¹, he takes out (the material for) a cake on eleven potsherds for Agni and Vishnu; for Agni is all the deities, since it is in Agni that offering is made to all the deities. Moreover Agni is the lower half, and Vishnu is the upper half of the sacrifice: 'I will become consecrated after encompassing all the deities, after encompassing the entire sacrifice,' thus he thinks, and hence there is a cake on eleven potsherds for Agni and Vishnu.

2. Some then offer a rice-pap to the Âdityas. This is referred to (in the passage, Rig-veda X, 72, 8), 'There are eight sons of Aditi who were born from her body; with seven she went to the gods, but Mârtânda² she cast off.'

3. Now Aditi had eight sons. But those that are called 'the gods, sons of Aditi,' were only seven, for the eighth, Mârtânda, she brought forth unformed³: it was a mere lump of bodily matter⁴, as broad as it was high. Some, however, say that he was of the size of a man.

4. The gods, sons of Aditi, then spake, 'That

¹ Viz. the so-called 'pranîâtâ,' see part i, p. 9 note. The offering, described in the following paragraphs, is called the Dîkshanî-yeshî, 'Consecration offering.' As to the formulas used at the offering, see Ait. Br. I, 4 seq.

² The bird, Vishnu, the sun.

³ Or, the eighth she brought forth undeveloped, as a mârtaṇḍa (? either a bird, or, more probably, in accordance with Taitt. S. VI, 5, 6, 1, = vyridham âṇḍam, 'an abortive egg'). See Rig-veda Sanhitâ, translated by M. M., p. 239.

⁴ Sandegha; the St. Petersburg Dict. takes it in the sense of 'doubt, uncertainty,' in this passage.

which was born after us¹ must not be lost : come, let us fashion it.' They accordingly fashioned it as this man is fashioned. The flesh which was cut off him, and thrown down in a lump, became the elephant : hence they say that one must not accept an elephant (as a gift)², since the elephant has sprung from man. Now he whom they thus fashioned was Vivasvat, the Āditya (or the sun); and of him (came) these creatures.

5. He spake, 'Among my offspring he shall be successful who shall offer that rice-pap to the Ādityas.' Accordingly he alone succeeds who offers that rice-pap to the Ādityas. Only that (cake) to Agni and Vishṇu is, however, generally approved.

6. There are seventeen kindling-verses for it³. In a low voice he offers to the two deities. There are five fore-offerings and three after-offerings. For the sake of completeness they perform the *patñsamyâ-gas*⁴; but he offers no *samishṭayagus*, lest, having put on that garment of the consecrated, he should reach the end of the sacrifice before its completion ; for the *samishṭayagus* is the end of the sacrifice.

7. He (the sacrificer) then gets himself anointed (with fresh butter), while standing east of the hall. For, having been flayed, man is sore ; and by getting himself anointed, he becomes healed of his soreness : for man's skin is on the cow, and that fresh butter

¹ Or, perhaps, after the manner of us (anu).

² Muir, O. S. T. IV, 15, reads '*parigrhñiyât*' instead of '*pratigrhñiyât*,' and translates, 'let no one catch an elephant, for an elephant partakes of the nature of man.'

³ For the ordinary eleven *Sâmidhenis* (raised to the number of fifteen by repetitions of the first and last verses), see part i, p. 102, and for the two additional ones (*dhâyyâ*), ib. p. 112 note.

⁴ See part i, p. 256 ; for the *Samishṭayagus*, ib. p. 262.

also comes from the cow. He (the Adhvaryu) thus supplies him with his own skin, and for this reason he gets himself anointed.

8. It is fresh butter,—for melted butter (ghee) belongs to the gods, and creamy butter¹ to men. Here, on the other hand, it is neither ghee nor creamy butter; it should rather be both ghee and creamy butter, for the sake of unimpaired vigour: by means of that which is of unimpaired vigour he accordingly makes him of unimpaired vigour.

9. He anoints him from the head down to the feet in accordance with the tendency of the hair, with the text (Vâg. S. IV, 3), 'Thou art the sap of the great ones.' The 'great ones,' doubtless, is one of the names of those cows, and their sap indeed it is: therefore he says, 'thou art the sap of the great ones.' 'Thou art life-giving: give me light!' There is nothing obscure in this.

10. Thereupon he anoints the eyes. 'Sore, indeed, is the eye of man; mine is sound,' so spake Yâgñavalkya. Dim-eyed, indeed, he was (heretofore); and the secretion of his eyes was matter. He now makes his eyes sound by anointing them.

11. Now, when the gods slew the Asura-Rakshas, Sushna², the Dânava, falling backward entered into the eyes of men: he is that pupil of the eye, and

¹ *Phânta*, explained as the first particles of butter that appear in churning (?). The *Kânva* recension, on the other hand, reads '*âgyam nishpântam*' (l) instead. Cf. Taitt. S. VI, 1, 1, 4, *Ghrîtam devânâm, mastu pitrinâm, nishpakvam* (i. e. *surabhi ghrîtam*, 'well-seasoned butter,' Sây.) *manushyânâm; tad vai etat sarvadevatyam yan navanîtam*; also Ait. Br. I, 3, *âgyam vai devânâm, surabhi ghrîtam manushyânâm, âyutam pitrinâm, navanîtam garbhânâm*; with Haug's note, Transl. p. 8.

² The *Kânva* text (MSS. O. W.) reads *Sisna*.

looks like a young lad¹. Against him he (the sacrificer), now that he enters on the sacrifice, raises a rampart of stone all round himself, for the ointment is (produced from) stone.

12. It is such as comes from mount Trikakud; for when Indra slew *Vṛitra* he transformed that eye of his (*Vṛitra*'s) into the mount Trikakud². The reason, then, why (ointment) from mount Trikakud (is used), is that he thereby puts eye into eye. Should he be unable to obtain any Traikakuda ointment, any other than Traikakuda may be used; for one and the same, indeed, is the significance of the ointment.

13. He anoints (the eyes) with a reed-stalk, for the reed is a thunderbolt. It is one with a tuft, in order to chase away the evil spirits³. For rootless,

¹ Sa esha kanīnakaḥ kumāraka iva paribhāsate. A play on the word kanīnaka, which has the double meaning of 'youth' and 'pupil of the eye.' The St. Petersburg Dict. assigns also to kumāraka the meaning of 'ball of the eye' in this (the only) passage. The Kāṇva recension reads, Sa esha kumāraka iva kanīnakāyām (? both 'maiden' and 'pupil of the eye').

² 'Indra slew *Vṛitra*, his eye-ball fell away, it became collyrium.' Taitt. S. VI, 1, 1, 5.

³ Professor Delbrück, S. F. III, 27, takes it thus, 'He brushes the eye with the end of a reed, for the reed is a thunderbolt capable of repelling mischief.' But, if 'virakshastāyai' belonged to what precedes, it would probably have to be construed with 'sareshikayā 'nakti,' the clause with 'vai,' giving the reason, being inserted parenthetically; while, in an idiomatic rendering, it would have to be placed at the end: He anoints the eyes with a reed-stalk in order to chase away the evil spirits, the reed being a thunderbolt. This abstract dative of purpose is very common; it being generally construed with what precedes, as, for instance, I, 1, 4, 1; 3, 2, 8; 5, 3, 8; 15; III, 1, 2, 13; 19; 3, 6; 8; and, with a parenthetic clause with 'vai' intervening, III, 2, 1, 13; IV, 5, 7, 7. Not less common is the analogous construction with a clause with 'ned'

indeed, and unfettered on both sides, the Rakshas roams along the air; even as man here roams along the air¹, rootless and unfettered on both sides: the reason, then, why it is (a reed-stalk) with a tuft, is to chase away the evil spirits.

14. The right eye he anoints first; for in human practice the left (eye is anointed) first, but with the gods (it is done) thus.

15. He anoints it with the text, 'Thou art the eye-ball of *Vritra*,'—for *Vritra*'s eye-ball it indeed is;—'Eye-giving thou art: give me the eye!' in this there is nothing obscure.

16. The right eye he anoints once with the sacrificial formula, once silently; and the left one he anoints once with the formula, twice silently: thus he makes the left (or upper) one superior².

17. And the reason why he anoints five times, is that the sacrifice is of equal measure with the year, and five seasons there are in the year: he thus obtains possession of the latter in five (divisions), and therefore he anoints five times.

18. He then purifies him with a cleanser (*pavitra*, strainer) of sacred grass; for impure, indeed, is man:—he is foul within in that he speaks untruth;—and sacred grass is pure: 'Having become pure, I shall be consecrated,' thus he thinks;—and the stalks of sacred grass are a means of cleansing,—

('lest such an event should happen') instead of the dative of the abstract, cf. I, 2, 1, 8; 9; IV, 5, 9, 3.

¹ I now take this passage differently from my interpretation of I, 1, 2, 4 ('and, in order that this man may move about the air, rootless and unfettered in both directions'). See also IV, 1, 1, 20.

² 'Tad uttarāṃ evaitad uttarāvat karoti;' 'uttarāṃ évaitad úttarāṃ karoti,' *Kāṇva* recension. Cf. p. 2, note 1.

‘Having become cleansed, I shall be consecrated,’ thus he thinks; and therefore he purifies him with a cleanser of sacred grass.

19. It may consist of one (stalk of grass); for that blower (or purifier, the Wind) is one only, and in accordance with his nature is this (cleanser): hence it may consist of one (stalk).

20. Or there may be three (stalks); for one, indeed, is that blower, but on entering into man he becomes threefold, to wit, the out-breathing, the in-breathing, and the through-breathing¹, and in accordance with his measure is this (cleanser): hence there may be three (stalks).

21. Or there may be seven (stalks²); for there are seven vital airs of the head: hence there may be seven (stalks). There may even be thrice seven,—one and twenty: such indeed is perfection.

22. He purifies him with seven (stalks) each time, with the text (Vâg. S. IV, 4), ‘May the Lord of thought purify me!’ The lord of thought doubtless is Pragâpati³: he thereby means to say, ‘May Pragâpati purify me!’ ‘May the lord of speech purify me!’ The lord of speech doubtless is Pragâpati⁴: he thereby means to say, ‘May Pragâpati purify me!’ ‘May the divine Savitrî purify me,’—for well purified indeed is he whom the divine

¹ See part i, p. 19, note 2.

² The Taitt. S. VI, 1, 1 allows the option between (one), 2, 3, 5, 6, 7, 9, and 21 stalks; while the Ait. Br. I, 3 mentions only the highest number.

³ The Kâṇva text adds, *sa hi kṛttânâm īsh/e*, ‘for he rules over the thoughts.’

⁴ The Kâṇvas read, *ayam vâva vâkpatir yo ’yam pavate, tad enam esha punâti*, ‘the lord of speech doubtless is that blower (purifier, the wind): hence it is he that purifies him.’

Savitri has purified¹; therefore he says, 'May the divine Savitri purify me!'—'with a flawless cleanser;' for that blower (the wind) is indeed a flawless cleanser: 'with that one,' he means to say; 'with the rays of the sun;' for they, the rays of the sun, are indeed purifiers; therefore he says, 'with the rays of the sun.'

23. 'O Lord of the pavitra' (means of purification),—for he (who is consecrated) is indeed the lord of the pavitra,—'of thee, purified by the pavitra,—for he is indeed purified by the pavitra;—'with whatsoever desire I purify myself, may I be able to effect it!' whereby he says, 'May I reach the end of the sacrifice!'

24. He then makes him pronounce the beginning of the benedictions (Vâg. S. IV, 5), 'We approach you, O gods, for desirable goods, at the opening of the sacrifice; we call on you, O gods, for holy² blessings.' Thereby the officiating priests invoke on him those blessings which are their own.

25. He (the sacrificer) then bends his fingers inwards, viz. the two (little fingers), with the text (Vâg. S. IV, 6), 'Hail, from the mind (I take hold of) the sacrifice!'—the two (nameless or ring fingers) with, 'Hail, from the wide ether!'—the two (middle fingers) with, 'Hail, from the sky and earth!'—with, 'Hail, from the wind, I take hold (of the sacrifice)!' he clenches both fists³. Not visibly

¹ See p. 8, note 3.

² I take *yagniyâsaḥ* as acc. pl. fem., as does Mahîdh. Perhaps it ought to be translated 'for prayers proper at the sacrifice,' whereby he makes sure that each priest uses his own proper prayers during the sacrifice.

³ For the symbolic meaning of the closing of the hands, see III, 2, 1, 6; Ait. Br. I, 3, 20.

indeed is the sacrifice to be taken hold of, as is either this staff or the garment,—but invisible indeed are the gods, invisible is the sacrifice.

26. Now when he says, 'Hail, from the mind (I take hold of) the sacrifice,' he takes hold of it from the mind;—in saying, 'From the wide ether,' he takes hold of it from the ether;—in saying, 'From heaven and earth,' he takes hold of it from those two, heaven and earth, on which this entire universe rests;—and in saying, 'From the wind I take hold of (the sacrifice)'—the wind being the sacrifice—he takes hold of the sacrifice directly.

27. And when he calls, 'Hail! Hail!¹'—the 'Svâhâ' being the sacrifice—he thereby appropriates the sacrifice. Here now he restrains his speech; the sacrifice being speech: he thereby appropriates² the sacrifice.

28. He (the Adhvaryu) then makes him enter the hall. He walks along the back of the Âhavanīya and the front of the Gârhapatya³,—this is his passage until the Soma pressing. The reason why this is his passage until the Soma pressing is this. The fire is the womb of the sacrifice, and the consecrated is an embryo; and the embryo moves about

¹ That is, 'svâhâ' in each formula. The Samhitâ has twice 'svâhâ' in the last formula (svâhâ vâtâd ârabhe svâhâ), to which this might refer, but neither recension of the Brâhmaṇa mentions the final 'svâhâ.'

² Literally, 'he takes within him' (as the speech confined within him through silence).

³ That is, he enters the hall by the front (east) door, then walks along the north side of the Âhavanīya and altar, and passes between the Gârhapatya and altar to his seat south of the Âhavanīya. The Pratiprasthâtṛi then silently anoints and purifies the Dikshita's wife and leads her into the hall, either by the front or back door.

within the womb. And since he (the sacrificer) moves about there (between the fires), and now turns round and now back, therefore these embryos move about, and now turn round and now back. Hence this is his passage till the Soma pressing.

FOURTH BRĀHMANA.

1. All formulas of the consecration are *audgrabhāna* (elevatory), since he who is consecrated elevates himself (*ud-grabh*) from this world to the world of the gods. He elevates himself by means of these same formulas, and therefore they say that all formulas of the consecration are '*audgrabhāna*.' Now they also (specially) designate these intermediate ones as '*audgrabhāna*,' because these are libations¹, and a libation is a sacrifice. For the muttering of a sacrificial formula is an occult (form of sacrifice), but a libation is a direct (form of) sacrifice: hence it is by this same sacrifice that he elevates himself from this world to the world of the gods.

2. And again, the three libations which he makes with the dipping-spoon (*sruva*) are said to be '*ādht-tayagus*².' The fourth libation is made for the sake of completeness; while the fifth, which is made with the offering-spoon (*sruk*, viz. the *guhû*), is the real *audgrabhāna*-libation: for he makes it with an

¹ While all the formulas of the *Dīkshā* are supposed to be of an 'elevatory (*audgrabhāna*)' character, the designation '*audgrabhānāni* (*yagūmshi*, or elevatory formulas)' is specially applied to the five libations described in the succeeding paragraphs. The *Kāṇva* text reads,—*atha yad etāny avāntarām audgrabhānāntī ākhyāyanta āhutayo hy etā āhutir hy eva yagnāḥ paroksham iva hi tad yad yagur gapaty etena hi tad yagnēnodgrihñāte.*

² I. e. *yagus* for some 'meditated' object.

anushṛubh verse, and the anushṛubh is speech, and the sacrifice also is speech.

3. By means of the sacrifice the gods obtained that supreme authority which they now wield. They spake, 'How may this (world) of ours be unattainable by men!' They then sipped the sap of the sacrifice, as bees would suck out honey; and having drained the sacrifice and effaced its traces by means of the sacrificial stake, they disappeared: and because they effaced (scattered, yopaya) therewith, therefore it is called yûpa (stake).

4. Now this was heard by the *Rishis*. They collected the sacrifice, just as this sacrifice is collected (prepared)¹; for even so does he now collect the sacrifice, when he offers those (audgrabhana) libations.

5. He offers five libations, because the sacrifice is commensurate to the year, and there are five seasons in the year: thus he gains it (the year) in five (divisions), and therefore he makes five libations.

6. Now then of the oblation (Vâg. S. IV, 7): 'To the Purpose, to the Impulse, to Agni, hail!' At the outset he indeed purposes to sacrifice. What part of the sacrifice (is contained) in this (first libation), that he now collects and makes his own.

7. 'To Wisdom, to Thought, to Agni, hail!' with wisdom and thought he indeed conceives that he may sacrifice. What part of the sacrifice (is contained) in this (second libation), that he now collects and makes his own.

8. 'To Initiation, to Penance, to Agni, hail!' This is merely uttered, but no libation is made.

¹ Sam-bhri; on the technical meaning of this verb (to equip, prepare) and the noun sambhâra, see part i, p. 276, note 1.

9. 'To Sarasvatī, to Pūshan, to Agni, hail!' Now Sarasvatī is speech, and the sacrifice also is speech. And Pūshan represents cattle, because Pūshan means prosperity (push/ī), and cattle also means prosperity, since the sacrifice means cattle. What part of the sacrifice (is contained) in this (third libation), that he now collects and makes his own.

10. As to this they say, 'These (three) libations are offered indefinitely; they are unestablished, without a god: therein is neither Indra, nor Soma, nor Agni.'

11. 'To the Purpose, to the Impulse, to Agni, hail!'—not any one (god we obtain) from this¹! But Agni surely is definite, Agni is established: when he offers in Agni (the fire), surely those (libations) are thereby made definite, are thereby established: for this reason he offers at all libations with, 'To Agni, hail!' Moreover, these libations are called 'ādhītayagūmshi.'

12. 'To the Purpose, to the Impulse, to Agni, hail!' he says; for by his own mind he purposes to sacrifice, and from his own mind he impels it (the sacrifice) when he performs it: these two deities—the Purpose and the Impulse—are meditated upon (ādhīta) in his mind.

13. 'To Wisdom, to Thought, to Agni, hail!' he says; for with wisdom and thought he indeed conceives that he may sacrifice: these two deities—

¹ This last sentence has probably to be taken ironically. In the Kāṇva text it seems to form part of the objection raised: Sa yat sarveshv agnaye svāheti guhoty anaddheva vā etā āhutayo hūyante 'pratish/itā iva na hi kasyai kṇa devatāyai hūyante || ākutyai prayaḡa iti tan nāgnir nendro na somo, medhāyai manasa iti nāto 'nyataraḡ kṇaivam eva sarveshv, agnir uvā addhā . . .

Wisdom and Thought—are meditated upon in his mind.

14. 'To Sarasvatī, to Pūshan, to Agni, hail!' he says; for Sarasvatī is speech, and the sacrifice also is speech: this deity—Speech—is meditated upon in his mind. Pūshan, on the other hand, means cattle, for Pūshan means prosperity (pushāi), and cattle means prosperity, since the sacrifice means cattle: hence cattle are meditated upon in his mind. And because these deities are meditated upon (â-dhīta) in his mind, therefore (these libations) are called âdhitayagûmshi.

15. He then offers the fourth libation, with the text, 'Ye divine, vast, all-soothing Waters! Heaven and Earth, wide Ether! let us render homage unto Bṛihaspati with offering, hail!' This (libation) truly is nearer to the sacrifice, since he praises the waters, and water is sacrifice. 'Heaven and Earth! wide Ether!' he says, because he thereby praises the worlds. 'Let us render homage unto Bṛihaspati, with offering, hail!' he says; for Bṛihaspati is the Brahman, and the sacrifice also is the Brahman: for this reason also this (libation) is nearer to the sacrifice.

16. But the fifth libation which he makes with the offering-spoon (sruṭ), doubtless is the veritable sacrifice; for he offers it with an anushṭubh (verse), and the anushṭubh is speech and so is the sacrifice.

17. In the first place he pours the butter, which remains in the dhruvâ, into the guhû. He then ladles with the sruva three times butter from the melting-pot into the guhû: with what he takes the third time he fills the sruva¹.

¹ The third time he holds the sruva over the guhû and pours

18. He offers, with the text (Vāg. S. IV, 8; Rīgveda V, 50, 1), 'May every mortal espouse the friendship of the divine guide! every one prayeth for wealth: let him choose glory, that he may prosper, hail!'

19. Now this (verse and libation) consists of five parts in respect of deities¹: 'visvo devasya' refers to the Visve Devāḥ; 'netur' to Savitri; 'marto vurita' to Mitra; 'dyumnam vrinta' to Brīhaspati, since Brīhaspati means dyumna (glory); and 'pu-shyase' (for prospering) refers to Pūshan.

20. This (libation), then, consists of five parts, in respect of deities;—fivefold is the sacrifice, fivefold the animal victim, and five seasons there are in the year: the latter he accordingly gains by this (libation) consisting of five parts in respect of deities.

21. He offers this libation with an anushṭubh verse, because the anushṭubh is speech, and the sacrifice is speech; so that he thereby obtains the real sacrifice.

22. As to this they say, 'Let him offer only this one: for whatever object the others are offered, that object he gains even by this one.' And, indeed², if

ghee from the pot into the sruva, so as to fill it; after which he pours it from the sruva into the guhū. Kāty. VII, 3, 18 comm.

¹ The Taitt. S. (VI, 1, 2, 5) divides the couplet into its four pādas, which it assigns to Savitri, the Fathers, the Visve Devāḥ, and Pūshan respectively. The various reading 'visve' of the Black Yagus, instead of 'visvaḥ', is very remarkable.

² The author here states, in his own words, the reasons (by 'vai') which have led the teachers referred to to maintain that by offering this one oblation one gains all the objects in view. The Kāṇva text includes the entire passage regarding the fivefold division of the formula and oblation (pars. 19-21) in the argument of those teachers. For a detailed description of the pūrṇāhuti, or full-offering,

he offers only this one, he would offer a full-offering; and the full means everything: hence he gains everything by this (oblation). And by filling the dipping-spoon (*sruva*), he fills the offering-spoon (*guhû*), and the latter he offers full. This, however, is a mere statement (of others' views)¹; but all (five) libations are offered.

23. He offers this one with an *anushṭubh* verse. Being an *anushṭubh* verse, it consists of thirty-one syllables. Now there are ten fingers, ten toes, ten vital airs, and the thirty-first is the body wherein those vital airs are contained; for this much constitutes man, and the sacrifice is a man, the sacrifice is of the same proportion as a man². Thus, whatever the extent of the sacrifice, whatever its measure, to that extent he takes possession of it by means of this (libation), when he offers it with an *anushṭubh* verse of thirty-one syllables.

SECOND ADHYĀYA. FIRST BRĀHMANA.

1. South of the *Āhavanīya* he spreads two *Maek* antelope skins on the ground, with the neck parts towards the east: thereon he consecrates him. If there are two (skins), they are an image of these two worlds (heaven and earth), and thus he consecrates him on these two worlds.

see part i, p. 302, note 2. A similar view, that the full-offering renders other oblations unnecessary, is there given (II, 2, 1, 5).

¹ *Saishā mīmāṃsaiva*, 'This, however, is mere speculation,' *Kāṇva* recension.

² See I, 2, 5, 14, with note. The sacrifice represents the sacrificer himself, and thus he makes sure of his offering up his entire Self, and obtaining a new divine Self, and a place among the immortals.

2. They are joined (fitted) together along their edge¹, for these two worlds are also, as it were, joined together at their edge. At the hind part they are fastened together through holes: thus, after uniting (mithunīkrītya) these two worlds, he consecrates him thereon.

3. But if there be only one (skin), then it is an image of these (three) worlds; then he consecrates him on these (three) worlds. Those (hairs) which are white are an image of the sky; those which are black are (an image) of this (earth);—or, if he likes, conversely: those which are black are an image of the sky, and those which are white are (an image) of this (earth). Those which are of a brownish yellow colour², are an image of the atmosphere. Thus he consecrates him on these (three) worlds.

4. And let him, in that case, turn in the hind end (of the skin)³: thus, after uniting these worlds with each other, he consecrates him thereon.

5. He then squats down behind the two skins, with his face towards the east and with bent (right) knee; and while touching them thus⁴ at a place

¹ The two skins are fitted together at the inner sides, and stretched along the ground by means of wooden pins driven into the ground and passed through holes all round the edge of the skins; the hairy sides of the latter remaining outside (above and below). At their hind parts they are tacked together by 'means of a thong passed through the holes and tied together in a loop.'

² Yāny eva babhrūnīva harīnī. The Kāṇva text reads, Yāny eva madhye babhrūnī vā harīnī vā, 'those in the centre (or between the black and white) which are either brown or yellow (grey).'

³ According to Kāty. VII, 3, 21 it would seem that the two hind feet, or one of them, should be doubled up (at the joint) and sewed under. According to the Sūtras of the Black Yagus, on the other hand, the right fore-foot is turned under.

⁴ According to the Sūtras of the Black Yagus, he is to touch at

where the white and black (hair) join, he mutters (Vâg. S. IV, 9), 'Ye are the images of the *Rik* and *Sâman*;'—an image doubtless is what is conformable¹: 'Ye are conformable to the *riks* and *sâmans*' he thereby means to say.

6. 'I touch you.' Now, he who is consecrated becomes an embryo, and enters into the metres: hence he has his hands closed, since embryos have their hands closed.

7. And when he says, 'I touch you,' he means to say, 'I enter into you.' 'Do ye guard me up to the goal of this sacrifice!' whereby he says, 'Do ye protect me until the completion of this sacrifice!'

8. He then kneels down with his right knee (on the skin), with the text, 'Thou art a refuge: afford me refuge!' for the skin (*karma*) of the black deer it is indeed among men, but among the gods it is a refuge (*sarma*): therefore he says, 'Thou art a refuge: afford me refuge.' 'Homage be to thee: injure me not!' Now he who raises himself upon the sacrifice¹ doubtless raises himself to one that is his better; for the black deer skin is a (means of) sacrifice. Hereby, now, he propitiates that sacrifice, and thus that sacrifice does not injure him: for this reason he says, 'Homage be to thee: injure me not!'

9. He must indeed sit down first on the hind part (of the skin). Were he, on the other hand, to sit down at once in the middle (of the skin), and were

the same time the white hair with his thumb and the black with his fore-finger. Sây. on Taitt. S. I, 2, 2 (vol. i, p. 297).

¹ *Sreyâmsam vâ esha upâdhirohati yo manushyaḥ san yagñam upâdhirohati.* Kânva recension.

any one there to curse him, saying, 'He shall either become demented or fall down headlong!' then that would indeed come to pass. Let him therefore first sit down on the hind part (of the skin).

10. He then girds himself with the zone. For once upon a time when the Ângiras were consecrated, they were seized with weakness, for they had prepared no other food but fast-milk. They then perceived this (source of) strength (viz. the zone), and this (source of) strength they put in (or round) the middle of their body as a (means of attaining) completion: and thereby they attained completion. And so does he now put that (source of) strength in the middle of his body and thereby attain completion.

11. It is made of hemp. Hempen it is in order to be soft. Now when Pragâpati, having become an embryo, sprung forth from that sacrifice, that which was nearest to him, the amnion, became hempen threads: hence they smell putrid. And that which was the outer membrane (and placenta) became the garment of the consecrated. Now the amnion lies under the outer membrane, and hence that (zone) is worn under the garment. And in like manner as Pragâpati, having become an embryo, sprung forth from that sacrifice, so does he become an embryo and spring forth from that sacrifice.

12. It (the cord) is a triple one, because food is threefold, food being cattle. (Moreover) the father and mother (are two), and that which is born is a third: hence it is a triple (cord).

13. It is intertwined with a shoot of reed (*muṅga*) grass, for the sake of chasing away the evil spirits, the reed being a thunderbolt. It is plaited after

the manner of a braid of hair. For were it to be twisted¹ sunwise (from left to right) as any other cords, it would be human; and were it twisted contrary to the course of the sun, it would be sacred to the Fathers: hence it is plaited after the manner of a braid of hair.

14. He girds himself with it, with the text (Vâg. S. IV, 10), 'Thou art the strength of the Aṅgiras,'—for the Aṅgiras perceived this (source of) strength;—'soft as wool, bestow thou strength on me!' there is nothing obscure in this.

15. He then tucks up the end of his (nether) garment, with the text, 'Thou art Soma's tuck.' For heretofore it was the tuck of him, the unconsecrated; but now that he is consecrated, it is that of Soma²: therefore he says, 'Thou art Soma's tuck.'

16. He then wraps up (his head)³. For he who is consecrated becomes an embryo; and embryos are enveloped both by the amnion and the outer membrane: therefore he covers (his head).

17. He covers himself, with the text, 'Thou art Vishṇu's refuge, the refuge of the sacrificer.' He who is consecrated indeed becomes both Vishṇu and a sacrificer; for when he is consecrated, he is Vishṇu; and when he sacrifices, he is the sacrificer: therefore he says, 'Thou art Vishṇu's refuge, the refuge of the sacrificer.'

18. Thereupon he ties a black deer's horn to the

¹ Twisted and plaited is here expressed by the same term 'śrīṣṭa.'

² Literally, but now (it being that) of (him) the consecrated, (it is that) of Soma.

³ With his upper garment, or, according to others, with a turban. Kâty. VII, 3, 28 scholl.

end (of his garment¹). Now the gods and the Asuras, both of them sprung from Pragâpati, entered upon their father Pragâpati's inheritance: the gods came in for the Mind and the Asuras for Speech. Thereby the gods came in for the sacrifice and Asuras for speech; the gods for yonder (heaven) and the Asuras for this (earth).

19. The gods said to Yagña (m., the sacrifice), 'That Vâk (f., speech) is a woman: beckon her, and she will certainly call thee to her.' Or it may be, he himself thought, 'That Vâk is a woman: I will beckon her and she will certainly call me to her.' He accordingly beckoned her. She, however, at first disdained him from the distance: and hence a woman, when beckoned by a man, at first disdains him from the distance. He said, 'She has disdained me from the distance.'

20. They said, 'Do but beckon her, reverend sir, and she will certainly call thee to her.' He beckoned her; but she only replied to him, as it were, by shaking her head: and hence a woman, when beckoned by a man, only replies to him, as it were, by shaking her head. He said, 'She has only replied to me by shaking her head.'

21. They said, 'Do but beckon her, reverend sir, and she will certainly call thee to her.' He beckoned her, and she called him to her; and hence a woman at last calls the man to her. He said, 'She has indeed called me.'

¹ The Mâdhyandinas tied the horn to the unwoven end (thrum, darâ) of the nether garment which was tucked through (par. 15) and then allowed to hang down in front. The Kânvas, on the other hand, tied it to the hem of the upper garment (uttarasiṅge ! Kânva text); cf. Kâty. VII, 3, 29 scholl.

22. The gods reflected, 'That Vâḷ being a woman, we must take care lest she should allure him¹.—Say to her, "Come hither to me where I stand!" and report to us her having come.' She then went up to where he was standing. Hence a woman goes to a man who stays in a well-trimmed (house). He reported to them her having come, saying, 'She has indeed come.'

23. The gods then cut her off from the Asuras; and having gained possession of her and enveloped her completely in fire, they offered her up as a holocaust, it being an offering of the gods². And in that they offered her with an anushṭubh verse, thereby they made her their own; and the Asuras, being deprived of speech, were undone, crying, 'He 'lavaḥ! he 'lavaḥ!³!

¹ Yoshâ vâ iyam vâg yad enam na yuvitâ. The St. Petersburg Dict. (s. v. yu) takes it differently, 'That Vâḷ is indeed a woman, since she does not wish to draw him towards herself (i. e. since she does not want him to come near her).' Sâyana, on the other hand, explains it elliptically, 'Since she has not joined him (no confidence can be placed in her).' The Kāṇva text reads: Ta u ha devâ bibhayâm kakrur yoshâ vâ iyam iti yad vâ enam na yuviteti. Perhaps in our passage also we should read 'yuvitâ' (as proposed by Delbrück, Syntact. Forschungen III, p. 79), and translate, 'Verily that Vâḷ is a woman: (it is to be feared) that she will [or, it is to be hoped that she will not] allure him [viz. so that Yagnâ also would fall to the share of the Asuras];' 'Dass sie ihn nur nicht an sich fesselt!' For similar elliptic constructions with yad and the optative, see paragraphs 26 and 27; and II, 2, 4, 3 ['Dass er mich nur nicht auffrisst!']; IV, 3, 5, 3 ('Dass uns nur die Rakshas nichts zu Leide thun!'); IV, 6, 9, 1. One would expect an 'iti' here.

² And therefore requiring no priests' portion &c. to be taken from it.

³ According to Sâyana, 'He 'lavo' stands for 'He 'rayo (i. e. ho, the spiteful (enemies))!' which the Asuras were unable to pronounce correctly. The Kāṇva text, however, reads, te hâtavâko 'surâ hailo haila ity etâm ha vâkam vadantaḥ parâbabhûvuh; (? i. e. He

24. Such was the unintelligible speech which they then uttered,—and he (who speaks thus) is a *Mlekha* (barbarian). Hence let no Brâhman speak barbarous language, since such is the speech of the Asuras. Thus alone he deprives his spiteful enemies of speech; and whosoever knows this, his enemies, being deprived of speech, are undone.

25. That *Yagña* (sacrifice) lusted after *Vâk* (speech¹), thinking, ‘May I pair with her!’ He united with her.

26. Indra then thought within himself, ‘Surely a great monster will spring from this union of *Yagña* and *Vâk*: [I must take care] lest it should get the better of me.’ Indra himself then became an embryo and entered into that union.

27. Now when he was born after a year’s time, he thought within himself, ‘Verily of great vigour is this womb which has contained me: [I must take care] that no great monster shall be born from it after me, lest it should get the better of me!’

28. Having seized and pressed it tightly, he tore it off and put it on the head of *Yagña* (sacrifice²);—for the black (antelope) is the sacrifice: the black deer skin is the same as that sacrifice, and the black deer’s horn is the same as that womb. And because it was by pressing it tightly together that Indra tore out (the womb), therefore it (the horn) is bound tightly (to the end of the garment); and as Indra,

ilâ, ‘ho, speech.’) A third version of this passage seems to be referred to in the *Mahâbhâshya* (Kielh.), p. 2.

¹ Compare the corresponding legend about *Yagña* and *Dakshinâ* (priests’ fee), *Taitt. S. VI*, 1, 3, 6.

² ‘*Yagnasya sirshan*;’ one would expect ‘*krishna(sâra)sya sirshan*.’ The *Taitt. S.* reads ‘*tâm mrigeshu ny adadhât*.’

having become an embryo, sprang from that union, so is he (the sacrificer), after becoming an embryo, born from that union (of the skin and the horn).

29. He ties it (to the end of the garment) with the open part upwards, for it is in this way that the womb bears the embryo. He then touches with his forehead close over the right eyebrow, with the text, 'Thou art Indra's womb,'—for it is indeed Indra's womb, since in entering it he enters thereby¹, and in being born he is born therefrom: therefore he says, 'Thou art Indra's womb.'

30. Thereupon he draws (with the horn) the ('easterly') line, with the text, 'Make the crops full-eared!' Thereby he produces the sacrifice; for when there is a good year, then there is abundant (material) for sacrifice; but when there is a bad year, then there is not even enough for himself: hence he thereby produces the sacrifice.

31. And let not the consecrated henceforth scratch himself either with a chip of wood or with his nail. For he who is consecrated becomes an embryo; and were any one to scratch an embryo either with a chip of wood or his nail, thereby expelling it, it would die². Thereafter the consecrated would be liable to be affected with the itch; and—offspring (retas) coming after the consecrated—that offspring would then also be liable to be born with the itch. Now his

¹ In the Kâṇva text 'atah (therewith)' refers to the head of the sacrificer,—sa yak kṛirasta upasprīsaty ato vā enām etad agre praviṣan praviṣaty ato vā agre gāyamāno gāyate tasmāt kṛirasta upasprīṣati.

² Apāśyan mrītyet=apagakkṛīhan mrītim prāpnuyāt, Sây.—? apāśyet, 'he would force it out and it would die.' The Kâṇva text has merely 'ayam mrītyet (!).'

own womb¹ does not injure its offspring, and that black deer's horn being indeed his own womb, that (horn) does not injure him ; and therefore the consecrated should scratch himself with the black deer's horn and with nothing but the black deer's horn.

32. He (the Adhvaryu) then hands to him a staff, for driving away the evil spirits,—the staff being a thunderbolt.

33. It is of Udumbara wood (*Ficus Glomerata*), for him to obtain food and strength,—the Udumbara means food and strength : therefore it is of Udumbara wood.

34. It reaches up to his mouth,—for so far extends his strength : as great as his strength is, so great it (the staff) is when it reaches up to his mouth.

35. He makes it stand upright, with the text, 'Stand up, O tree, erect; guard me from injury on to the goal of this sacrifice!' whereby he means to say, 'Standing erect, protect me till the completion of this sacrifice!'

36. It is only now that some bend the fingers inward² and restrain their speech, because, they argue, only from now will he not have to mutter anything. But let him not do so ; for in like manner as if one were to try to overtake some one who runs away, but could not overtake him, so does he not overtake the sacrifice. Let him therefore turn in his fingers and restrain his speech on that (former) occasion.

37. And when the consecrated (after restraining his speech) utters either a *rik*, or a *sâman*, or a *yagus*³,

¹ That is, the womb from which he (the sacrificer) is born.

² II, 1, 3, 25.

³ Viz. in muttering the formulas mentioned above, III, 2, 1, 5 seq.

he thereby takes a firmer and firmer hold of the sacrifice: let him therefore turn in his fingers and restrain his speech on that (former) occasion.

38. And when he restrains his speech—speech being sacrifice—he thereby appropriates the sacrifice to himself¹. But when, from speech restrained, he utters any sound (foreign to the sacrifice), then that sacrifice, being set free, flies away. In that case, then, let him mutter either a *rik* or a *yagus* addressed to Vishṇu, for Vishṇu is the sacrifice: thereby he again gets hold of the sacrifice; and this is the atonement for that (transgression).

39. Thereupon some one² calls out, 'Consecrated is this Brāhman, consecrated is this Brāhman: ' him, being thus announced, he thereby announces to the gods: 'Of great vigour is this one who has obtained the sacrifice; he has become one of yours: protect him!' this is what he means to say. Thrice he says it, for threefold is the sacrifice.

40. And as to his saying, 'Brāhman,' uncertain, as it were, is his origin heretofore³; for the Rakshas, they say, pursue women here on earth, and so the Rakshas implant their seed therein. But he, forsooth, is truly born, who is born of the Brahman (neut.), of the sacrifice: wherefore let him address even a Rāganya, or a Vaisya, as Brāhman, since he who is born of the sacrifice is born of the Brahman (and hence a Brāhmaṇa). Wherefore they say, 'Let no one slay a sacrificer of Soma; for by (slaying) a Soma-sacrificer he becomes guilty of a heinous sin⁴!'

¹ Or, puts it in himself, encloses it within himself.

² That is, some one other than the Adhvaryu, viz. the Pratiprasthâtri or some other person, Kâty. VII, 4, 11 scholl.

³ That is, inasmuch as he may be of Rakshas origin.

⁴ Viz. of the crime of Brāhmanicide (brahmahatyâ).

SECOND BRÂHMANA.

1. He maintains silence ; and silently he remains seated till sunset. The reason why he maintains silence is this :

2. By means of the sacrifice the gods gained that supreme authority which they now wield. They spake, 'How can this (world) of ours be made unattainable to men?' They sipped the sap of the sacrifice, even as bees would suck out honey ; and having drained the sacrifice and scattered it by means of the sacrificial post, they disappeared : and because they scattered (yopaya, viz. the sacrifice) therewith, therefore it is called yûpa (post)¹.

3. Now this was heard by the *Rîshis*. They collected the sacrifice. As that sacrifice was collected (prepared)², so does he who is consecrated collect the sacrifice (by keeping his speech within him),—for the sacrifice is speech.

¹ Professor Whitney (American Journal of Philology, III, p. 402) proposes to take yopaya here in the sense of 'to set up an obstacle, to block or bar the way.' He remarks, 'How the setting up of a post should operate to "efface traces" cannot easily be made to appear.' I am not aware that any one has supposed that it was by the 'setting up' of the post that the traces of the sacrifice were obliterated. From what follows—'They collected the sacrifice'—it seems to me pretty clear that our author at any rate connects 'yopaya' with the root *yu*, to mix, stir about, and hence to efface the traces by mixing with the ground, or by scattering about. This causative was evidently no longer a living form, but resorted to for etymological purposes.

² Or, perhaps, They collected the sacrifice in the same way as this (present) sacrifice has been collected. See, however, the corresponding passage III, 2, 2, 29 ; 4, 3, 16. The *Kânva* text is clearer : *Tam yathâ yatharshayo yagñam samabharams tathâyam yagñam sambhrîto yatho vai tad rîshayo yagñam samabharann evam u vâ esha etad yagñam sambharati yo dikshate.*

4. When the sun has set, he breaks silence. Now Pragâpati is the year, since the sacrifice is Pragâpati ; and the year is day and night, since these two revolving produce it. He has been consecrated during the day, and he has gained the night : as great as the sacrifice is, as great as its extent, to that extent has he gained it before he breaks silence.

5. Some, however, make him break his silence on seeing the (first) star¹, arguing that then the sun has actually set. But let him not do so, for what would become of them if it were cloudy ? Let him therefore break silence as soon as he thinks the sun has set.

6. Now, some make him break silence by the formula, 'Earth ! ether ! sky !' arguing that thereby they strengthen the sacrifice, they heal the sacrifice. But let him not do so ; for he who breaks silence with that (formula) does not strengthen the sacrifice, does not heal the sacrifice.

7. Let him rather break silence with this one (Vâg. S. IV, 11), 'Prepare ye the fast-food ! prepare ye the fast-food ! [prepare ye the fast-food !] Agni is the Brahman, Agni is the sacrifice ; the tree is meet for the sacrifice.' For this indeed is his sacrifice, this is his havis-offering at this (rite of consecration), even as the Agnihotra was heretofore². In thus preparing the (Soma) sacrifice by means of the sacrifice, he establishes the sacrifice

¹ 'After pointing out (some) stars [nakshatrâni darsayitvâ],'
Kâṇva recension. Cf. Taitt. S. VI, 1, 4, 4, 'when the stars have
risen, he breaks silence with "Prepare the fast-food !"'

² That is to say, the eating of the fast-food, consisting chiefly of
milk, takes, as it were, the place of the Agnihotra, or evening and
morning sacrifice, which he is not allowed to perform during the time
of his consecration.

in the sacrifice, and carries on the sacrifice by means of the sacrifice; for (the partaking of) that fast-food is indeed carried on by him till the pressing of the Soma. Thrice he pronounces (the first words¹), for threefold is the sacrifice.

8. Moreover, he breaks silence, after turning round towards the fire. He, on the other hand, who breaks silence with any other (formula) but this², does not strengthen the sacrifice, does not heal the sacrifice. In pronouncing the first (part of the formula)³ he utters the truth of speech⁴.

9. 'Agni is the Brahman' (neut.), he says, for Agni is indeed the Brahman (sacerdotium);—'Agni is the sacrifice,' for Agni is indeed the sacrifice;—'the tree is meet for the sacrifice,' for trees⁵ are indeed meet for the sacrifice, since men could not sacrifice, if there were no trees; therefore he says, 'the tree is meet for the sacrifice.'

10. Thereupon they cook the fast-food for him. For he who is consecrated draws nigh to the gods and becomes one of the deities. But the sacrificial food of the gods must be cooked, and not uncooked: hence they cook it, and he partakes of that fast-milk

¹ Viz. the injunction 'Prepare ye the fast-food!' which is indeed read thrice in the Kāṇva text, where the arrangement of these paragraphs is much clearer.

² Thus Sây. 'ato 'nyena, bhûr bhuvaḥ suvar ityanena' (MS. I. O. 657). Dr. Lindner makes *ataḥ* refer to Agni. The Kāṇva text begins the passage, corresponding to paragraphs 7 and 8: 'So 'gnim ikshamāno visrîgate vratam kṛinuta (thrice) etad vâ etasya havir esha yagñô yad vratam.'

³ That is, the words 'Agni is the Brahman.'

⁴ Viz. because 'the Brahman (neut.) is the truth (or essence, *satyam*),' Sây.

⁵ Viz. trees from which sacrificial implements, fire-wood, the sacrificial stake, &c., are obtained.

(vrata) and does not offer it in the fire. The reason why he eats the fast-food and does not offer it in the fire is this :

11. By means of the sacrifice the gods gained that supreme authority which they now wield. They spake, 'How can this (world) of ours be made unattainable to men?' They sipped the sap of the sacrifice, even as bees would suck out honey; and having drained the sacrifice and scattered it by means of the sacrificial post, they disappeared. And because they scattered (yopaya) therewith, therefore it is called yûpa (post).

12. Now this was heard by the *Rishis*. They collected the sacrifice. As that sacrifice was collected, so does he who is consecrated now become the sacrifice, for it is he that carries it on, that produces it. And whatever (sap) of the sacrifice was sucked out and drained, that he now restores again by sipping the fast-milk and not offering it in the fire; for, assuredly, were he to offer it in the fire, he would not replenish (the sacrifice). But let him, nevertheless, think (that he does so) sacrificing and not the reverse.

13. For, verily, these vital airs are born of the mind, endowed with mind¹, of intelligent power²: Agni is speech; Mitra and Varuṇa are the out-breathing and the in-breathing; Âditya (the sun) is the eye; and the All-gods are the ear,—it is unto these deities that offering is thereby made by him.

14. Now, some add both rice and barley to the first (day's) fast-milk, arguing,—“By means of these two substances (rasa) we restore what part of the sacrifice was sucked out and drained; and, should

¹ Manoyug (?), 'mind-yoked,' i.e. having thoughts for their team.

² Cf. paragraph 18.

the vrata-cow yield no milk, he may prepare his fast-food of whichever of these (cereals) he pleases; and thus both the rice and the barley are 'taken hold of' by him." But let him not do this; for he who adds both rice and barley (to the milk) neither replenishes the sacrifice nor heals it. Let him therefore add only the one or the other (cereal). Both the rice and barley doubtless form his (havis) material for offering (at the New and Full-moon Sacrifice), and when they do so become his material for offering, then they are also 'taken hold of'¹ by him. Should the vrata-cow yield no milk, let him prepare the fast-food of whichever of them he pleases.

15. Some, again, add to the first (day's) fast-food (vrata) all manner of vegetables and fragrant (seasoning), arguing,—'If disease were to befall him, he might cure it by whatever thereof he pleases, as if he cured it by the fast-milk².' But let him not

¹ Anvârabdha has here the usual sacrificial meaning of 'taken hold of (from behind),' with perhaps something of that of 'taken (as medicine=einnehmen).' Thus at the invocation of the *Idā*, the sacrificer has to touch (anv-ârabh) the *idā* from behind, thereby keeping up his connection, and identifying himself, with the sacrifice. Cf. part I, p. 228, note 1; and III, 2, 4, 15. Hence the author, making use of the term suggested by those he criticises, argues that as both kinds of material have already been used and therefore touched (anvârabdha) by him at the New and Full-moon Sacrifice (*Sâyana*), they have therefore been taken possession of by him. It is possible, though scarcely likely, that the verb may have reference here to the *anvârambhañfiyâ ish/i*,—or preliminary ceremony of the first performance of the New and Full-moon Sacrifice,—with which the present use of these cereals would, in that case, be identified, as that of the vrata-milk was with the Agnihotra (cf. paragraph 7 above). The *Kânva* text has the verb *â-rabh* instead, *yathâ havishârabdhena bhishagyed ity evam etat*.

² That is to say, though the restoration might be due to the medicinal properties of some of those ingredients, it could be ascribed to the milk.

do this, lest he should do what is inauspicious to the sacrifice; for those people do at the sacrifice what is a human act, and inauspicious to the sacrifice assuredly is that which is human. If any disease were to befall him who is consecrated, let him cure it wherewith he pleases; for completion is proper¹.

16. He (the Adhvaryu) hands the fast-food to him, after letting the ordinary (meal-)time pass,—viz. the evening-milk in the latter part of the night, and the morning-milk in the afternoon,—for the sake of distinction: he thereby distinguishes the divine from the human.

17. And when he is about to hand the fast-food to him he makes him touch water², with the text, 'For protection we direct our thoughts to divine devotion, the source of supreme mercy³, the bestower of glory and the bearer of sacrifices⁴: may it prosper our ways, according to our desire!' Heretofore, indeed, it was for a human meal that he cleansed himself, but now it is for the sake of divine devotion: therefore he says, 'For the sake of assistance we turn our thoughts to divine devotion, the source of supreme mercy, the bestower of glory, the bearer of sacrifices: may it

¹ Sâyaṇa takes this to mean, that, as above all the consummation of the sacrifice is desirable, one should in case of disease cure it by any of those drugs without their being taken (anvârabdha) sacrificially, or as part of the sacrificial performance.

² According to the Kâṇva text, the sacrificer first washes himself (nenikte) and then sips water (âkâmati); and having drunk the fast-milk, he touches water (apa upasprîsati).

³ Or, perhaps, 'we meditate on the divine intelligence, the most merciful.'

⁴ Yagñavâhasam ('bringing, or bearing, worship'); thus also Taitt. S. I, 2, 2. The Kâṇva text reads visvadhâyasam, 'all-nourishing, all-sustaining.'

prosper our ways, according to our desire!' Whenever, being about to take the fast-food, he touches water, let him touch it with this same (formula).

18. Thereupon he drinks the fast-food, with the text, 'May the gods favour us, they who are born of the mind, and endowed with mind¹, and of intelligent power! may they protect us! Hail to them!' Thus that (fast-food) comes to be for him (by means of the Svâhâ) as an oblation consecrated by the Vashaḥ.

19. Having drank the fast-food, he touches his navel², with the text (Vâg. S. IV, 12), 'Ye waters that have been drank, may ye become palatable and auspicious within us! may they prove agreeable to us, freeing us from disease and weakness and sin,—they the divine, the immortal, the holy!' Now, he who is consecrated draws nigh to the gods and becomes one of the deities; but the sacrificial food of the gods is not increased (with other material): hence, if in handing the fast-food (to the consecrated) he increases it (with other milk), he commits a fault and breaks the fast. This (formula), however, is the atonement for that (transgression), and thus that fault is not committed by him, and he does not break the fast (or vow): therefore he says, 'Ye waters . . . !' Whenever, after drinking the fast-food, he touches his navel, let him touch it with this (formula); for who

¹ See p. 39, note 2. The Kâṇva text here again identifies the divinities referred to in the text with the vital airs.

² Having eaten and touched water, he strokes his belly (udaram abhimṛisate), Kâṇv. The Kâṇva text renders the meaning quite clear: Uta vai tîvram vratam bhavati tat kshudrataram asad iti vopotsiñkati, alpaṁ vâ bhavati tad bhûyaskâmyopotsiñkati.

knows whether (or not) he who hands the fast-food (to the consecrated) increases it (with other milk)¹!

20. When he intends to pass urine, he takes up a clod of earth or some other object by means of the deer's horn, with the text (Vâg. S. IV, 13), 'This (O Earth) is thy covering meet for worship.' For this earth truly is divine, and serves as a place for the worship of the gods: it must not be defiled by him who is consecrated. Having lifted up this its sacrificially pure covering², he now relieves himself on its impure body, with the formula, 'I discharge not offspring, but waters,'—for so indeed he does³; 'delivering from trouble, and consecrated by Svâhâ,'—for they do indeed deliver from trouble what is pressed together inside: therefore he says, 'delivering from trouble,'—'consecrated by Svâhâ, enter ye the earth!' whereby he means to say, 'Having become offerings, do ye enter the earth, appeased!'

21. Thereupon he throws the clod of earth down again, with the text, 'Unite with the earth!' for truly this earth is divine, and serves as a place for the worship of the gods: it must not be defiled by him who is consecrated. Having lifted up this its

¹ No other fresh milk is to be added to that obtained by one milking of the *vratadughâ* (fast-milk) cow (Kâty. VII, 4, 29); but the preceding formula is to be muttered in order to obviate any evil consequences arising from a possible secret breach of this rule, on the part of him who hands the milk to the sacrificer. Dr. Lindner takes *upotsiḥ* in the sense of 'to spill,' but I find no authority for this rendering, which neither the prep. *upa*, nor *abhi* (in the equivalent *a bhyutsiḥ*) would seem to admit of.

² See p. 10, note 4.

³ 'Ubhayam vâ ata ety âpas ka retas ka; sa etad apa eva muñhati na pragâm.'

sacrificially pure covering, he has relieved himself on its impure body, and now restores to it this its pure covering : therefore he says, ' Unite with the earth !'

22. He then gives himself up to Agni (the fire) for protection and lies down to sleep. For he who is consecrated draws nigh to the gods and becomes one of the deities ; but the gods do not sleep, while to him sleeplessness is not vouchsafed ; and Agni being Lord of vows to the gods, it is to him that he now commits himself and lies down to sleep, with the text (*Vâg. S. IV, 14*), ' O Agni, be thou a good waker: may we thoroughly refresh ourselves!' whereby he says, ' O Agni, wake thou : we are going to sleep!'—' Guard us unremittingly!' whereby he means to say, ' protect us heedfully!'—' Make us awake again!' whereby he means to say, ' Order so that, having rested here, we may awake safely.'

23. And when he has slept and does not wish to fall asleep again, (the Adhvaryu) makes him mutter the text (*Vâg. S. IV, 15*), ' Thought and life have come back to me, breath and soul have come back to me, eye and ear have come back to me;' for all these depart from him when he sleeps; the breath alone does not; and after he has slept he again unites with them: therefore he says, ' Thought and life have come back to me...'—' May Agni Vaisvânara, the unassailable preserver of lives, preserve us from mishap and shame!' whereby he means to say, ' May Agni save us from whatever mistake (may be committed) on this occasion, either by sleep or otherwise:' this is why he says, ' May Agni Vaisvânara, the unassailable preserver of lives, preserve us from mishap and shame!'

24. For, when he who is consecrated utters any-

thing that is foreign to the vow, or when he becomes angry, he commits a fault and breaks his vow, since suppression of anger behoves him who is consecrated. Now, Agni is the Lord of vows among the gods,—it is to him therefore that he resorts (*Vâg. S. IV, 16; Rig-veda VIII, 11, 7*): ‘Thou, O Agni, art the divine guardian of vows among men, to whom praise is due at the sacrifices.’ This, then, is his atonement for that (transgression); and thus that fault is not committed by him, and he does not break his vow: therefore he says, ‘Thou, O Agni, art the divine guardian of vows among men, to whom praise is due at the sacrifices.’

25. And whatever (gift) people offer to him¹, thereon he (the Adhvaryu) makes him pronounce the text, ‘Bestow this much, O Soma, bring more!’ for Soma indeed it is that appropriates for the consecrated whatever people offer to him: when he says, ‘Bestow this much, O Soma,’ he means to say, ‘Bestow this much on us, O Soma;’ and by ‘Bring more,’ he means to say, ‘Fetch more for us!’—‘The divine Savitrî, the bestower of wealth, hath bestowed wealth on us;’ whereby that (gift) comes to be impelled by Savitrî with a view to (further) gifts.

26. Before sunset he (the Adhvaryu) says, ‘Consecrated, restrain thy speech!’ and after sunset he releases speech. Before sunrise he says, ‘Consecrated, restrain thy speech!’ and after sunrise he releases

¹ ‘And if they were to bring him either a garment or a cow, let him address it with the text—’ *Kânva* text. According to some authorities the Dîkshita is to go about for twelve days begging his means of subsistence, and whatever he obtains he is to touch and consecrate by the above text. *Kâty. VII, 5, 3, comm.*

his speech,—for the sake of continuity: with the night he continues the day, and with the day the night.

27. Let not the sun set on him while abiding elsewhere (than the hall); nor let the sun rise on him while asleep. For were the sun to set on him while abiding elsewhere, he (the sun) would cut him off from the night; and were the sun to rise on him while asleep, he would cut him off from the day: there is no atonement for this, hence it must by all means be avoided. Prior to the purificatory bath he should not enter water, nor should it rain upon him; for it is improper that he should enter water, or that it should rain upon him, before the purificatory bath. Moreover, he speaks his speech falteringly, and not effusively after the manner of ordinary speech¹. The reason why he speaks his speech falteringly and not after the manner of ordinary speech is this:

28. By means of the sacrifice the gods gained that supreme authority which they now wield. They spake, 'How can this (world) of ours be made unattainable to men?' They sipped the sap of the sacrifice, even as bees would suck out honey; and having drained the sacrifice and scattered it by means of the sacrificial post, they disappeared. And because they scattered (yopaya) therewith, therefore it is called *yûpa* (post).

29. Now this was heard by the *Rishis*. They collected the sacrifice; and as that sacrifice was collected, so does he who is consecrated now collect the sacrifice (by keeping back his speech),—for the sacrifice is speech. And whatever part of the sacrifice

¹ Literally, 'Falteringly (i. e. hesitatingly, cautiously) he speaks speech, not human effusive (speech).'

was then sucked out and drained, that he now restores again by speaking his speech falteringly and not effusively after the manner of ordinary speech. For were he to speak effusively after the manner of ordinary speech, he would not restore (the sap of the sacrifice): therefore he speaks his speech falteringly and not effusively after the manner of ordinary speech.

30. He verily anoints himself,—it is for speech that he anoints himself¹, since he anoints himself for the sacrifice, and the sacrifice is speech. Dhikshita (the anointed) doubtless is the same as dikshita (the consecrated).

THE PRÂYANĪYESHTI, or OPENING-SACRIFICE.

THIRD BRÂHMANA.

1. He prepares the Prâyantya rice-pap for Aditi. Now while the gods were spreading (performing) the sacrifice on this (earth) they excluded her (the earth) from the sacrifice. She thought, 'How is it that, in spreading the sacrifice on me, they should exclude me from the sacrifice?' and confounded their sacrifice: they knew not that sacrifice.

¹ Dhikshate, apparently the desiderative of dih (Weber, in St. Petersburg. Dict. s. v.) Cf. III, 1, 3, 7 seq. The construction (especially the first hi) is rather peculiar. This paragraph apparently is to supply further proof why he should be cautious in his speech, and the words 'sa vai dhikshate' have to be taken parenthetically: 'He speaks his speech cautiously . . . ; for (anointing himself as he does) he anoints himself for speech, &c.' The Kâṇva text offers less difficulty: Atha yad dhikshito nâma vâṭe vâ esha etad dhikshate, yagnîâya hi dhikshate, yagnîo hi vâk, tasmâd dhikshito nâma, dhikshito ha vai nâmatad yad dikshita ity âhuḥ. Sâyana's comment (MS.) is not very satisfactory: Vâṭam yagnîasâdhanatvena prasamsati; sa vai dhikshita iti prasangâd dhikshitarabdam nirvakti dhikshito ha vâ iti yasmâd dikshita iti nâma tâdrîṣî dikshâ vâk sâdhyeti vâk srutiḥ.

2. They said, 'How comes it that our sacrifice was confounded, when we spread it on this (earth)? how is it that we know it not?'

3. They said, 'In spreading the sacrifice on her, we have excluded her from the sacrifice: it is she that has confounded our sacrifice,—let us have recourse to her!'

4. They said, 'When we were spreading the sacrifice on thee, how was it that it became confounded, that we know it not?'

5. She said, 'While spreading the sacrifice on me, ye have excluded me from the sacrifice: that was why I have confounded your sacrifice. Set ye aside a share for me; then ye shall see the sacrifice, then ye shall know it!'

6. 'So be it!' said the gods: 'Thine, forsooth, shall be the opening (*prāyañīya*¹), and thine the concluding (*udayañīya*) oblation!' This is why both the *Prāyañīya* and the *Udayañīya* (*pap*) belong.

¹ At IV, 5, 1, 2, the name *prāyañīya* is derived from *pra-i*, to go forth, because by means of this offering they, as it were, go forth to buy the Soma. Similarly, *udayañīya* is explained as the offering he performs after coming out (*ud-i*) from the bath. In Ait. Br. I, 7, on the other hand, the name *prāyañīya* is explained as that by means of which sacrificers go forward (*pra-i*) to the heavenly world. In the Soma sacrifice, the *Prāyañīyâ* and *Udayañīyâ* may be said to correspond to the Fore-offerings and After-offerings (*prayâga* and *anuyâga*) of the New and Full-moon Sacrifice; though, of course, the Fore- and After-offerings form part of the *prāyañīyâ* and *udayañīyâ*, as *ishîs*. But they are peculiar in this respect, that offering is made at both to the very same deities, and that the invitatory prayers (*anuvâkyâ*) of the *prāyañīyeshî* form the offering-prayers (*yâgyâ*) of the *udayañīyeshî*, and vice versâ. For these formulas, see Ârval. Srautas. IV, 3; Haug, Ait. Br. Transl. p. 16. The offering formula of the oblation to Aditi at the *Prāyañīyâ* (and invitatory formula at the *Udayañīyâ*), strange to say, is not a Rik-verse, but one from the Atharvan (VII, 6, 2).

to Aditi; for Aditi truly is this (earth). Thereupon they saw and spread the sacrifice.

7. Hence, when he prepares the Prâyan̄tya rice-pap for Aditi, he does so for the purpose of his seeing the sacrifice: 'After seeing the sacrifice I shall buy (the Soma) and spread that (sacrifice);' thus thinking he prepares the Prâyan̄tya pap for Aditi. The sacrificial food had been prepared, but offering had not yet been made to the deity (Aditi),—

8. When Pathyâ Svasti¹ appeared to them. They offered to her, for Pathyâ Svasti (the wishing of 'a happy journey') is speech, and the sacrifice also is speech. Thereby they perceived the sacrifice and spread it.

9. Thereupon Agni appeared to them: they offered to him; whereby they perceived that part of the sacrifice which was of Agni's nature. Now of Agni's nature is what is dry in the sacrifice: that they thereby perceived and spread.

10. Then Soma appeared to them: they offered to him; whereby they perceived that part of the sacrifice which was of Soma's nature. Now of Soma's nature is what is moist in the sacrifice: that they thereby perceived and spread.

11. Then Savitri appeared to them: they offered to him. Now Savitri represents cattle, and the sacrifice also means cattle: hence they thereby perceived and spread the sacrifice. Thereupon they offered to the deity (Aditi), for whom the sacrificial food had been prepared.

12. It is to these same five deities, then, that he offers. For that sacrifice, when thrown into dis-

¹ I.e. 'welfare on the road, or a happy journey,' a genius of well-being and prosperity.

order, was in five parts ; and by means of those five deities they recognised it.

13. The seasons became confounded, the five : by means of those same five deities they recognised them.

14. The regions became confounded, the five : by means of those same five deities they recognised them.

15. Through Pathyâ Svasti they recognised the northern (upper) region : wherefore speech sounds higher here¹ among the Kuru-Pañkâlas ; for she (Pathyâ Svasti) is in reality speech, and through her they recognised the northern region, and to her belongs the northern region.

16. Through Agni they recognised the eastern region : wherefore they take out Agni from behind towards the east², and render homage to him ; for through him they recognised the eastern region, and to him belongs the eastern region.

17. Through Soma they recognised the southern region : hence, after the Soma has been bought, they drive it round on the south side ; and hence they say that Soma is sacred to the Fathers ; for through him they recognised the southern region, and to him belongs the southern region.

18. Through Savitṛi they recognised the western region, for Savitṛi is yonder burning (sun) : wherefore he goes towards the west, for through him they recognised the western region, and to him belongs the western region.

¹ Atra, ? 'there.' In the St. Petersburg Dict. *uttarâhi* is here taken in the sense of 'in the north,' instead of 'higher.' See also part i, pref. p. xlii, note 1 ; Weber, *Ind. Stud.* I, p. 191.

² That is, from the Gârhapatya to the Âhavanîya fire-place.

19. Through Aditi they recognised the upper region, for Aditi is this (earth): wherefore the plants and trees grow upwards on her; for through her they recognised the upper region, and to her belongs the upper region.

20. The hospitable reception¹ (of King Soma) verily is the head of the sacrifice, and the opening and closing oblations are its arms. But the arms are on both sides of the head, and hence those two oblations, the Prâyan̥tya and Udayan̥tya, are made on both sides of (before and after) the reception.

21. Now, they say that whatever is done at the Prâyan̥tya should be done at the Udayan̥tya², and the barhis (grass-covering of the altar), which is used at the Prâyan̥tya, is also used at the Udayan̥tya: he lays it aside, after removing it (from the altar). The pot (in which the rice-pap was cooked) he puts aside with the parched remains of dough, and (so he does) the pot-ladle after wiping it. And the priests who officiate during the Prâyan̥tya, officiate also at the Udayan̥tya. And because of this identical performance at the sacrifice the two arms are alike and of the same shape.

22. But let him not do it in this way. Let him rather³ (at the proper time) throw both the barhis and the pot-ladle after (the prastara, into the fire⁴), and let him put the pot aside after rinsing it. The priests who officiate during the Prâyan̥tya, officiate also at the Udayan̥tya; but should they (in the

¹ See III, 4, 1.

² See p. 48, note 1. For the Udayan̥tya, see IV, 5, 1.

³ Or, perhaps, 'let him, if he chooses (kâmam) . . .;' see Kâty. VII, 5, 16-19; cf. also note on III, 2, 4, 14.

⁴ See I, 8, 3, 19; 9, 2, 29.

mean time) have departed this life, others may officiate instead. It is because he offers to the same deities, and the same oblations, that the two arms are alike and of the same shape.

23. To five deities he offers at the Prâyanīya, and to five at the Udayantya: hence there are five fingers here and five there. This (Prâyanīya offering) ends with the Samyu. They perform no Patñisamyâgas¹. For the arms are on the fore-part of the body, and the fore-part of the sacrifice he perfects by this (opening ceremony). This is why it ends with the Samyu, and why no Patñisamyâgas are performed.

HIRANYAVATÎ-ÂHUTI, OR OFFERING WITH GOLD; AND HOMAGE TO THE SOMA-COW.

FOURTH BRÂHMANA.

1. Now Soma was in the sky, and the gods were here on earth. The gods desired,—‘Would that Soma came to us: we might sacrifice with him, when come.’ They created those two illusions, Suparñt and Kadrû. In the chapter on the hearths (dhishnya²) it is set forth how that affair of Suparñt and Kadrû came to pass.

2. Gâyatrî flew up to Soma for them. While she was carrying him off, the Gandharva Visvâvasu stole him from her. The gods were aware of this,—‘Soma has indeed been removed from yonder (sky), but he comes not to us, for the Gandharvas have stolen him.’

¹ For the Samyuvâka, see I, 9, 1, 24; for the Patñisamyâgas, I, 9, 2, 1 seq.

² See III, 6, 2, 2 seq.

3. They said, 'The Gandharvas are fond of women : let us send Vâk (speech) to them, and she will return to us together with Soma.' They sent Vâk to them, and she returned to them together with Soma.

4. The Gandharvas came after her and said, 'Soma (shall be) yours, and Vâk ours!¹' 'So be it!' said the gods; 'but if she would rather come hither, do not ye carry her off by force : let us woo her!' They accordingly wooed her.

5. The Gandharvas recited the Vedas to her, saying, 'See how we know it, see how we know it!²'

6. The gods then created the lute and sat playing and singing, saying, 'Thus we will sing to thee, thus we will amuse thee!' She turned to the gods; but, in truth, she turned to them vainly, since she turned away from those, engaged in praising and praying, to dance and song. Wherefore even to this day women are given to vain things : for it was on this wise that Vâk turned thereto, and other women do as she did. And hence it is to him who dances and sings that they most readily take a fancy³.

7. Both Soma and Vâk were thus with the gods. Now, when he buys Soma he does so in order that he may sacrifice with him, when obtained, for his (own) obtainment (of heavenly bliss⁴); for he who

¹ 'Yours (shall be) Soma, and ours Vâk, wherewith you bought (Soma) from us.' Kâṇva text.

² The G. proclaimed the sacrifice and Veda to her, saying, 'Thus we know the sacrifice, thus we know (the Veda); mighty are we.' Kâṇva text.

³ 'And hence it is to him who is given to vain things, who dances and sings, that women are most attached.' Kâṇva text.

⁴ Literally, 'that he may sacrifice with the arrived (guest) for his own arrival (? in the world of the gods).'

sacrifices with Soma that has not been bought, sacrifices with Soma that has not been (properly) obtained¹.

8. In the first place he pours the butter, which remains in the *dhruvâ* spoon, in four parts into the *guhû*; and having tied a piece of gold with a blade of the altar-grass², and laid it down (in the *guhû*), he offers (the butter), thinking, 'I will offer with pure milk;' for milk and gold are of the same origin, since both have sprung from Agni's seed³.

9. He lays down the piece of gold, with the text (*Vâg. S. IV, 17*), 'This (butter) is thy body, O shining (Agni)! this (gold) is thy light,'—for that gold is indeed light:—'unite therewith and obtain splendour!' When he says, 'Unite therewith,' he means to say, 'Mingle therewith;' and when he says, 'Obtain splendour,'—splendour meaning Soma,—he means to say, 'Obtain Soma.'

10. And as the gods then sent her (*Vâk*) to Soma, so does he now send her to Soma; and the cow for which the Soma is bought being in reality *Vâk*, it is her he gratifies by this offering, thinking, 'With her, when gratified, I shall buy the Soma.'

11. He offers, with the text, 'Thou art the singer of praises⁴,'—for this (word '*gûh*'), the 'singer of praises,' is one of her (*Vâk*'s) names;—'upholden by the Mind,'—this speech of ours

¹ Lit. 'with Soma that has not come' (to him as a guest), so that the guest-offering (*âtithya*, III, 4, 1) could not take place.

² Because of this piece of gold, the offering here described is called *Hiranyavati-âhuti*, or 'offering with gold.'

³ See II, 1, 1, 5; 3, 1, 15.

⁴ The author seems to take *gûh* here as nom. of *gur*=*gur* (*gri*, *gir*), cf. *gûrni*. Some of the native dictionaries give *gû* as one of the names of *Sarasvatî*. The St. Petersburg Dict. takes it here in the sense of 'drängend, treibend (pressing forward).'

is indeed upheld by the mind, because the Mind goes before¹ Speech (and prompts her), 'Speak thus! say not this!' for, were it not for the Mind, Speech would indeed talk incoherently: for this reason he says, 'Upholden by the Mind.'

12. 'Well-pleasing to Vishṇu,' whereby he means to say, 'Well-pleasing to Soma whom we approach².' [He proceeds, Vâg. S. IV, 18], 'Inspired by thee of true inspiration,' whereby he means to say, 'Be thou of true inspiration! go thou to Soma for us!'—'May I obtain a support for my body, Svâhâ!' for he who reaches the end of the sacrifice, indeed obtains a support for his body: hence he thereby means to say, 'May I reach the end of the sacrifice!'

13. Thereupon he takes out the piece of gold (from the spoon), whereby he bestows gold on men; but were he to offer (the butter) together with the gold, he would doubtless cast the gold away from men, and no gold would then be gained among men.

14. He takes it out, with the text, 'Thou art pure, thou art shining, thou art immortal, thou art sacred to all the gods.' When, having offered the whole milk, he now says, 'Thou art pure . . .,' it is indeed pure, and shining, and immortal, and sacred to all the gods. Having loosened the grass-blade, he throws it on the barhis, and ties a string round the gold³.

15. Having then taken butter a second time in

¹ Mano hīdam purastād vâtas karati, Kânva text.

² To whom we send you, K.

³ The concluding ceremonies of the Prâyanîya (see III, 2, 3, 23) are now performed; the offering of the Barhis being optional, as the barhis may be used again for the Udayanîya (ib. 22). Kâty. VII, 6, 11 comm.

four parts, he says, 'Sacrificer, hold on behind!¹' They open the (south and east)² doors of the hall (and walk out). On the right side (of the front door) approaches the Soma-cow³: (by having) her thus put forward⁴, he has sent her forth (to Soma); for the Soma-cow is in reality Vâk: it is her he has gratified by this offering, thinking, 'With her, when gratified, I will buy Soma.'

16. Having gone up to her, he (the Adhvaryu) salutes her, with the text (Vâg. S. IV, 19), 'Thou art thought, thou art the mind,'—for speech, doubtless, speaks in accordance with thought, with the mind⁵;—'Thou art intelligence, thou art the Dakshinâ⁶,'—for it is by means of their respective intelligence⁷ that people seek to make their living, either by reciting (the Veda), or by readiness of speech⁸, or by songs: therefore he says, 'Thou art intelligence;' and 'Dakshinâ' (gift to the priests) he calls her, because she is indeed the Dak-

¹ According to the *Kâṇvas*, the Adhvaryu's formula is,—*Ihi, Yagamâna, 'Go, Sacrificer!'* In *Kâty.* VII, 6, 12 only the above formula is mentioned.

² The eastern door is for the Adhvaryu (and Sacrificer) and the southern for the Prati-prasthâtṛi.

³ Soma-krayanî, 'the cow for which the Soma is bought.'

⁴ *Prahitam* seems to be taken here in the double sense of 'put forward or in front' (from *pra-dhâ*) and despatched (from *pra-hi*).

⁵ 'In accordance with the thought of the mind,' *manaso vai kittam anu vâg vadati*, K.

⁶ The omission of 'asi' in the *Brâhmaṇa* is curious; the *Kâṇva* text has correctly 'dakshinâsi.'

⁷ *Dhiyâ-dhiyâ*, or rather 'by means of this their respective genius (in regard to speech).' *Dhî* seems to mean 'thought expressed by speech,' hence often 'prayer, hymn;' cf. III, 5, 3, 11.

⁸ *Prakâmodya*, rather either 'fondness for talk' or 'effusive speech.' It seems to refer to story-tellers (? amusing speech).

shinâ;—‘Thou art supreme, thou art worthy of worship,’—for she is indeed supreme and worthy of worship;—‘Thou art Aditi, the double-headed,’—inasmuch as, through her (Vâk, speech), he speaks the right thing wrongly, and puts last what comes first, and first what comes last, therefore she is double-headed: that is why he says, ‘Thou art Aditi, the double-headed’¹.

17. ‘Be thou for us successful (in going) forward and successful (in coming) back!’ when he says, ‘Be thou for us successful (in going) forward,’ he means to say, ‘Go to (fetch) Soma for us!’ and when he says, ‘Be thou successful (in coming) back,’ he means to say, ‘Come back to us with Soma!’ This is why he says, ‘Be thou for us successful (in going) forward and successful (in coming) back!’

18. ‘May Mitra bind thee by the foot!’ For that rope, doubtless, is of Varuṇa; and were she (the cow) tied with a rope, she would be (under the power) of Varuṇa. And, on the other hand, were she not tied at all, she would be uncontrolled. Now that which is of Mitra is not of Varuṇa; and as (a cow), if tied with a rope, is under control, so it is in the case of this one when he says, ‘May Mitra bind thee by the foot!’

19. ‘May Pûshan guard thy paths!’ Now Pûshan is this Earth, and for whomsoever she is the guardian of his paths², he stumbles not at any time: therefore he says, ‘May Pûshan guard thy paths!’

20. ‘For Indra as the supreme guide;’—whereby he says, ‘May she be well-guarded!’ [He

¹ In Taitt. S. VI, 1, 7, 5, this epithet is explained by the fact that both the prâyanîya and the udayanîya belong to Aditi.

² ‘And her he thereby makes the guardian on his path,’ imâm evâsmâ etad adhvani goptâraṁ karoti, K.

proceeds, Vâg. S. IV, 20], 'May thy mother grant thee permission, thy father, thine own brother, thy fellow in the herd!' whereby he says, 'Go thou for us to fetch Soma, with the permission of all thy kin.'—'O goddess, go to the god,'—for it is indeed as a goddess, as Vâk, that she goes to a god, to Soma: therefore he says, 'O goddess, go to the god;'—'To Soma for the sake of Indra!' Indra truly is the deity of the sacrifice: therefore he says, 'To Soma for the sake of Indra.' 'May Rudra guide thee back!' this he says for her safety, for cattle cannot pass beyond Rudra¹. 'Hail to thee! come back, with Soma for thy companion!' whereby he says, 'Hail to thee, come back to us together with Soma!'

21. Even as, at that time, the gods sent her to Soma, and she returned to them together with Soma, so does he now send her to Soma, and she returns to him together with Soma.

22. And as the gods then wooed her with the Gandharvas, and she turned to the gods, so does the sacrificer now woo her, and she turns to the sacrificer. They lead her (the Soma-cow) northwards round (to the place where the Soma is to be sold); for the north is the quarter of men, and hence it is that of the sacrificer: for this reason they lead her northwards round.

THIRD ADHYÂYA. FIRST BRÂHMANA.

1. He follows her, stepping into seven foot-prints of hers²; he thereby takes possession of her: that

¹ Rudra rules over these (cows); the cattle do not pass beyond (nâtiyanti) him; and thus she does not pass beyond him: therefore he says, 'May Rudra turn thee back!' Kânva text.

² Viz. into seven foot-prints of her right fore-foot. According to

is why he steps into seven of her foot-prints. For when the metres were produced from Vāk (speech), the one consisting of seven feet, the Sakvarī, was the last (highest) of them. It is that (metre) he now draws down towards himself from above: this is why he steps into seven of her foot-prints.

2. It is as Vāk¹ that he steps into them; (with the text, Vāg. S. IV, 21), 'Thou art a Vasvī, thou art Aditi, thou art an Ādityā, thou art a Rudrā, thou art Kandrā; for she is indeed a Vasvī and Aditi, an Ādityā, a Rudrā, Kandrā. 'May Brīhaspati make thee rest in happiness!'—Brīhaspati being the Brahman, he thereby means to say, 'May Brīhaspati lead thee hither by means of the good (work)²!' 'Rudra, together with the Vasus, is well-pleased with thee:' this he says to secure her (the cow's) safety, for cattle cannot pass beyond Rudra.

3. They now sit down³ round the seventh foot-print; and having laid down the piece of gold in the foot-print, he offers. For offering is made on nothing but fire, and the gold has sprung from Agni's seed: and thus that offering of his is indeed made over

Taitt. S. VI, 1, 8, 1 he steps into six foot-prints and offers on the seventh. According to Kāty. VII, 6, 17 they pass (or overstep, atikram) six foot-prints and sit down round the seventh.

¹ Literally, 'by a form (rūpena) of Vāk (speech),' viz. the text which is pronounced.

² This can scarcely be the correct reading. The Kāṇva text has the more acceptable reading, 'Brīhaspati being the Brahman, and felicity the sacrifice, he thereby says, "May the Brahman make thee rest (or delight, ramayatu) in the good (work), the sacrifice!"'

³ According to the comm. on Kāty. VII, 6, 17 the Brahman and the Sacrificer are to sit on the south, the Adhvaryu on the west, and the Neshṭri on the north side of the foot-print.

the fire. And the clarified butter being a thunderbolt, he now delivers her (the cow) by means of that thunderbolt, the butter; and by delivering her he makes her his own.

4. He (the Adhvaryu) offers (with the text, Vâg. S. IV, 22), 'On Aditi's head I pour thee;' for Aditi being this earth, it is on the head of the latter that he offers;—'on the worshipping-ground of the earth'—for on the worshipping-ground of the earth he indeed offers;—'Thou art *Idâ's* foot-print, filled with butter, Hail!' for *Idâ* being the cow¹, he indeed offers on the cow's foot-print; and 'filled with butter, Hail!' he says, because it indeed becomes filled with butter when offered upon.

5. Thereupon he takes the wooden sword and draws lines round (the foot-print): the wooden sword being a thunderbolt, it is with the thunderbolt that he draws round it. Thrice he draws round it, so that he encompasses it on all sides with a threefold thunderbolt, for no one to trespass upon it.

6. He draws the lines (with the texts), 'Rejoice in us!' whereby he means to say, 'Rejoice in the sacrificer!' Having then, by tracing, cut out the foot-print all round², he throws it into the pan, with, 'In us is thy kinship,' whereby he means to say, 'In the sacrificer is thy kinship.'

7. He then pours some water on (the place whence the earth has been removed). Wherever in digging they hurt her (the earth) and knock off anything

¹ See the legend, part i, p. 216 seq.; especially I, 8, 1, 7; 20; and p. 216, note 3.

² According to the comm. on Kâty. VII, 6, 20, it would rather seem that he scratches with the *sphya* all over the foot-print and then takes out the loose dust (*pâmsûn*) and throws it into the pan.

from her,—water being (a means of) soothing,—that he now soothes by means of water, that he heals by means of water: that is why he pours water thereon.

8. He then hands (the dust of) the foot-print to the sacrificer, with, 'In thee is wealth,'—wealth meaning cattle, he thereby means to say, 'in thee is cattle.' The sacrificer receives it with, 'With me¹ is wealth,'—wealth meaning cattle, he thereby means to say, 'with me is cattle.'

9. The Adhvaryu then touches himself (near the heart), with, 'May we not be deprived of prosperity!' Thus the Adhvaryu does not exclude himself from (the possession of) cattle.

10. Thereupon they hand (the dust of) the foot-print over to the (sacrificer's) wife. The house being the wife's resting-place, he thereby establishes her in that safe resting-place, the house: for this reason he hands over the (earth of the) foot-print to the wife.

11. The Neshtri makes her say, 'Thine, thine² is wealth;' whereupon he causes her to be looked at by the Soma-cow. Now, Soma is a male, and the wife is a female, and that Soma-cow becomes here (exchanged for) Soma: a productive union is thus effected;—this is why he causes her to be looked at by the Soma-cow.

12. He causes her to be looked at (while she pronounces the text, Vâg. S. IV, 23), 'I have seen eye to eye with the divine intelligence, with the far-seeing Dakshinâ: take

¹ The Kâṇva text (*Samhitâ* and Br.) has *asme* instead of *me*.

² See St. Petersburg. Dict. s. v. *totas*. The Kâṇva text explains it similarly: '*tvayi tvayi paravah*.' The Taitt. S. VI, 1, 8, 5 has '*Tote râyah*'—'Thine (?) is wealth' thus for the wife, for she, the wife, is one half of himself.

not my life from me, neither will I take thine; may I obtain a hero¹ in thy sight!' She thereby asks a blessing: a hero meaning a son, she thereby means to say, 'May I obtain a son in thy sight!'

13. One that is brown, with red-brown eyes, is (fit to be) a Soma-cow. For when Indra and Vishṇu divided a thousand (cows) into three parts, there was one left², and her they caused to propagate herself in three kinds; and hence, even now, if any one were to divide a thousand by three, one would remain over.

14. The brown one, with red-brown eyes, is the Soma-cow; and that ruddy one is the *Vṛitra*-killer's (Indra's) own, whom the king here chooses for himself³ after winning the battle; and the ruddy one with reddish-white eyes⁴ is the Fathers' own whom they slay here for the Fathers.

15. Let, then, the brown one, with red-brown eyes, be the Soma-cow. And if he be unable to obtain a brown one with red-brown eyes, let it be a dark-red⁵ one. And if he be unable to obtain a dark-red one, let it be a ruddy one, one of the

¹ The *Kāṇva* text reads 'may I obtain heroes.'

² This arithmetical feat of Indra and Vishṇu is apparently already referred to in *Rig-veda* VI, 69, 8, though nothing is said there as to the difficulty regarding the odd cow. The threefold division seems to refer to Vishṇu's three steps, by which (as the sun) he measures the sky; or to the division of the universe into the three worlds (?). See also *Ait. Br.* VI, 15.

³ Or, drives forth (from the enemy's stables). The red cows are compared with the red clouds, which appear after the thunder-storm (i. e. after king Indra's battle with *Vṛitra*).

⁴ *Sāyana* takes 'syetākshī' as 'black-eyed (*krishṇalokānā*).'

⁵ 'Aruṇā'; the *Kāṇva* text adds, 'for that one nearest to it (the brown one, or Soma-cow proper) in appearance.'

Vṛitra-killer's own. But let him nowise turn his fancy upon a ruddy one with reddish-white eyes.

16. Let it be one that is not impregnated. For that Soma-cow is in reality Vāk, and this Vāk (speech) is of unimpaired vigour; and of unimpaired vigour is one not (yet) impregnated: let it therefore be one not impregnated. Let it be one that is neither tailless, nor hornless, nor one-eyed, nor earless¹, nor specially marked, nor seven-hoofed²;—for such a one is uniform, and uniform is this speech.

THE BUYING OF SOMA.

SECOND BRĀHMANA.

1. Having thrown the (earth of the) foot-print (into the pan), he (the Adhvaryu) washes his hands. Now as to why he washes his hands;—clarified butter being a thunderbolt, and the Soma being seed, he washes his hands lest³ he should injure the seed, Soma, with the thunderbolt, the ghee.

2. Thereupon he ties the piece of gold to this (finger⁴). Now, twofold indeed is this (universe),—there is no third,—the truth and the untruth: the gods are the truth and men are the untruth. And gold having sprung from Agni's seed, he ties the gold to this (finger), in order that he may touch the twigs (of the Soma) with the truth, that he may handle the Soma by means of the truth.

¹ 'Akarnā;' the Kāṇva text has 'anupārsh/akarnā (one whose ears are not perforated?),' and instead of 'alakshitā (not specially marked),' it reads 'asronā (aslonā), not lame.'

² That is, with one hoof undivided (seven-toed).

³ The construction in the original is as usual in the oratio directa.

⁴ Viz. to the nameless (or ring) finger. Kāty. VII, 6, 27.



3. He then orders (the sacrificer's men), 'Bring thou the Soma-cloth! bring thou the Soma-wrapper! bring thou the head-band!' Let some shining (cloth) be the Soma-cloth; for this is to be his (king Soma's¹) garment, and shining indeed is his garment: and whosoever serves him with a shining (garment), he truly shines. But he who says, '(Bring) anything whatsoever,' he will indeed be anything whatsoever: let the Soma-cloth, therefore, be some splendid (cloth), and the Soma-wrapper one of any kind.

4. If he can get a head-band, let there be a head-band; but if he cannot get a head-band, let him cut off from the Soma-wrapper a piece two or three fingers long, to serve as the head-band. Either the Adhvaryu or the Sacrificer takes the Soma-cloth, and some one or other the Soma-wrapper.

5. Now, in the first place, they pick the king (Soma). A pitcher of water is placed close to him, and a Brāhman sits beside him². Thither they (the priests and sacrificer) now proceed eastward.

6. While they go there, he (the Adhvaryu) makes

¹ I do not think 'asya' could refer to the sacrificer, in opposition to 'etasya' (Soma); nor can the latter be construed with the following relative clause 'sa yo . . .' The *Kāṇva* text reads, *Tad yad eva robhanatamam tat somopanahanam syād, vāso hy asyaitad bhavati; sa yo haitak klobhanatamam kurute, robhate haiva sah, &c.*

² The *Pratiprasthâtṛi*, in the first place, takes the Soma-plants (from the seller) and puts them on an ox-hide, dyed red and spread on the ground at the place (in the east of the hall) where the 'sounding-holes' will be dug (see III, 5, 4, 1 seq.). The seller of the Soma, who is to be either of the Kutsa tribe or a Sûdra, then picks the Soma, breaking the plants at the joints. A jar filled with water is placed in front of the Soma, and a Brāhman (or the assistant of the Brahman, viz. the *Brāhmanâkḥamsin*) sits down by the (right or south) side of the Soma. *Kāty.* VII, 6, 1-6.

(the sacrificer) say the text (Vâg. S. IV, 24), 'Say thou, for me, unto Soma, "This is thy gâyatṛi-part (bhâga)¹!" Say thou, for me, unto Soma, "This is thy trishṭubh-part!" Say thou, for me, unto Soma, "This is thy gayatī-part!" Say thou, for me, unto Soma, "Obtain thou the supreme sovereignty of the names of metres!"' Now, when he (king Soma) is bought, he is bought for one (destination²)—for the sovereignty of the metres, for the supreme sovereignty of the metres; and when they press him, they slay him: hereby now he says to him, 'It is for the sovereignty of the metres, for the supreme sovereignty of the metres that I buy thee, not for slaying thee.' Having gone there, he sits down (behind the Soma) with his face towards the east.

7. He touches (the Soma-plants), with, 'Ours thou art,'—thereby he (Soma), now that he has come (as a guest), becomes as it were one of his (the sacrificer's) own (people): for this reason he says, 'Ours thou art;'—'Thy pure (juice) is meet for the draught,' for he will indeed take therefrom the 'pure draught³.' 'Let the pickers pick thee!' this he says for the sake of completeness.

8. Now some, on noticing any straw or (piece of) wood (among the Soma-plants), throw it away. But let him not do this; for—the Soma being the nobility and the other plants the common people, and the

¹ The three parts refer to the three Savanas, at which the respective metres are used. See IV, 3, 2, 7 seq.

² Bhâgam appears to have been lost here, since a play on that word seems to be intended, which might perhaps be reproduced by 'lot.' It is given both at the Kāṇva text and at III, 4, 1, 7.

³ For the Sukra-graha, see IV, 2, 1, 1 seq.

people being the nobleman's food—it would be just as if one were to take hold of and pull out some (food) he has put in his mouth, and throw it away. Hence let him merely touch it, with, 'Let the pickers pick thee!' Those pickers of his do indeed pick it.

9. He then spreads the cloth (over the ox-hide), either twofold or fourfold, with the fringe towards the east or north. Thereon he metes out the king (Soma); and because he metes out the king, therefore there is a measure,—both the measure among men and whatever other measure there is.

10. He metes out, with a verse to Savitri; for Savitri is the impeller of the gods, and so that (Soma) becomes for him impelled by Savitri to the purchase.

11. He metes out with an *atikhandas*-verse; for that one, viz. the *atikhandas*¹, embraces all metres; and so that (Soma) is meted out for him by means of all the metres: therefore he metes out with an *atikhandas*-verse.

12. He metes out, with the text (Vâg. S. IV, 25), 'Unto that divine Savitri within the two bowls², the sage, I sing praises, to him of true

¹ *Atikhandas* ('over-metre') is the generic name for the metres which number more than forty-eight syllables: hence it is said to include all the other metres which consist of fewer syllables. See VIII, 6, 2, 13, where the term is explained by '*atti-khandâh* (metre-eater).'

² Or, that divine invigorator of the two '*oni*.' According to the St. Petersb. Dict., '*oni*' would seem to refer to two parts of the Soma-press. Professor Ludwig takes it to mean 'press-arm' and the 'arm' generally, which suits very well some of the passages in which the word occurs. Here, in the loc. or gen. case, it can scarcely mean 'arms' (though Savitri's two arms are often referred to as dispelling the darkness and keeping asunder the spaces, cf. Rig-veda II, 38, 2; IV, 53, 3; 4; VI, 71, 1; 5; VII, 45, 2), but apparently refers to 'heaven and earth' being thus equivalent to

impulse, the bestower of treasures, the wise and thoughtful friend;—he at whose impulse the resplendent light shone high, the golden-handed sage hath measured the ether with his form.'

13. Therewith¹ he metes out (the Soma) with all (five fingers), therewith with four, therewith with three, therewith with two, therewith with one; therewith with one, therewith with two, therewith with three, therewith with four, therewith with all (fingers); having laid (the two hands) together² he throws (Soma) thereon with the joined open hands.

14. He metes out while bending up and bending down (the fingers). The reason why he metes out in bending (the fingers) up and down is that he thereby makes those fingers of separate existence, and therefore they are born separate (from each other); and as to his meting out with all (fingers) together, these (fingers) are to be born, as it were, united. This is why he metes out in bending (the fingers) up and down.

15. And, again, as to his meting out in bending them up and down,—he thereby renders them of varied power, and hence these (fingers) are of varied

the two *śamû* (originally the two receptacles or bowls into which the pressed Soma flows) in Rig-veda III, 55, 20.

¹ Viz. with the same formula, repeating it each time. The meting out of the Soma is done with the fingers of the right hand, first with all five, and then successively turning in one (beginning with the thumb), till the little finger remains with which he takes Soma twice, whereupon he again successively releases the fingers.

² There is some doubt as to whether this refers to the preceding 'with all (viz. ten fingers);' or whether he is to take for the tenth time some Soma with the five fingers of the right hand, and then once more (without muttering the text) with the joined hands. See Kāty. VII, 7, 18, 19. The text seems to be purposely vague.

power. That is why he metes out in bending them up and down.

16. And, again, as to his meting out in bending them up and down,—he thereby harnesses a *virâg*¹ (to ply) thitherwards and hitherwards: going thitherwards, namely, it conveys the sacrifice to the gods, and coming hitherwards it assists men. This is why he metes out in bending (the fingers) up and down.

17. And as to his meting out ten times,—the *virâg* is of ten syllables, and the Soma is of *virâg* nature: for this reason he metes out ten times.

18. Having gathered up the ends of the Soma-cloth, he (the Adhvaryu) ties them together by means of the head-band, with, 'For descendants (I tie) thee;'—for it is indeed for (the purpose of obtaining) descendants that he buys it (Soma): what (part of man) here is, as it were, compressed between the head and the shoulders, that he thereby makes it to be for him (the sacrificer)².

19. He then makes a finger-hole in the middle (of the knot), with the text, 'Let the descendants breathe after thee!' For, in compressing (the cloth), he, as it were, strangles him (Soma and the sacrificer) and renders him breathless; hereby now he emits his breath from inside, and after him breathing the descendants also breathe: for this reason he says, 'Let the descendants breathe after thee.' Thereupon he hands him (Soma) to the Soma-seller. Now, then, of the bargain.

¹ The *virâg* (the 'shining' or 'ruling' metre) consists of (generally three or four) *pâdas* of ten syllables each: hence it is here connected with the ten metings out of Soma.

² The Soma representing offspring, he gives the bundle a shape resembling the human body.

THIRD BRÂHMANA.

1. He bargains for the king (Soma); and because he bargains for the king, therefore any and everything is vendible here. He says, 'Soma-seller, is thy king Soma for sale?'—'He is for sale,' says the Soma-seller.—'I will buy him of thee!'—'Buy him!' says the Soma-seller.—'I will buy him of thee for one-sixteenth (of the cow).'¹—'King Soma, surely, is worth more than that!' says the Soma-seller.—'Yea, King Soma is worth more than that; but great, surely, is the greatness of the cow,' says the Adhvaryu.

2. 'From the cow (comes) fresh milk, from her boiled milk, from her cream, from her sour curds, from her sour cream, from her curdled milk, from her butter, from her ghee, from her clotted curds, from her whey :

3. I will buy him of thee for one hoof!¹—'King Soma, surely, is worth more than that!' says the Soma-seller.—'Yea, King Soma is worth more than that, but great, surely, is the greatness of the cow,' replies the Adhvaryu; and, having (each time) enumerated the same ten virtues, he says, 'I will buy him of thee for one foot,'—'for half (the cow),'—'for the cow!'—'King Soma has been bought!' says the Soma-seller, 'name the kinds!'

4. He (the Adhvaryu) says, 'Gold is thine, a cloth is thine, a goat is thine, a milch cow is thine, a pair of kine is thine, three other (cows) are thine!' And because they first bargain and afterwards come to terms, therefore about any and everything that is for sale here, people first bargain and afterwards

¹ That is, for one-eighth of a cow, each foot consisting of two hoofs (or toes, *rapha*).

come to terms. And the reason why only the Adhvaryu enumerates the virtues of the cow, and not the Soma-seller those of the Soma, is that Soma is already glorified, since Soma is a god. And the Adhvaryu thereby glorifies the cow, thinking, 'Seeing her virtues he shall buy her!' This is why only the Adhvaryu enumerates the virtues of the cow, and not the Soma-seller those of the Soma.

5. And as to his bargaining five times :—the sacrifice being of equal measure with the year, and there being five seasons in the year, he thus obtains it (the sacrifice, Soma) in five (divisions), and therefore he bargains five times.

6. He then makes (the sacrificer) say on the gold¹ (Vâg. S. IV, 26), 'Thee, the pure, I buy with the pure,' for he indeed buys the pure with the pure, when (he buys) Soma with gold;—'the brilliant with the brilliant,' for he indeed buys the brilliant with the brilliant, when (he buys) Soma with gold;—'the immortal with the immortal,' for he indeed buys the immortal with the immortal, when (he buys) Soma with gold.

7. He then tempts² the Soma-seller (with the gold): 'In compensation³ for thy cow,' whereby he means to say, 'With the sacrificer (be) thy cow!'

¹ That is, according to Kâty. VII, 8, 5, in making him touch the gold. The Kâṇva text has, 'Thereupon he buys him (Soma) with gold.'

² Or, according to the commentaries, 'he frightens the Soma-seller (by threatening to take back the money).'

³ ? Sagme (? compact), explained by the commentators as meaning the sacrificer. Perhaps it may mean, 'one of the parties to an agreement,' and hence here the sacrificer as the bargainee. The Kâṇva text reads, He then takes it back again (punar âdatte) with 'Sagme te goḥ,' and throws it down with 'Ours thy gold.'

He then draws it (the gold) back towards the sacrificer, and throws it down, with, 'Ours be thy gold!' whereby he (the sacrificer) takes unto himself the vital energy, and the Soma-seller gets only the body. Thereupon the Soma-seller takes it¹.

8. He then makes him (the sacrificer) say on the she-goat, which stands facing the west, 'Thou art the bodily form of fervour,'—that she-goat was indeed produced as the bodily form of fervour, of Pragâpati; hence he says, 'Thou art the bodily form of fervour,'—'Pragâpati's kind,' because she brings forth three times in the year, therefore she is Pragâpati's kind. 'Thou art bought with the most excellent animal,' because she brings forth three times in the year, she is the most excellent of animals. 'May I increase with a thousandfold increase!' Thereby he implores a blessing: a thousand meaning abundance, he thereby means to say, 'May I obtain abundance!'

9. With that (text) he gives the she-goat, with that he takes the king²; for agâ (goat) doubtless

¹ According to some authorities, the gold is again taken away forcibly from the Soma-seller by the Adhvaryu, after the sacrificer has uncovered his head (paragraph 12), and the seller is driven away by blows with a speckled cane. Kâty. VII, 8, 27. According to Âpastamba (ib.), he buys off the Soma-cow with another cow, and then dismisses her to the cow-pen; and if the Soma-seller objects, he is to be beaten with a speckled cane. The Mânava-sûtra merely says, that they are to give the Soma-seller something for compensation. The whole transaction was evidently a feigned purchase, symbolising the acquisition of the Soma by the gods from the Gandharvas. The real bargain was probably concluded before the sacrificial performance. See also Haug, Ait. Br. Transl. p. 59, note 2.

² While making over the she-goat to the Soma-seller with his left hand, he receives the Soma with the right.

means the same as *âgâ* (driving thither¹), since it is through her (the she-goat) that he finally drives him (Soma) thither. It is thus in a mystic sense that they call her '*agâ*.'

10. He takes the king, with the text (*Vâg. S. IV, 27*), 'Come to us, a friend, bestowing good friends!' whereby he means to say, 'Come to us, as a kind and propitious one!' Having pushed back the garment on the sacrificer's right thigh, he lays him (Soma) down thereon, with the text, 'Seat thee on Indra's right thigh,'—for he, the sacrificer, is at present Indra²: therefore he says, 'Seat thee on Indra's right thigh;'—'willing on the willing,' whereby he means to say, 'beloved on the beloved one;'—'tender on the tender!' whereby he means to say, 'propitious on the propitious one.'

11. Thereupon he (the sacrificer) assigns (to the Gandharvas) the objects constituting the purchase price for the Soma, with the text, 'O Svâna, Bhrâga, Añghâri, Bambhâri, Hasta, Suhasta, *Kṛisânu*! these are your wages for Soma: keep them! may they not fail you!' Now those (Gandharvas) are instead of the hearth-mounds—these being the names of the hearth-mounds—it is these very (names) that he thereby has assigned to them³.

¹ *Sâyana* takes *â-ag* in the sense of 'to go to, to come' (*âgâ*, the comer); because the sacrificer through her comes to Soma.

² See part i, introduction, p. xix, note 4.

³ 'For those same Gandharvas, the overseers of the Guardians of Soma, they are (meant) in lieu of those (? hearth-mounds), for those are their names: it is to them that he thereby assigns those (objects constituting the purchase-price), and thus he becomes debtless towards them.' *Kâṇva* text. See also part i, p. 183, note 2.

12. He now uncovers (his head¹); for he who is consecrated becomes an embryo, and embryos are enveloped both in the amnion and the outer membrane: him (the sacrificer or sacrifice) he has now brought forth, and therefore he uncovers himself. Now it is he (Soma²) that becomes an embryo, and therefore he is enveloped, since embryos are, as it were, enveloped both in the amnion and the outer membrane.

13. He then makes (the sacrificer) say the text (*Vâg. S. IV, 28*), 'Keep me, O Agni, from evil ways! let me share in the right ways.' Now he (Soma) approaches him while he is seated, and when he has come, he rises: thereby he does wrong and breaks the vow. This, then, is his expiation of that (transgression), and thus no wrong is thereby done, and he breaks not the vow: therefore he says, 'Keep me, O Agni, from evil ways! let me share in the right ways!'

14. Having then taken the king, he rises, with the text, 'With new life, with good life, am I risen after the immortals;' for he who rises after the bought Soma, rises indeed after the immortal: therefore he says, 'With new life, with good life, am I risen after the immortals.'

15. Thereupon he takes the king and goes towards the car, with the text (*Vâg. S. IV, 29*), 'We have

¹ See III, 2, 1, 16. His wife does the same.

² According to a former passage (III, 1, 2, 28), the sacrificer is supposed to remain in the embryonic state till the pressing of the Soma. The Kâṇva recension reads, 'Sa etam yagñam agñanat sa esha garbho bhavaty â sutyâyâh;' where 'agñanat' seems to mean 'he has begotten.' I am not quite certain whether Soma himself is really implied. See III, 3, 4, 6.

entered upon the path that leadeth to well-being, free from danger ; whereon he escheweth all haters, and meeteth with good¹.

16. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack from the Asura-Rakshas. They perceived that prayer for a safe journey ; and having warded off the evil spirits by means of that prayer, they attained well-being in the safe and foeless shelter of that prayer. And so does he now ward off the evil spirits by means of that prayer, and attain well-being in the safe and foeless shelter of that prayer. For this reason he says, ' We have entered upon the path that leadeth to well-being, free from danger ; whereon he escheweth all haters and meeteth with good.'

17. They carry him thus², and (afterwards) drive him about on the cart ; whereby they exalt him : for this reason they carry the seed on their head (to the field), and bring in (the corn) on the cart.

18. Now the reason why he buys (the Soma) near water³ is that—water meaning sap—he thereby buys Soma sapful ; and as to there being gold, he thereby buys him lustrous ; and as to there being a cloth, he thereby buys him with his skin ; and as to there being a she-goat, he thereby buys him fervid ; and as to there being a milch cow, he thereby buys him with the milk to be mixed with him ; and as to there being a pair (of kine), he thereby buys him with a mate.—He should buy him with ten (objects), and

¹ Compare the slightly different verse, Rig-veda VI, 51, 16.

² The sacrificer carries the bundle of Soma on his hand resting on his head.

³ Viz. the vessel of water mentioned III, 1, 2, 2.

not with other than ten, for the virâḡ consists of ten syllables, and Soma is of virâḡ nature: therefore he should buy him with ten (objects) and not with other than ten.

PROCESSION AND ENTRANCE OF KING SOMA.

FOURTH BRÂHMANA.

1. In the enclosed space (of the cart)¹ he (the Adhvaryu) lays down the black deer-skin, with the text (Vâḡ. S. IV, 30), 'Thou art Aditi's skin;' its significance is the same (as before)². Thereon he places him (Soma), with, 'Seat thee on Aditi's seat!' for Aditi being this (earth), and she being indeed a safe resting-place, he thereby places him on that safe resting-place: therefore he says, 'Seat thee on Aditi's seat!'

2. He then makes (the sacrificer) say, after touching (the Soma), 'The bull hath propped the sky, the welkin³.' For, when the gods were spreading the sacrifice, they were afraid of an attack on the part of the Asura-Rakshas. Now by what he says, 'The bull hath propped the sky, the welkin,'

¹ The cart stands south of the place where the purchase of Soma took place, with the shafts towards the east, fitted with all the appliances, and yoked with a pair of oxen. The antelope skin is spread with the hairy side upwards, and the neck part towards the east.

² See I, 1, 4, 1 seq. The Kâṇva text has: 'the significance of this yagus is the same.'

³ In Rig-veda VIII, 42, 1, this verse relates to Varuṇa. In adapting it to the present sacrificial requirements, 'vr̥ṣhabho (vr̥ṣhabho, K.) antariksham' has been substituted for the original 'asuro virvavedâḥ'; Soma being meant by 'the bull.'

thereby they rendered it (the sacrifice or Soma) superior to the deadly shaft¹.

3. 'He hath measured the breadth of the earth;'—thus he gains through him (Soma) these worlds, for there is no slayer, no deadly shaft for him by whom these worlds have been gained: therefore he says, 'He hath measured the breadth of the earth.'

4. 'As all-ruler hath he taken his seat over all things existing (bhuvana);'—thus he gains through him this All, for there is no slayer, no deadly shaft for him by whom this All has been gained: therefore he says, 'As all-ruler hath he taken his seat over all things existing.'

5. 'Verily, all these are Varuṇa's ordinances;'—thereby he makes here everything whatsoever obedient to him, and every one that is refractory: therefore he says, 'Verily, all these are Varuṇa's ordinances.'

6. Thereupon he wraps (the Soma) up in the Soma-wrapper, lest the evil spirits should touch him. For this one doubtless is an embryo, and hidden (tiras), as it were, are embryos, and hidden also is that (which is) wrapped up;—hidden, as it were, are the gods to men, and hidden is that which is wrapped up: therefore he wraps him up.

7. He wraps him up, with the text (Vâg. S. IV, 31; Rig-veda V, 85, 2), 'Over the woods he hath stretched the welkin,' for over the woods, over the tops of the trees, that welkin (or air) is indeed stretched;—'strength (hath he laid) into the coursers, milk into the kine,'—strength means

¹ Or, superior to (beyond the reach of) the slayer (or the blow), 'gyâyâmsam vadhât.'

manliness and the coursers are the men : he thereby bestows manliness upon men ; and 'milk into the kine' he says, because this milk is indeed contained in the kine;—'Into the hearts Varuṇa (hath laid) wisdom, into the homesteads¹ fire;' for into the hearts that wisdom, the swiftness of thought, has indeed entered ; and 'into the homesteads fire' he says, because that fire is in the homesteads, with the people;—'Into the heaven hath he placed the Sun, and Soma upon the rock;' for that sun is indeed placed in the heaven ; and 'Soma on the rock' he says, because Soma is in the mountains. This is why he says, 'In the heaven hath he placed the Sun, and Soma upon the rock.'

8. If there are two deer-skins², he then puts up the other by way of a flag³;—and if there is only one, he cuts off the neck of the deer-skin and puts it up by way of a flag;—with the text (Vâg. S. IV, 32), 'Mount thou the eye of Sûrya, the eye-ball of Agni, where thou fliest along with the dappled (horses), shining through the wise (Sûrya).' He thereby places Sûrya (the sun) in front, thinking, 'May Sûrya, in front, ward off the evil spirits!' They now drive (Soma) about on a safe (cart), unmolested by evil spirits.

9. At the fore-part of the shafts two boards have been put up : between them the Subrâhmanyâ⁴

¹ 'Into the waters (apsu),' Rig-veda.

² See III, 2, 1, 1 seq.

³ He is to fasten it to a staff fixed to the pole of the cart near the yoke. Kâty. VII, 9, 9.

⁴ The Subrâhmanyâ is one of the assistants of the Udgâtri (chanter of Sâma-hymns). He stands on the ground between the two shafts in front of the yoke ; the two planks, according to Sâyana, reaching up to his chin.

stands and drives. He (Soma), indeed, is too high for (the driver) mounting beside him, for who is worthy of mounting beside him? Therefore he drives while standing between (the boards).

10. He drives with a palāsa branch. Now when Gâyatrī flew towards Soma¹, a footless archer aiming at her while she was carrying him off, severed one of the feathers (or leaves, *parṇa*), either of Gâyatrī or of king Soma; and on falling down it became a *parṇa* (palāsa) tree; whence its name *parṇa*. 'May that which was there of the Soma nature, be here also now!' so he thinks, and for this reason he drives with a palāsa branch.

11. He urges on the two oxen. If they be both black, or if either of them be black, then let him know that it will rain, that Parganya will have abundance of rain that year: such indeed is science.

12. He (the Adhvaryu) first yokes them, with the text (*Vâg. S. IV, 33*), 'Ye oxen, come hither, patient of the yoke!' for they are indeed oxen, and they are patient of the yoke;—'Let yourselves be yoked, tearless!' for they are now being yoked; and tearless means unscathed;—'not man-slaying,' this means 'not doing wrong;—'speeding the Brahman,' for they are indeed speeders of the Brahman (worship, or the priests);—'Go ye happily to the sacrificer's dwelling!' this he says in order that the evil spirits may not injure them on the way.

13. Having then gone round to the back (of the

¹ See I, 7, 1, 1; part i, p. 183. According to *Ait. Br. III, 26*, *Kṛisānu* the Soma-keeper's arrow cut off one of the talons of Gâyatrī's left foot, which was turned into a porcupine.

cart) and taken hold of the drag¹, he says (to the Hotṛi)², 'Recite to the bought Soma!' or, '—to Soma, now driven about!' whichever way he pleases.

14. He then makes (the sacrificer³) say the text (Vâg. S. IV, 34), 'Thou art gracious unto me, go forth, O Lord of the world—,' for he (Soma) is indeed gracious to him, wherefore he heeds no other but him. Even his (Soma's own) kings⁴ come (to

¹ Apâlamba, a piece of wood fastened to the back part of the cart to prevent its running backwards when going up-hill; or, according to others, a rope used for retarding the progress of the cart in going down-hill. Kâty. VII, 9, 15 comm. The cart stands with the oxen towards the east; it is then wheeled round towards the right to the west and driven to the hall, in front of which it is turned towards the north; the Soma being then taken down. See Ait. Br. I, 14.

² The duties of the Hotṛi, while the Soma-cart is driven to the hall, are set forth Âsv. Srautas. IV, 4: He stands three feet behind the cart between the two wheel tracks, and throws thrice dust towards the south with the fore-part of his foot without moving the heel, with the formula, 'Thou art wise, thou art intelligent, thou upholding all things: drive away the danger arising from men!' Thereupon, after uttering the sound 'Him,' he recites eight verses, or, the first and last being recited thrice each, in all twelve verses. Cf. Ait. Br. I, 13. He first remains standing in the same place and recites thrice the first verse. Then in following the cart he recites the five following verses. The cart having now stopped, he walks round it on its right (south) side, and while looking on the Soma follows it while it is placed on the throne. He then touches it and completes his recitation by the last two verses. The first of these two verses is the same which the sacrificer is to mutter (with the Adhvaryu) while Soma is carried into the hall, and which is given in paragraph 30.

³ While the Soma is driven to the hall, the sacrificer has to hold on to it from behind.

⁴ 'Asya râgânaḥ sabhâgâḥ;'—Soma seems to be compared here with an emperor or overlord of kings (adhirâgo râgñâm, V, 4, 2, 2), who is holding a royal court (râgasabhâ), or a Darbar, to which the under-kings are flocking. Sâyana seems to interpret the passage differently: apy asya râgânaḥ iti sabhâgâ ity anena râgñâm anatikra-

him) to attend the assembly, and he is the first to salute the kings, for he is gracious. This is why he says, 'Thou art gracious.' 'Go forth, O Lord of the world,' he says, because he (Soma) is the lord of beings. 'To all dwellings,' 'all dwellings' doubtless means the limbs; with reference to his limbs he says this, 'May no prowling enemies meet thee! may no waylayers meet thee! May no malicious wolves meet thee!' this he says lest the evil spirits should meet him on his way.

15. 'Having become a falcon, fly away!' he thereby makes him fly forward after becoming a falcon; for the evil spirits fly not after what is fearful: now he, the falcon, forsooth is the most fearful, the strongest of birds, and as such a one he makes him (Soma) fly forwards when he says, 'Having become a falcon, fly away!'

16. Now they (can) only hit his body¹. 'Go to the sacrificer's dwelling,—that is the place prepared for us.' In this there is nothing obscure.

manīyam uktam bhavati; api sambhāvanāyām madhuparkam āha 'rāgne kâtāryasvasurapitrīvyamâtulānam keti' (Āsv. Gṛhyas. I, 24) sambhāvanāyānām madhye rāgnām prathamato nirdisena (!) śreṣṭhyāvagamād itarapūgyopalakshakatvenāpy asya rāgāna iti nirdeśa iti mantavyam, rāgnā āgatān svayam prahva eva san pūrvas tebhyaḥ prāg evābhivadati vāgvavahāram karoti. The Kāṇva text reads: For he is his gracious lord, therefore he heeds not even a king; and yet (?) he is the first to salute the kings: thus he is indeed gracious to him: 'esha vā etasya bhadro bhavati, tasmād esha na rāgānam kânâ-driyate 'tho pūrho rāgño 'bhivadati tathāśyaisha eva bhadro bhavati (!).'

¹ Or, they can only shoot after his body, 'sarīram evānvavahanti.' The Kāṇva text has 'athāśyedaṁ sarīram evānasā 'nvāvahanti,' i. e. 'Now they only bring his body with the cart.' The MS. of Sāyana also has 'anvāvahanti,' but it explains it by 'syenībhāvad upâdeyasya sârâmsasya bādhabhāvad dhantâ sarīram evānugatya hanti nâtmanam.'

17. Thereupon he recites the Subrahmanyâ litany. Even as one would say to those for whom he intends to prepare a meal, 'On such and such a day I will prepare a meal for you;' so does he thereby announce the sacrifice to the gods. 'Subrahmanyôm! Subrahmanyôm! Subrahmanyôm!' thus he calls, for the Brahman indeed moves the gods onward. Thrice he says it, because the sacrifice is threefold.

18. 'Come, O Indra!' Indra is the deity of the sacrifice: therefore he says, 'Come, O Indra!' 'Come, O lord of the bay steeds! Ram of Medhâtithi¹! Wife of Vrishanasva²! Bestriding buffalo! Lover of Ahalyâ³!' Thereby he wishes him joy in those affairs of his.

¹ This myth, according to which Indra was supposed to have assumed the form of a ram and to have carried off Medhâtithi, the Kâṇva (or, according to others, to have robbed him of his Soma), appears to be alluded to in Rig-veda VIII, 2, 40. On the possible connection of the myth with the Greek one of Ganymede, see Weber, Ind. Stud. IX, p. 40. Sâyana does not explain the Subrahmanyâ formula, but remarks, that he has already done so in the Sâma-brâhmana (viz. in the Shadṽimsa).

² According to Rig-veda I, 51, 13, Indra became the wife (menâ) of Vrishanasva (Mena); the reason for this transformation being, according to the Shadṽimsa Br., that he was in love with Menâ or Menakâ, the daughter of that king (or sage). Ind. Stud. I, p. 38. The later explanation of the simple statement of the Rik seems of doubtful authenticity, unless the choice of the word menâ for 'wife' was intended by the bard as an allusion to the name of the king's daughter. It is more likely that the myth alluded to in the Rik had been forgotten at the time of the Brâhmanas, and a new version of it was invented, based on the 'menâ' of the original. Haug, Transl. Ait. Br. p. 383, takes Menâ here as a name.

³ This is another of Indra's love-myths about which very little is known. Ahalyâ (Maitreyî) is said to have been the wife of the Rishi Gautama (or of Kausika, according to Shadṽ. Br.) and to have been loved by Indra.

19. 'O Kausika¹, Brâhman, thou who callest thee Gautama².' Just so has this (formula) been devised in these days by Âruzi, to wit, 'thou who callest thee Gautama:' he may say it, if he choose, and if he does not choose, he need not attend to it³. 'In so and so many days, to the Soma-feast,' (stating) in how many days from hence the pressing is to be.

20. 'Ye gods and priests, come hither⁴!' This he says to the gods and Brâhmans, because it is of these two, the gods and Brâhmans, that he has need.

21. Thereupon the Pratiprasthâtṛi steps up to the front of the hall with the victim for Agni and Soma. Now Agni and Soma have seized him, who consecrates himself, between their jaws, for that consecration-offering above⁵ belongs to Agni and Vishṇu, and Vishṇu, forsooth, is no other than

¹ According to Sâyana on Rig-veda I, 10, 11 (where Indra is called Kausika, 'favourable to the Kusikas') Kusika desired to have a son equal to Indra, whence the latter was born as Kusika's son Gâthin (Gâdhin). Differently Sây. on Taitt. Âr. I, 12, 4.

² The Shaṅv. Br. (Ind. Stud. I, p. 38) explains this as follows:—The Gods and Asuras were at war with each other. Gotama was performing austerities between them. Indra went up to him and said, 'Go out as our spy.' 'I cannot,' he replied. 'Then I will go in your form.' 'As thou thinkest fit!' And because he (Indra) went about in the form of Gotama, passing himself off as Gotama, therefore he says, 'thou who callest thee Gotama.'

³ The Kânva text also states that this last portion of the formula was devised by Âruzi, but nothing is said as to its use being optional.

⁴ For variations of this concluding part of the Subrahmanyâ in different schools, see Lâty. Sr. I, 3, 3 seq.; also notes to III, 9, 3, 10; IV, 9, 6, 25; Haug, Transl. Ait. Br. p. 383.

⁵ See III, 1, 3, 1 seq.

Soma, and the offering is he himself who is consecrated: thus they have seized him between their jaws; and by this victim he now redeems himself¹.

22. Now, some take a firebrand from the Âhavanîya, saying, 'Here is Agni, and here is Soma: with these two thus being together we will redeem ourselves.' But let him not do this; for wheresoever these two are, there they are indeed together.

23. It (the victim) is two-coloured, because it belongs to two deities: 'For the sake of concord between the two deities let it be a black-spotted (buck)!' they say; 'for that is most like those two (gods).' If he be unable to obtain a black-spotted buck, it may be a red-spotted one.

24. Thereon he makes (the sacrificer) say (Vâg. S. IV, 35; Rig-veda X, 37, 1), 'Homage be to the eye of Mitra and Varuṇa! perform ye diligently this holy service to the god! sing ye unto the far-seeing, god-born light, to Sûrya, the son of the sky!' Thereby he renders homage to it (the victim) and makes it a token of the covenant.

25. The Adhvaryu then removes the Soma-wrapper. With (Vâg. S. IV, 36) 'Thou art Varuṇa's stay,' he props (the cart) with the prop. With 'Ye two are the rest of Varuṇa's stay,' he pulls out the two wedges. The reason why he says, 'Ye two are the rest of Varuṇa's stay²,' is that he, the bought Soma, now indeed is of Varuṇa³.

¹ 'By this victim he redeems himself, the victim, and with that redeemed self, now his own, he sacrifices.' Kâṇva rec.

² Skambha visargaṇi ('support or pin of the prop') is taken by Sâyana in the sense of 'offshoot of the prop' or 'that which is let go (srîṣṭa) by the prop.'

³ I.e. belongs to Varuṇa or is of Varuṇa's nature (varuṇyo

26. Thereupon four men take up the king's throne; two men, it is true, take it up for the human king, but four take up this for him who rules over everything here.

27. It is of udumbara wood—udumbara meaning sap and food—for (the sacrificer's) obtainment of sap and food: therefore it is of udumbara wood.

28. It reaches up to his navel, for it is there that the food settles, and Soma is food: therefore it reaches up to his navel. Moreover, there is the seat of the seed, and Soma is seed: therefore it reaches up to his navel.

29. He (the Adhvaryu) touches it with, 'Thou art the rightful seat (*ritasadanī*) of Varuṇa!' He then spreads on it the black deerskin with, 'Thou art the rightful seat (*ritasadanam*) of Varuṇa!' and places him (Soma) thereon with, 'Seat thee on the rightful seat of Varuṇa!' The reason why he says, 'Seat thee on the rightful seat of Varuṇa,' is that he (Soma) is now of Varuṇa's nature.

30. Thereupon he makes him (king Soma) enter the hall; and in making him enter, he causes (the sacrificer) to say (*Vāg. S. IV, 37; Rig-veda I, 91, 19*), 'Whatsoever powers of thine they worship with offering, may they all encompass the sacrifice! Go forth to our dwellings, O Soma, prospering our homes, ever helpful, bestowing abundance of men, not slaying our

bhavati). *Sâyana* (if the MS. is correct) takes it in the sense of 'is Varuṇa himself,' *etasmin kṛitâvasare somo varuṇo bhavati*.

¹ Or, 'may the sacrifice encompass them all,' if, with Grassmann and Ludwig, we read '*yagñāh*' instead of '*yagñam*.' This verse is likewise recited (? at the same time) by the *Hotri*, see p. 79, note 2.

men!' dwellings meaning houses, he thereby means to say, 'Go forth to our houses, kind, propitious, not doing evil.'

31. Some now pour out a vessel of water beside him, saying that this would be as one would bring water for a king that has come to him. But let him not do this, for they (who do this) do at the sacrifice what is human, and inauspicious for the sacrifice forsooth is that which is human: let him therefore not pour out water, lest he should do at the sacrifice what is inauspicious.

THE ÂTITHYA, OR GUEST-OFFERING

(HOSPITABLE RECEPTION GIVEN TO KING SOMA).

FOURTH ADHYÂYA. FIRST BRÂHMANA.

1. Verily, the guest-offering is the head of the sacrifice, and the Prâyan̥tīya and Udayantīya are its arms. But the arms are on both sides of the head: therefore those two oblations, the Prâyan̥tīya and Udayantīya, are on both sides of the guest-offering.

2. Now as to why it is called 'guest-offering.' He, the purchased Soma, truly comes as his (the sacrificer's) guest,—to him (is offered) that (hospitable reception): even as for a king or a Brâhman one would cook a large ox or a large he-goat—for that is human (fare offered to a guest), and the oblation is that of the gods—so he prepares for him that guest-offering.

3. Here now they say, 'Let him first walk past (Soma) and take out (the material for offering)!' For (they argue) where people do not show respect

to a worthy person (arhant) who has come to them, he becomes angry,—and in this way he (Soma) is indeed honoured.

4. Then only one (of the oxen) is to be unyoked, and the other to be left unyoked¹; and thereupon he is to take out (the material for offering): for (they argue) in that one of them is unyoked, thereby he (Soma) has arrived; and in that the other is left unyoked, thereby he is honoured.

5. Let him, however, not do this; but let him take out (the material for offering) only after unyoking (both oxen) and after making (Soma) enter (the hall); for the ways of men are in accordance with those of the gods. And accordingly, in human practice, so long as (a guest) has not unyoked, people do not bring water to him and show him no honour, for so long he has not yet arrived; but when he has unyoked, then they bring him water and show him honour, for then he has indeed arrived: let him therefore take out (the material for offering) only after unyoking and after making (Soma) enter (the hall).

6. Let him take it out with all speed, for thus he (Soma) is honoured. The housewife holds on to it from behind²; for the sacrificer holds on to him (Soma), while he is driven around, and here his wife does so. Thus they enclose him on the two sides by a (married) couple: and, indeed, wherever a

¹ This is the practice recognised by the Taittirīyas (T. S. VI, 2, 1, 1), on the ground that, if one were to unyoke both oxen, he would interrupt the sacrifice; and if he were to leave them both unyoked, it would be as if a hospitable reception were given to one who has not actually arrived.

² That is, by touching the Adhvaryu while he takes out the sacrificial food. See p. 79, note 3.

worthy person comes, there all the inmates of the house bestir themselves, for thus he is honoured.

7. Let him take out (the material) with a different formula from that wherewith (one takes out) any other oblations¹, since, when he (Soma) is bought, he is bought for one special destination,—for the sovereignty of the metres, for the supreme sovereignty of the metres. The metres act as attendants about him; even as the non-royal king-makers, the heralds and headmen, (attend upon) the king, so do the metres act as attendants about him (Soma).

8. In no wise, then, is it befitting that he should take out any (material for offering) solely 'for the metres²;' for whenever people cook food for some worthy person³, then the attendants about him, the non-royal king-makers, the heralds and headmen, have their share (of the food) assigned to them after (or along with their master): hence, when he takes out that (oblation to Soma), let him assign the metres a share in it along with (the deity).

9. He takes it out, with the text (Vâg. S. V, 1), 'Thou art Agni's body,—thee (I take) for Vishṇu!' the Gâyatrî is Agni: to Gâyatrî he thus assigns her share.

10. 'Thou art Soma's body, — thee for Vishṇu!' Soma is the nobility, and the Trishṭubh

¹ For the ordinary formula with which material for offering is taken out at an ishî, 'At the impulse of the divine Savitrî, I take thee with the arms of the Asvins, with the hands of Pûshan, thee well-pleasing to —!' see I, 1, 2, 17.

² According to Taitt. S. VI, 2, 1, the five portions are taken out for the metres Gâyatrî, Trishṭubh, Gagatî, Anushṭubh, and Gâyatrî, with the texts, 'Thou art Agni's hospitable feast, for Vishṇu (I take) thee,' &c.

³ 'Arhant' seems rather to mean 'ruler' here.

is the nobility: to Trishubh he thus assigns her share.

11. 'Thou art the guest's hospitable entertainment',—thee for Vishnu! This is his (Soma's) special share: as there is a special share for a chief, so is this his special share apart from the metres.

12. 'Thee for the Soma-bearing falcon! thee for Vishnu!' thereby he assigns to Gâyatrî her share. Because Gâyatrî, in the form of a falcon, carried off Soma from the sky, therefore she is the Soma-bearing falcon: in virtue of that heroic deed he now assigns to her a second share.

13. 'Thee for Agni, the bestower of prosperity! thee for Vishnu!' Prosperity means cattle, and the Gagatî (the moving, living one) means cattle: to Gagatî he thereby assigns her share.

14. Now as to his taking five times;—the sacrifice is of equal measure with the year, and five seasons there are in the year: the latter he gains in five (divisions);—for this reason he takes five times. And as to his taking it with 'For Vishnu (I take) thee! for Vishnu thee!' it is because he who takes out (material) for the sacrifice, takes it for Vishnu.

15. It is a sacrificial cake on nine potsherds;—for the guest-offering is the head of the sacrifice, and the Gâyatrî consists of nine syllables²: eight (syllables) are those he recites and the sacred syllable³ is the ninth; and the Gâyatrî is the fore-part of the

¹ Atithēr âtithyam, 'the guest's guest-meal.'

² According to Taitt. S. VI, 2, 1, 4, it is because the head has nine seams, 'navadhâ sîro vishyâtam.'

³ The final syllable of the prayers recited in offering is protracted and nasalized, a final 'a' becoming ôṃ,—this drawing out of the syllable is called 'pranava.'

sacrifice¹, and so is that (cake) the fore-part of the sacrifice: therefore it is a cake on nine potsherds.

16. The enclosing-sticks are of kârshmarya wood (Gmelina Arborea²), for the gods, once upon a time, perceived that one, the kârshmarya, to be the Rakshas-killer among trees. Now, the guest-offering being the head of the sacrifice, the enclosing-sticks are of kârshmarya wood, in order that the evil spirits may not injure the head of the sacrifice.

17. The prastara-bunch³ is of asvavâla-grass (Saccharum Spontaneum). For, once upon a time, the sacrifice escaped from the gods. It became a horse (asva) and sped away from them. The gods, rushing after it, took hold of its tail (vâla) and tore it out; and having torn it out, they threw it down in a lump, and what had been the hairs of the horse's tail then grew up as those plants (of asvavâla-grass). Now the guest-offering is the head of the sacrifice, and the tail is the hind-part (of animals): hence by the prastara being of asvavâla-grass he encompasses the sacrifice on both sides.

18. There are two vidhr̥tis⁴ of sugar-cane, lest

¹ Because the Gâyatrî metre is connected with the prâtaḥsavana or morning pressing. See IV, 2, 5, 20 seq.; Ait. Br. III, 27 seq.

² See I, 3, 3, 19-20, where the approved kinds of wood for the paridhis at an ishî are enumerated.

³ For the prastara, or bunch of reed-grass, representing the sacrificer, see I, 3, 3, 5 seq.; 8, 3, 11 seq. The asvavâla (horse-tail) grass (generally called kâra) is said to resemble horse-hair, and is used for twine, mats, thatch, &c. Sir H. M. Elliot, 'Races of the N. W. Prov.' II, pp. 371, 372, describes it as growing from three to fifteen feet high, and flowering in great profusion after the rains; the base of the flowers being surrounded with a bright silvery fleece, which whitens the neighbouring fields so much as frequently to resemble a fall of snow.

⁴ For the vidhr̥ti or stalks laid across the barhis (sacrificial

the barhis and the prastara should become mixed up together. Having then purified the ghee¹, he takes all the butter-portions in four ladlings², for at this (sacrifice) there are no after-offerings.

19. When he has placed the sacrificial dishes (on the altar)³, he churns the fire. For the guest-offering is the head of the sacrifice; and in churning (the fire) they produce that (sacrifice); and one who is born is born with the head first: hence he thereby makes the sacrifice to be produced with the head first. Further, Agni means all the gods, since offering is made in the fire to all gods; and the guest-offering is the head of the sacrifice: hence, through all the deities, he secures success to the sacrifice from the very head (beginning). This is why he churns the fire⁴.

20. He takes the bottom piece of wood⁵, with the text (Vâg. S. V, 2), 'Thou art the birth-place of Agni;' for it is thereon that Agni is produced: hence he says, 'Thou art the birth-place of Agni.'

21. Thereon he lays two sprouts of a kusa stalk (with the tops towards the east), with, 'Ye are

grass covering the altar), to keep the prastara separate from the latter when laid upon it, see I, 3, 4, 10. As no special mention is made of the barhis, the same material has to be used for it as at the model ishî (New and Full-moon sacrifice), viz. Kusa grass (Poa Cynosuroides).

¹ See I, 3, 1, 22-23.

² See I, 3, 2, 8-9.

³ See I, 3, 4, 14.

⁴ On the production of the fire by 'churning,' see part i, p. 294, note 3.

⁵ The adhimanthana sakala is a chip of wood used for the lower churning-stick (adharârâzi), wherein the upper churning-stick is drilled, to rest upon. It is laid down on the altar-grass (barhis) from south to north. According to Sâyana it is a chip obtained in rough-hewing the sacrificial stake.

males¹;' thereby these two are as two (sons) born together here from a woman.

22. Thereon he lays the lower churning-stick (with the top to the north), with, 'Thou art Urvastî!' He then touches the (ghee in the) ghee-pan with the upper churning-stick, with, 'Thou art Âyu,' he puts it down (on the lower arani) with, 'Thou art Purûravas.' For Urvastî was a nymph, and Purûravas was her husband; and the (child) which sprung from that union was Âyu²: in like manner does he now produce the sacrifice from that union. Thereupon he says (to the Hotri), 'Recite to Agni, as he is churned³!'

23. He churns, with the texts, 'With the Gâyatri metre I churn thee!—With the Trishṭubh metre I churn thee!—With the Gagati metre I churn thee!' For it is with the metres that he churns him (Agni, the fire); the metres he recites to him when he is churned, whereby he attaches the metres to the sacrifice, even as the rays (are attached) to yonder sun.—'Recite to the born one!' he says,

¹ In this sense '*vrishanau*' is taken by Mahîdhara (sektârau, from *vrishan*), Sâyana, and apparently also by our author. Perhaps it means 'testicles' (*vrishana*) in the text. See III, 6, 3, 10; and part i, p. 389, note 3.

² The myth of Purûravas and Urvastî is given at length XI, 5, 1, 1–17. Compare also Max Müller, *Chips*, vol. ii, p. 102 seq.; A. Kuhn, *Herabkunft des Feuers*, p. 78 seq.

³ The verses which the Hotri has to recite are (a) one to Savitri (the Vivifier, viz. Rig-veda I, 24, 3); (b) to Heaven and Earth (IV, 56, 1); (c) a triplet to Agni (VI, 16, 13–15). If fire has not appeared by this time, he recites the so-called Rakshas-killing verses (X, 118), repeating them until fire has been produced. See Ait. Br. I, 17; Âsv. Sr. II, 16.

when he (Agni) is produced¹; and 'To him who is thrown²!' when he throws him (on the old Âhavanīya fire).

24. He throws (the fire on the hearth), with the text (Vâg. S. V, 3), 'For our sake be ye two (fires) friendly to one another, of one mind, unblemished! Injure not the sacrifice, nor the lord of the sacrifice! be gracious unto us this day, ye knowers of beings!' He thus bespeaks peacefulness between them, that they may not injure each other.

25. He then takes out some clarified butter with the dipping-spoon, and pours it on the fire, with the text (Vâg. S. V, 4), 'Agni resorteth to Agni, he the son of the seers that shieldeth us from curses: graciously offer thou for us now with good offering, never withholding the oblation from the gods, Hail!' For the purpose of offering they have produced him, and by this offering he has now gratified him: that is why he thus makes offering unto him.

26. It (the guest-offering) ends with the *Idâ*; no after-offerings are performed. For the guest-offering is the head of the sacrifice, and the head is the fore-part: he thus fits him up as the head of the sacrifice. But were he to perform the after-offerings, it would be as if, by reversing, he were to put the feet in the place of the head. Hence it ends with the *Idâ*, and no after-offerings are performed.

¹ The Hotri recites the two verses, Rig-veda I, 74, 3; VI, 16, 40.

² The verb is 'pra-hri,' which is also the common term for the hurling of the thunderbolt. The six verses, recited by the Hotri, are Rig-veda VI, 16, 41-42; I, 12, 6; VIII, 43, 14; VIII, 73, 8; I, 164, 50.

THE TĀNŪNAPTRA, OR COVENANT OF
TANŪNAPĀT¹.

SECOND BRĀHMAṆA.

1. When the gods had performed the guest-offering, discord befell them. They separated into four different parties, unwilling to yield to each other's excellence,—Agni with the Vasus, Soma with the Rudras, Varuṇa with the Ādityas, and Indra with the Maruts. Br̥haspati with the All-gods, say some², but, indeed, those who separated into four parties were 'all the gods.' When they were separated, the Asura-Rakshas came after them and entered between them.

2. They became aware of it,—'Forsooth, we are in an evil plight, the Asura-Rakshas have come in between us: we shall fall a prey to our enemies. Let us come to an agreement and yield to the excellence of one of us!' They yielded to the excellence of Indra; wherefore it is said, 'Indra is all the deities, the gods have Indra for their chief.'

3. For this reason let not kinsmen fall out, for any (enemy) of theirs, be he ever so far away, steps in between them; they do what pleases their enemies and fall a prey to their enemies: therefore let them not fall out. For he who, knowing this, quarrels not, does what displeases his enemies and

¹ The Tānūnaptra is a solemn covenant made by the sacrificer and his priests, in the name of Tanūnapāt, and while touching sacrificial butter; thereby pledging themselves not to injure each other.

² Thus Ait. Br. I, 24, where moreover the Rudras are assigned to Indra, (the Vasus to Agni, and the Ādityas to Varuṇa.)

falls not a prey to his enemies: let him therefore not quarrel.

4. They said, 'Well then, let us contrive so that this (concord) of ours shall be for ever imperishable!'

5. The gods laid down together¹ their favourite forms and desirable powers², one after another, and said, 'Thereby he shall be away from us, he shall be scattered to the winds, whosoever shall transgress this (covenant) of ours!'—Whose (is it) as witness³?—'Tanûnapât, the mighty!'—Now the mighty Tanûnapât indeed is yonder blowing (wind), he is the witness of living beings, entering thus as the in-breathing and out-breathing.

6. Wherefore they say, 'The gods know the mind of man.' In his mind he proposes; it passes on to the breath, and the breath to the wind, and the wind tells the gods what the mind of man is.

7. Hence it was in regard to this what was said by the *Rîshi*, 'In his mind he proposeth, and it goeth on to the wind⁴; and the wind telleth the gods what thy mind is, O man.'

8. The gods laid down together their favourite forms and desirable powers, and said, 'Thereby he shall be away from us, he shall be scattered to the winds, whosoever shall transgress this (covenant) of ours!' And even now the gods do not transgress that (covenant), for how would they fare, were they

¹ Literally, 'cut off together, part by part.'

² Or, attributes, resources, 'dhâmâni.'

³ *Kasya upadrash/ur*; the *Kânva* text has, *Tasya nañ ka upadrash/â*, 'who (shall be) the witness of this (covenant) of ours?'

⁴ Cp. *Atharva-veda* XII, 4, 31, 'In his mind he proposes and it goes forth to the gods.'

to transgress it?—they would speak untruth, and verily there is one law which the gods do keep, namely, the truth. It is through this that their conquest, their glory is unassailable: and so, forsooth, is his conquest, his glory unassailable whosoever, knowing this, speaks the truth. Now, the Tānūnaptra is really that same (covenant of the gods).

9. The gods laid down together their favourite forms and desirable powers. Now it is by taking portions of butter that they (the priests) lay down together the desirable forms and favourite powers. Let him, then, not covenant with any one and every one, lest his favourite forms and desirable powers should be mixed up (with those of others). But let him not deceive one with whom he makes a covenant; for thus it is said, 'Let there be no deceiving of him with whom one has made the covenant of Tānūnapât.'

10. In the first place he takes (butter) therefrom¹, with the text (Vâg. S. V, 5), 'For him that rushes onward, for him that rushes about, I take thee.' He that blows yonder (the wind) does indeed rush onward and rush about; and it is for him that he takes (the butter): therefore he says, 'for him that rushes onward, for him that rushes about, I take thee.'

11. 'For Tānūnapât, the mighty.' The mighty Tānūnapât truly is yonder blowing (wind), and it is for him that he takes (the butter): therefore he says, 'For Tānūnapât, the mighty.'

¹ Viz. the butter in the dhruvâ spoon, pouring it into the 'vrata-pradâna,' or vessel in which the fat-milk is handed to the sacrificer.

12. 'For the powerful, the most strong!' He is indeed powerful and most strong; and for him he takes it: therefore he says, 'For the powerful, the most strong.'

13. They then touch it at the same time. Now the gods were fully agreed on this point, 'Verily, so and thus shall he of us fare who shall transgress this (covenant) of ours!' And so are these (priests and sacrificer) now agreed on this,—'Verily, so and thus shall he of us fare who shall transgress this (covenant) of ours!'

14. They touch it simultaneously, with the text, 'Thou art the strength of the gods, unassailed and unassailable; for the gods were indeed unassailed and unassailable while being together, and speaking with one accord and holding together. 'The strength of the gods' doubtless means the favourite forms and desirable powers of the gods, 'uncursed, curse-averting, uncursable,' for the gods have overcome every curse;—'May I straightway go to the truth!' whereby he means to say, 'May I speak the truth, may I not transgress this (covenant);'—'Establish me in welfare!' for in welfare the gods indeed established themselves by speaking the truth, by performing the truth: therefore he says, 'Establish me in welfare!'

15. Now those favourite forms and desirable powers which the gods put together, they then deposited in Indra¹;—Indra verily is he that burns yonder (the sun); but he indeed did not burn in the beginning, but as now everything else is dark, so was he then; and it is by that very energy (derived

¹ According to Ait. Br. I, 24 the gods deposited their forms in the house of king Varuṇa.

from those divine objects) that he burns. Hence, if many persons perform the consecration¹, let it (the Tānūnaptra butter), after pouring the fast-milk to it, be handed only to the master of the house, since he, among them, is the representative of Indra. And if he perform the consecration by means of an (offering) with a dakṣiṇā, let them hand it (the butter) to the sacrificer, after pouring the fast-milk to it, for thus it is said,—‘The Sacrificer is Indra.’

16. Now what favourite forms and desirable powers the gods then laid together, all that was wrought together and became the Sāman: wherefore they say, ‘The Sāman is the truth, the Sāman is born of the gods.’

THE AVĀNTARADĪKSHĀ, OR INTERMEDIARY CONSECRATION.

THIRD BRĀHMAṆA.

1. When the gods had performed the guest-offering, discord arose between them. They allayed it by means of the Tānūnaptra (oaths). They desired an atonement for having spoken evil to one another; for they had appointed no other consecration-ceremony till the expiatory bath. They perceived this intermediate consecration².

2. By means of fire they enveloped (the body) with a skin. Now, fire being fervour, and the consecration being fervour, they thereby underwent an intermediate consecration; and because they underwent that

¹ That is, in a Sattrā or sacrificial session, where all the officiating priests are consecrated and ‘sacrificers;’ the Yagamāna proper being styled *Gṛīhapati* (master of the house). See IV, 6, 8, 1 seq.

² The *Avāntaradīkshā* extends to the end of the sixth Brāhmaṇa.

intermediate consecration, therefore this in intermediary consecration (avântaradīkshâ, is performed). They turned in their fingers more tightly and drew¹ their zone tighter, whereby they (again) put round them what had been put round them before²;—and so does he thereby make atonement for what heretofore he has done injurious to the vow, for what he has spoken injurious to the vow.

3. By means of the fire they (the priests) envelop him with a skin. Now, fire being fervour, and the consecration being fervour, he thereby undergoes an intermediate consecration. He turns in his fingers more tightly and draws the zone tighter, whereby he (again) puts round himself what was put round him before. Moreover, it was offspring the gods thereby obtained.

4. By means of Agni (fire) they enveloped (the body) with a skin. Now, Agni being the causer of sexual union, the progenitor, they thereby obtained offspring. They turned in their fingers more tightly and drew their zone tighter, whereby they produced offspring for themselves. And in like manner does he (the sacrificer) thereby obtain offspring.

5. By means of Agni he envelops himself with a skin. Now, Agni being the causer of sexual union, the progenitor, he thereby³ obtains offspring. He turns in his fingers more tightly and draws his zone tighter, whereby he produces offspring for himself.

6. Now, while the gods were consecrated, whichever of them fetched fire-wood or uttered his appointed texts, him the Asura-Rakshas endeavoured to

¹ Our text has no verb; the Kâṇva recension reads 'auhanta.'

² Viz. the dīkshâ, as symbolised by the zone (or the skin).

³ Viz. through Agni, or the Avântaradīkshâ.

strike—the one by (assuming) the form of this one, and the other by that of another. They came together, upbraiding one another, saying, ‘See, what thou hast done to me! see, how thou hast struck me!’ But Agni alone did not speak thus to any one, nor did any one speak thus to Agni.

7. They said, ‘Have they spoken thus to thee also, Agni?’ He said, ‘Verily, I have not spoken to any one, nor has any one spoken to me.’

8. They became aware,—‘He verily is the greatest repeller of the Rakshas among us; let us be like him: thereby we shall escape from the Rakshas, thereby we shall attain to the heavenly world.’ They accordingly became like Agni, and thereby escaped from the Rakshas and attained to the heavenly world. And in like manner does this one now become like Agni, and thereby escape from the Rakshas and attain to the heavenly world. It is in putting a kindling-stick on (the Âhavantya fire¹) that he enters upon the Avântaradîkshâ.

9. He puts on the kindling-stick, with the text (Vâg. S. V, 6), ‘O Agni, protector of vows; on thee, O protector of vows—’ for Agni is lord of vows to the gods; wherefore he says, ‘O Agni, protector of vows, on thee, O protector of vows—’ ‘what bodily form² there is of thine, (may that be) here on me; and what bodily form there is of mine, (may that be) on thee! May my vows be bound up with thine, O lord of vows!’ whereby he envelops himself with the skin by means of Agni. ‘May the lord of consecration approve my

¹ The sacrificer’s wife performs silently on and near the Gârhapatya fire the same ceremonies as her husband.

² Tanu, see p. 10, note 4.

consecration, and the lord of penance my penance!' Thereby he enters upon the intermediary consecration. More closely he turns in his fingers, and closer he draws the zone; whereby he (again) puts round himself what was put round him before.

10. They then attend on him with the boiling lustral water (*madantī*);—fire is heat, and the lustral water is heat: that is why they attend on him with the lustral water.

11. Having touched the lustral water, they (the priests and sacrificer) therewith strengthen¹ the king (*Soma*). The reason why, after touching the lustral water, they strengthen the king is this;—ghee is a thunderbolt, and *Soma* is seed: hence they strengthen the king after touching the lustral water, lest they should injure the seed, *Soma*, by the thunderbolt, the ghee.

12. Here now they say, 'Him, *Soma*, for whom that strengthening (meal), the guest-offering, is prepared, they ought first to strengthen, and then (ought to be performed) the *Avāntaradīkshā*, and thereupon the *Tānūnaptra*.' But let him not do this. For such indeed was the course of the sacrificial performance: discord arose between them (the gods) thereat; they attained to their former tranquillity; then the *Avāntaradīkshā* and finally the strengthening.

13. Then as to why they strengthen (*Soma*). *Soma* is a god, since *Soma* (the moon) is in the sky. 'Soma, forsooth, was *Vṛitra*; his body is the same as the mountains and rocks: thereon grows that plant called *Usânâ*,'—so said *Svetaketu Auddālaki*;

¹ On the 'âpyâyana' (*â-pyai*, 'to swell, make swell,' to strengthen, become strong, increase, fill), see part i, p. 178, note 2. According to *Āpastamba* and other authorities, they tie a piece of gold to their nameless (gold) finger, and touch the *Soma* with their moist hands.



‘they fetch it hither and press it; and by means of the consecration and the Upasads, by the Tâṇûnaptra and the strengthening they make it into Soma.’ And in like manner does he now make it into Soma by means of the consecration and the Upasads, by the Tâṇûnaptra and the strengthening.

14. ‘It is bees’ honey,’ they say; for bees’ honey means the sacrifice, and the bees that make the honey are no other than the officiating priests; and in like manner as the working-bees make the honey increase, so do they (the priests) thereby strengthen the sacrifice.

15. By means of the sacrifice the gods gained that supreme authority which they now wield. They spake, ‘How can this (world) of ours be made unattainable to men?’ Having sipped the sap of the sacrifice, as bees would suck out honey, and having drained the sacrifice and scattered it by means of the sacrificial post, they disappeared; and because they scattered (yopaya) therewith, therefore it is called yûpa (post).

16. Now this was heard by the *Rishis*. They collected the sacrifice; and as that sacrifice was collected, so does he collect the sacrifice who is consecrated. The sacrifice is speech: hence he thereby again supplies what part of the sacrifice here has been sucked out and drained.

17. They strengthen (the Soma), being six¹;—there are six seasons: having become the seasons, they strengthen it².

18. They strengthen him with (Vâg. S. $\dot{V}$, 7),

¹ Viz. the five priests—Brahman, Udgâtri, Hotri, Adhvaryu, and Âgnîdhra—and the sacrificer.

² That is, as the seasons make the Soma-plant grow.

‘Let stalk after stalk of thine wax strong, O divine Soma!’ whereby they strengthen (increase) stalk after stalk of his;—‘for Indra, the winner of the ekadhanas¹,’ Indra indeed is the deity of the sacrifice: therefore he says, ‘For Indra, the winner (or bestower) of the ekadhanas.’ For verily every one of those stalks swells to fill a hundred or ten² ekadhana cups for the several gods. ‘May Indra wax strong for thee, and wax thou strong for Indra!’ for Indra is the deity of the sacrifice: he thus strengthens him who is the deity of the sacrifice. By saying, ‘Wax thou strong for Indra,’ he instils that invigorating draught into him. ‘Strengthen us friends with gain and understanding!’ ‘With gain’ he says with reference to what he gains; and ‘with understanding’ he says with reference to what he recites. ‘Mayest thou thrive, O divine Soma, and may I attain to the Soma-feast!’ They, the priests and sacrificer, have one prayer in common, ‘May we reach the end of the sacrifice!’ hence he thereby means to say, ‘May I reach the end of the sacrifice!’

19. Thereupon they make amends on the pras-tara. For the sacrifice requires a northward attend-

¹ Ekadhana-vid; the meaning of ‘ekadhana’ (apparently ‘one prize’ or ‘one part of the booty or goods’) in this compound is not clear. The author of the Brāhmaṇa seems to take it in its technical sense, viz. the ekadhana pitchers in which the ekadhanâ water, used for mixing with the Soma juice, is kept, see III, 9, 3; 16; 27; 34. According to Haug, Transl. Ait. Br. p. 114 notes, they are so called because the Adhvaryu throws one stalk of Soma (eka-dhana) into each pitcher to consecrate it.

² This anticlimax is rather curious. The Kāṇva text reads: *dasa dasa vâ ha smaisha ekaiko ’msur devân pratindrâyaikadhanân âpyâyanti (I) satam satam vâ tasmâd âhaikadhanavida iti.*

ance; but now they strengthen (Soma) after going, as it were, towards the right (south)¹; and, the sacrifice being the fire, they thereby turn their back on the sacrifice and thus do wrong and are cut off from the gods. Now the prastara also is (part of) the sacrifice, and by (touching) it they again get hold of the sacrifice. And this is his expiation of that (transgression); and so no wrong is committed by them and they are not cut off from the gods: for this reason they make amends on the prastara.

20. Here now they say, 'On the anointed?—let them rather make amends on the unanointed²!' They should indeed make amends on the unanointed (prastara), since anointed it is thrown into the fire.

21. They make amends³ with, 'Desirable treasures (may come) forth for strength and well-being—the right for the right-saying'—whereby

¹ Soma's throne stands south of the Âhavanīya fire, and in going to perform the âpyayanam upon him, the priests and sacrificer have to move round the fire, along the east side of it towards the south (the region of the Fathers).

² This seems to be Sâyana's interpretation of the passage 'akte nihnuvîrân anaktâi.' The two words, with their final syllable protracted, being intended to strongly contradict the preceding 'akte.' It is hardly possible to take the latter absolutely, 'it being anointed (when thrown into the fire), let them make amends on it while unanointed.' On the throwing of the prastara into the fire, see I, 8, 3, 17. The prastara referred to is that of the guest-offering (âti-thyeshā), which was broken off after the Idā ceremony (see III, 4, 1, 26) and has to be completed after the present ceremony. Neither the prastara nor the barhis is burnt on this occasion.

³ In performing this propitiatory rite, the priests and sacrificer lay their hands on the prastara, either both of them with the palms upwards, or only the right one, and the left in the opposite way. Kāty. VIII, 2, 9. The latter mode is the one practised by the Taittirīyas. Sây. on Taitt. S. I, 2, 11.

he means to say, 'the truth for the truth-speaking;'—
'Homage be to Heaven and to the Earth!' whereby they make amends to these two, heaven and earth, on whom this All is founded.

22. Having then picked up the prastara, he says, 'Agnīdh, does the water boil?'—'It boils,' replies the Agnīdh¹. 'Come hither with it!' He holds (the prastara) quite close over the fire. The reason why he does not throw it into the fire is that he (the sacrificer) is to perform therewith² during the days that follow; and in that he holds it quite close over the fire, thereby it is for him as if it were really thrown into the fire. He hands it to the Agnīdh, and the Agnīdh puts it aside (in a safe place).

THE UPASADS, OR HOMAGES.

FOURTH BRĀHMANA.

1. Verily the Upasads (homages or sieges) are the neck of the sacrifice, and the Pravargya is its head. Hence when it is performed with the Pravargya³,

¹ According to the Kāṇva text, this conversation takes the place of the colloquy (samudita) held by the Adhvaryu and the Āgnīdhra, after the prastara has been thrown into the fire at the normal ishā; see I, 8, 3, 20.

² Or, 'in the shape of it (tena),' the prastara representing the sacrificer himself. This sentence seems also to imply, that the sacrificer thereby continues to live during the days that follow.

³ The Pravargya, an offering of heated milk, which precedes each performance of the Upasads,—except at the first performance of the Soma-sacrifice, when it is prohibited by many authorities,—seems originally to have been an independent ceremony, and as such it is treated by most ritualistic books apart from the exposition of the Soma-cult. The Satapatha-brāhmaṇa deals with it in XIV, 1-3 (Vāg. S. XXXIX). Its mystic significance appears to have been that of supplying the sacrificer with a new celestial body. There seems to have been a tendency towards exalting its

they perform the Upasads¹ after performing the Pravarṅya, and thereby they put the neck in its place.

2. The anuvâkyâs (invitatory prayers) in the forenoon are the yâgyâs (offering prayers) in the afternoon; and the yâgyâs are the anuvâkyâs². He thus interlinks them, whence those joints and those bones of the neck are interlinked.

3. Now the gods and the Asuras, both of them sprung from Pragâpati, were contending against each other³. The Asuras then built themselves castles in these worlds,—an iron one in this world, a silver one in the air, and a golden one in the sky.

4. The gods then prevailed. They besieged them by these sieges (upasad); and because they besieged (upa-sad) them, therefore the name Upasads.

importance—if not, indeed, towards making it take the place of the Soma-cult. The hot milk (gharma) is even styled 'Samrâg' or supreme king—as against the title 'râgan' or king, assigned to Soma; and a throne is provided for it, just as for the latter. The rules for its performance, according to the Âpastamba Srauta-sûtra, have been published, with a translation, by Professor Garbe (*Zeitsch. der D. M. G.* XXXIV, p. 319 seq.). See also Haug's *Transl. of the Ait. Br.* pp. 41-43; Weber, *Ind. Stud.* IX. pp. 218-220.

¹ The Upasadaḥ, consisting of three offerings of ghee to Agni, Soma, and Vishṇu, followed by a Homa, have to be performed twice daily, for at least three days (the normal number at the Agnishoma). The first day's performance is called (from the corresponding Homa) the 'ayaḥsayâ' (lying in iron, made of iron), the second day's 'raghaḥsayâ' (silvern), and the third day's 'hariṣayâ' (golden). If there are six, or twelve Upasad days, each of the three varieties of performance has assigned to it an equal number of successive days; and if there are more than twelve the three varieties are to be performed alternately.

² For the anuvâkyâs and yâgyâs, as well as the kindling-verses (sâmidhenîs) to be recited at the Upasads, see *Ait. Br.* I, 26; *Ârv.* IV, 8.

³ For other versions of this myth, see *Ait. Br.* I, 23; *Taitt. S.* VI, 2, 3.

They clove the castles and conquered these worlds. Hence they say, 'A castle is conquered by siege;' for it is indeed by beleaguering that one of these human castles is taken.

5. By means of these sieges, then, the gods clove the castles and conquered these worlds. And so does this one (the sacrificer) now,—no one, it is true, builds for himself castles against him in this world; he cleaves these same worlds, he conquers these worlds: therefore he offers with the Upasads.

6. They have clarified butter for their offering material. For ghee is a thunderbolt, and by that thunderbolt, the ghee, the gods clove the strongholds and conquered these worlds. And so does he cleave these worlds by that thunderbolt, the ghee, and conquer these worlds; therefore they (the Upasads) have ghee for their offering material.

7. He takes eight times (ghee) in the *guhû*, and four times in the *upabhrît*; or conversely, they say, he is to take of it only four times in the *guhû* and eight times in the *upabhrît*¹.

8. He takes eight times in the *guhû*, and four times in the *upabhrît*. He thereby makes the thunderbolt heavy in front, and with that thunderbolt heavy in front he cleaves these worlds, and conquers these worlds.

9. Agni and Soma verily are yoke-fellows among the gods: for these two he takes (ghee) in common². For Vishnu (he takes) singly. He makes only the one libation (*âghâra*) which (he makes) with the dipping-spoon (*sruva*)³. For when he has made

¹ This would be the regular mode of ladling. See I, 3, 2, 8 seq.

² See p. 108, note 1.

³ For the two *âghâra*, or libations of ghee, made with the

the northern (higher) libation he retires¹: 'May I conquer for conquest' so he thinks, and therefore he makes only the one libation, that with the dipping-spoon.

10. When he has called (on the Âgnidhra) for the *Sraushat*, he does not elect the *Hotri*². 'Seat thee, O *Hotri*!' he says. The *Hotri* sits down on the *Hotri*'s seat. Having sat down he urges the *Adhvaryu*; and he, thus urged, takes the two offering-spoons³.

11. While passing over (to the south side of the fire and altar) he says⁴ (to the *Hotri*), 'Recite the invitory prayer to Agni!' and having called for the *Sraushat*, he says, 'Pronounce the offering prayer to Agni!' and pours out the oblation when the *Vashat* is uttered.

12. Thereupon he says, 'Recite the invitory prayer to Soma!' and having called for the *Sraushat*, he says, 'Pronounce the offering prayer to Soma!' and pours out the oblation when the *Vashat* is uttered.

13. Thereupon, while pouring the ghee which is in the *upabhrîit*⁵, together (with what is left in the *guhû*), he says, 'Recite the invitory prayer to Vishnu!' and, having called for the *Sraushat*, he says, 'Pronounce the offering prayer to Vishnu!'

sruva north of the fire and *guhû* south of the fire respectively, see I, 4, 4, 1 seq. At the *Upasad-ishî* neither fore-offerings (*prayâga*) nor after-offerings (*anuyâga*) are performed.

¹ Viz. to the offering place on the south side of the fire. The covert meaning is that, were he to make the second libation, he would have to recede from the higher (*uttara*, northern) position already gained.

² See I, 5, 1, 1 seq. ³ See I, 5, 2, 1 seq. ⁴ See I, 7, 2, 1 seq.

⁵ Of the ghee in the *guhû* (obtained from eight ladlings with the

and pours out the oblation when the Vasha¹ is uttered.

14. The reason why in offering he remains standing in one and the same place, and does not move about as he is wont to do here in performing, is that he thinks 'I will conquer for conquest'¹! And the reason why he offers to those deities is that he thereby constructs the thunderbolt: Agni (he makes) the point (anîka), Soma the barb (salya), and Vishnu the connecting piece (kulmala)².

15. For the thunderbolt is the year: the day is Agni, the night Soma, and what is between the two, that is Vishnu. Thus he makes the revolving year.

16. The thunderbolt is the year: by that year, as a thunderbolt, the gods clove the strongholds and conquered these worlds. And so does he now by that year, as a thunderbolt, cleave these worlds, and conquer these worlds. This is why he offers to those gods.

17. Let him undertake three Upasads; for, there being three seasons in the year, it is thereby made of the form of the year: he thus makes up the year. He performs twice each.

sruva) he first offers one half each to Agni and Soma. Thereupon he pours the ghee from the upabhrî^t (obtained from four ladlings with the sruva) into the guhî and offers it to Vishnu.

¹ 'It is for conquest that he does not move about as he (does when he) performs here in any other sacrifice.' Kâṇva recension.

² ? The socket; compare Ait. Br. I, 25, 'The gods constructed that arrow, the Upasads: Agni was its point (?anîka, shaft, Haug), Soma its barb (salya, steel, H.), Vishnu its shaft (teganam, point, H.), and Varuṇa its feathers (parṇa) For the arrow consists of three parts, anîka, salya, and tegana For the arrow consists of two parts, salya and tegana.' Here salya would seem to be the barbed head-piece (with the point, anîka), and tegana the shaft or reed of the arrow.

18. These amount to six; for, there being six seasons in the year, it is thereby made of the form of the year: he thus makes up the year.

19. And should he undertake twelve Upasads,—there being twelve months in the year, it is thereby made of the form of the year: he thus makes up the year. He performs twice each.

20. These amount to twenty-four;—there being twenty-four half-moons in the year, it is thereby made of the form of the year: he thus makes up the year.

21. As to his performing in the evening and in the morning,—it is because only thus completeness is obtained. When he performs in the forenoon, then he gains the victory;—and when he performs in the afternoon, he does so that it may be a good (complete) victory;—and when he offers the Homa, (it is as if) people fight here for a stronghold, and having conquered it, they enter it as their own.

22. When he performs (the upasads), he fights; and when (the performance) is completed, he conquers; and when he offers the Homa¹, he enters that (stronghold) now his own.

23. He offers it (with the verse) with which he

¹ On the completion of each performance of the Upasad offerings, after the anointing of the prastara (see I, 8, 3, 11-14) and previously to taking up the enclosing-sticks (ib. 22), a homa (or *guhōti*) offering (part i, p. 263, note 2), called Upasad-homa, has to be performed with the dipping-spoon; the sacrificer holding on to Adhvaryu from behind, while the ghee is poured into the fire. Its performance over, the Upasads are brought to an end by a repetition of the ceremony with the prastara (which is not burnt) described above, III, 4, 3, 22, and the minor concluding ceremonies (I, 8, 3, 23 seq.; 9, 2, 19 seq.); whereupon the Subrahmanyâ litany (III, 3, 4, 17) is recited.

will have to perform twice in one day¹ (Vāg. S. V, 8), 'What most excellent iron-clad body is thine, O Agni, established in the deep, it hath chased away the cruel word, it hath chased away the fearful word; Hail!' for such-like it was, it was indeed iron.

24. Again he offers (with the verse) with which he will have to perform twice in one day, 'What most excellent silver-clad body is thine, O Agni, established in the deep, it hath chased away the cruel word, it hath chased away the fearful word; Hail!' for such-like it was, it was indeed silver.

25. And again he offers (with the verse) with which he will have to perform twice in one day, 'What most excellent gold-clad body is thine, O Agni, established in the deep, it hath chased away the cruel word, it hath chased away the fearful word; Hail!' for such-like it was, it was indeed golden. If he undertakes twelve Upasads, let him perform each of them for four days.

26. Now then of the fast-homages. Some Upasads get wider and wider, others narrower and narrower: those at which he milks out one (teat)² on the first day, then two, and then three, are those that get wider and wider; and those at which he

¹ While the *Hotri*, as we saw (parag. 2, above), uses the same two verses twice in one day, viz. one for the *anuvākyā* in the morning and for the *yāgyā* in the afternoon; and the other for the *yāgyā* in the morning and for the *anuvākyā* in the evening,—the *Adhvaryu* is to use the three formulas here mentioned on the three Upasad days respectively, both at the morning and afternoon performances.

² Viz. of the *vrata*dughā, or cow supplying his fast-milk. The milk so obtained is to be his only food during the Upasad days.

milks out three on the first day, then two, and then one, are those that get narrower and narrower. Those getting narrower and narrower are (as good as) those getting wider and wider; and those getting wider and wider are (as good as) those getting narrower and narrower.

27. Verily, the world is conquered by austere devotion. Now, his devotion becomes ever and ever wider, he conquers an ever and ever more glorious world and becomes better even in this world, whosoever, knowing this, undertakes the Upasads that get narrower and narrower¹: let him, therefore, undertake the Upasads that get narrower and narrower. And should he undertake twelve Upasads, let him have three (teats) milked out for four days, two for four days, and one for four days.

PREPARATION OF THE SOMA ALTAR WITH THE HIGH ALTAR².

FIFTH ADHYÂYA. FIRST BRÂHMANA.

1. From that post which is the largest on the east side (of the hall)³ he now strides three steps forwards (to the east), and there drives in a peg,—this is the intermediate (peg)⁴.

¹ The simile is apparently taken from the arrow, which pierces the deeper the more pointed it is; cf. parag. 14, above; Ait. Br. I, 25. Also Taitt. S. VI, 2, 3, 5, where a goad (âra?) is compared.

² The preparation of the special altars—viz. the large Soma altar (mahâ-vedi, or saumikî-vedi) and the 'high altar' (uttara-vedi) on the former—takes place on the last but one Upasad day, after the morning performance of the Upasads.

³ This post stands in the middle of the east door of the hall or Prâkîna-vamśa, just in front of the Âhavanîya-fire. See p. 3, note 2.

⁴ Antaśpâta, lit. 'falling within or between,' because it stands

2. From that middle peg he strides fifteen steps to the right, and there drives in a peg,—this is the right hip.

3. From that middle peg he strides fifteen steps northwards, and there drives in a peg,—this is the left hip.

4. From that middle peg he strides thirty-six steps eastwards, and there drives in a peg,—this is the fore-part¹.

5. From that middle peg (in front) he strides twelve steps to the right, and there drives in a peg,—this is the right shoulder.

6. From that middle peg he strides twelve steps to the north, and there drives in a peg,—this is the left shoulder. This is the measure of the altar.

7. Now the reason why it is thirty steps broad behind is this: the *Virâḡ* metre consists of thirty syllables, and by means of the *Virâḡ* the gods obtained a firm footing in this world; and even so does he now, by means of the *Virâḡ*, obtain a firm footing in this world.

8. But there may also be thirty-three (steps); for of thirty-three syllables also consists the *Virâḡ*; and by means of the *Virâḡ* he obtains a firm footing in this world.

9. Then as to why the 'easterly line'² is thirty-six steps long;—the *Bṛīhatt* consists of thirty-six syllables, and by means of the *Bṛīhatt* the gods obtained

between the (new) altar and the *Prâṭina-vamśa* fires and altar. See III, 5, 2, 2.

¹ That is, the middle of the front side of the altar, or, as it were, its head, where the 'high altar' is to be raised.

² The '*prâṭī*' is the line drawn from the middle of the west side to that of the front side of the altar, forming as it were the spine (*prish/hyâ*) of the altar.

the heavenly world : and so does he now, by means of the *Bṛīhatī*, obtain the heavenly world and that offering-fire (*Āhavantya*) of his is in the sky.

10. And as to (the altar) being twenty-four steps broad in front;—the *Gāyatrī* consists of twenty-four syllables, and the *Gāyatrī* is the fore-part of the sacrifice : this is why it is twenty-four steps broad in front. This is the measure of the altar.

11. And why it is broader behind,—‘Wider behind, broad-hipped,’ thus they praise a woman. And by its being wider behind, he makes that womb at the hind-part (of the altar) wider, and from that wider womb these creatures are born.

12. That high altar (*Uttaravedī*¹) is the nose of the sacrifice ; because they throw it up so as to be higher than the altar, therefore it is called ‘high altar.’

13. Now, in the beginning there were two kinds of beings here, the *Ādityas* and the *Āṅgiras*. The *Āṅgiras* then were the first to prepare a sacrifice, and having prepared the sacrifice they said to *Agni*, ‘Announce thou to the *Ādityas* this our to-morrow’s Soma-feast, saying, “Minister ye at this sacrifice of ours!”’

14. The *Ādityas* spake (to one another), ‘Contrive ye how the *Āṅgiras* shall minister unto us, and not we unto the *Āṅgiras*!’

15. They said, ‘Verily by nothing but sacrifice is there a way out of this² : let us undertake another

¹ On the *uttara-vedī* (lit. ‘higher, upper altar’), now about to be raised on the fore-part of the great altar (*mahā-vedī* or *saumikī vedī*) described in the preceding paragraphs, see also part i, p. 392 note.

² The *Kāṇva* MS. reads, *nāpakramam astv iti*, which, if correct,

Soma-feast!' They brought together the (materials for) sacrifice, and having made ready the sacrifice, they said, 'Agni, thou hast announced to us a Soma-feast for to-morrow; but we announce to thee and the Āngiras a Soma-feast even for to-day: it is for us that thou art (to officiate as) Hotri¹!'

16. They sent back some other (messenger) to the Āngiras; but the Āngiras going after Agni, were exceeding angry with him, saying, 'Going as our messenger, why didst thou not mind us²?'

17. He spake, 'The blameless chose me; as the chosen of the blameless, I could not go away.' And let not therefore the chosen (priest) of a blameless man turn away from him. The Āngiras then officiated for the Ādityas in the sacrifice with Soma bought (kṛt) on the same day (sadyas); whence this Sadyaḥkṛt³.

18. They brought Vāk (speech) to them for their sacrificial fee. They accepted her not, saying, 'We shall be losers if we accept her.' And so the performance of that sacrifice was not discharged (completed), as it was one requiring a sacrificial fee.

19. Thereupon they brought Sūrya (the sun) to them, and they accepted him. Wherefore the Āngiras say, 'Verily, we are fit for the sacrificial office, we are worthy to receive Dakṣiṇās; yea, even he that burns yonder has been received by us⁴!'

would mean, 'Let there be no going away!' i.e. 'Let us not go (to the Āngiras)! or perhaps, 'Do not thou (Agni) go away!'

¹ Teshām nas tvam hotâsîti, perhaps 'thou wilt sacrifice for us.'

² 'Sent by us, why didst thou not return?' Kânva rec.

³ An ekâha (one day's) performance of the Soma-sacrifice at which the consecrations, buying and pressing of Soma, are compressed into one day.

⁴ Api vâ asmâbhir esha pratigrihîtaḥ, 'Ist doch jener von uns empfangen worden.'

Hence a white horse is the sacrificial fee for the Sadyakṛt.

20. On the front of this (horse) there is a golden ornament, whereby it is made an image of him that burns yonder.

21. Now Vâḷ was angry with them: 'In what respect, forsooth, is that one better than I,—wherefore is it, that they should have accepted him and not me¹?' So saying she went away from them. Having become a lioness she went on seizing upon (everything²) between those two contending parties, the gods and the Asuras. The gods called her to them, and so did the Asuras. Agni was the messenger of the gods, and one Saharakshas for the Asura-Rakshas.

22. Being willing to go over to the gods, she said, 'What would be mine, if I were to come over to you?'—'The offering shall reach thee even before (it reaches) Agni.' She then said to the gods, 'Whatsoever blessing ye will invoke through me, all that shall be accomplished unto you!' So she went over to the gods.

23. And, accordingly, when he pours ghee on the high altar³, while the fire is held (over it)—since the gods said to her on that occasion, 'The offering shall reach thee even before Agni'—then that offering does reach her even before (it reaches) Agni; for this (high altar) is in reality Vâḷ. And when he raises

¹ The Kâṇva text reads, Na mad esha kena kâna sreyân iti na bandhunâ na kena kâna katham etam pragrihîyur na mâm iti; 'That one is not my superior by anything, not by kinship, not by anything, why should they accept him and not me?'

² Âdadânâ kakâra=gighatsayâ samîpastham sarvam svîkurvatî, Sây.

³ See III, 5, 2, 9-11.

the high altar, it is for the completeness of the sacrifice, for the sacrifice is *Vâk* (speech) and that (high altar) is *Vâk*.

24. He measures it with the yoke and pin;—namely with the yoke (that place) whither they take (the earth); and with a yoke-pin that, from whence they take (the earth¹), for the team is harnessed with the yoke and the pin: it is because she (*Vâk*), as a lioness, at that time roamed about unappeased that he thus yokes her here at the sacrifice.

25. One must not therefore accept a *Dakshinâ* (sacrificial fee) that has been refused (by another priest²), for, having turned into a lioness, it destroys him;—nor must he (the sacrificer) take it home again, for, having turned into a lioness, it destroys him;—nor must he give it to any one else, as he would thereby make over the sacrifice to some one other than himself. Hence if he have any wretched kinsman, let him give it to him; for in that he gives it away, it will not turn into a lioness and destroy him; and in that he gives it to a kinsman, he does not make over (the sacrifice) to one other than himself: and this is the settling of a refused *Dakshinâ*.

26. He now takes the yoke-pin and the wooden sword; and from where the northern peg of the front side is, he strides three steps backwards and there marks off the pit (*ġâtvâla*). The measure for the pit is the same (as for the high altar)³; there

¹ That is to say, the pit (*ġâtvâla*) whence the earth for the high altar is taken is measured with the yoke-pin, and the high altar with the yoke. *Sâyana* seems to take it differently: *Yatra yasmin dese yugena haranti yato yasmât tatra samyayâpi haranti*.

² Or perhaps, one must not take back a *Dakshinâ*, refused by a priest.

³ The earth taken from the pit being used for constructing the

is no (other) measure in regard to it: wherever he himself may think fit in his mind (to fix it), in front of the heap of rubbish (utkara), there let him mark off the pit.

27. From the (north) edge of the altar he lays down the pin from south to north, and draws the (western) outline, with the text (Vâg. S. V, 9), 'Thou art for me the resort of the afflicted!' Thereby he means this (earth), for it is thereon that he walks afflicted.

28. Thereupon he lays down the pin in front from south to north, and draws the outline with, 'Thou art my wealth-resort.' Thereby he means this (earth), for it is thereon that he walks having acquired (wealth).

29. He then lays down the pin along the (north) edge of the altar from west to east, and draws the outline with, 'Preserve me from being in want¹!' Thereby he means this (earth): 'Wherever there is want, from that preserve me!'

30. He then lays down the pin on the north side from west to east, and draws the outline with, 'Preserve me from being afflicted¹!' Thereby he

high altar, both are of the same size or cubic content. The pit is to measure thirty-two *āṅgulas* (about two feet) on each side. As to the exact distance of the pit from the north-east peg, this is to be left to the discretion of the Adhvaryu, provided it be in front of the utkara, or heap of rubbish formed in making the large altar (on which the high altar is raised), and a passage be left between the utkara and the pit. The latter is contiguous to the north edge of the large altar. As described in the succeeding paragraphs, the west side is marked off first (by drawing the wooden sword along the inner side of the yoke-pin), then successively the front, the south, and the north sides.

¹ For 'nāthitāt' and 'vyathitāt,' the Kāṇva text, as the Taitt. S. VI, 2, 7, 2, has the readings 'nāthitam' and 'vyathitam.'

means this (earth): 'wherever there is affliction, from that preserve me!'

31. He then flings (the wooden sword)¹; at the place where he flings², the Agnidh sits. He flings while mentioning the names of the Agnis³. For those (three) Agnis whom the gods at first chose for the office of Hotri passed away: they crept into these very earths,—namely, into this one and the two beyond it. It is really with this one⁴ that he now flings.

32. He flings with the texts, 'May the Agni called Nabhas⁵ know (thee)! Go thou, O Agni, Angiras, with the name of Âyu (life)!' What life they passed away from⁶ that he bestows, that he re-animates. Having with, 'Thou who art in this earth,' taken (the loose soil dug up by the wooden sword), he puts it down (on the altar⁷), with, 'Whatever inviolate, holy name of thine,

¹ Compare the Stambayagur-haranam (which has also to be performed on the present occasion, in preparing the large altar), I, 2, 4, 8 seq.

² That is, at the place where the uttaravedi is to be raised, whence the Adhvaryu throws the sphyra to where the pit is to be dug. While he throws (or thrusts in) the wooden sword, the sacrificer has to take hold of him from behind.

³ See I, 2, 3, 1.

⁴ I. e. with the Agni who entered into this earth.

⁵ Apparently 'vapour, welkin.' The Kânva rec. reads, 'Mayest thou know Agni's name Nabhas' (Vider Agner, &c.). The Taitt. S., on the other hand, reads 'vider Agnir nabho nâma,' which Sâyana explains by 'the Agni of the vedi (I) is Nabhas by name.'

⁶ Yat prâdhanvams tad âyur dadhâti. Perhaps we ought to read with the Kânva text, Yat prâdhanvat tad asminn âyur dadhâti tad enam samîrayati, 'the life which passed away (?), that he bestows on him, therewith he re-animates him.'

⁷ He throws it on the fore-part of the altar, close to the peg marking the middle of the front side, where the 'high altar' is to be raised on it.

therewith I lay thee down!' whereby he means to say, 'whatever holy name, unviolated by the Rakshas, is thine, thereby I lay thee down¹.—With 'Thee, moreover, for the delight of the gods,' he takes (earth) a fourth time²; whereby he means to say, 'I take thee well-pleasing to the gods.' He takes that (high altar) from a quadrangular pit, for there are four quarters: thus he takes it from all the four quarters.

33. Thereupon he shifts (the earth) asunder, with the text (Vâg. S. V, 10), 'Thou art a lioness, overcoming the enemies; be thou meet for the gods!' Inasmuch as, on that occasion, she became a lioness and roamed about unappeased, therefore he says to her, 'Thou art a lioness;' and by 'overcoming the enemies' he means to say, 'Through thee may we worst our enemies.' 'Be thou meet for the gods' he says, because the high altar is a woman: her he thus renders meet for the gods.

34. He makes it on each side either of the size of the yoke, or ten feet of the sacrificer's³; for the

¹ He repeats the same ceremony a second and a third time with the same texts, except that, instead of 'Thou who art in this earth,' he says, 'Thou who art in the second (third) earth.'

² He takes with the spade as much as is required to make the high altar of the proper size.

³ This statement seems to have greatly puzzled the later ritualists, as Kâty. V, 3, 32-35 and the comments thereon show. In rule 32 it is laid down, in accordance with paragraph 26 above, that the Adhvaryu is to make the high altar of the size of the yoke-pin and the pit, i.e. about two feet square. The next rule then leaves an option between four other measurements, viz. he may make it either one third of the area of the large altar, or of unlimited size, or of the size of the yoke (86 aṅgulas=c. 5-5½ feet) or of ten of the sacrificer's feet. This latter measurement is explained rather ingeniously by Harisvâmin, as meaning that the high altar is to form

Virâg consists of ten syllables, and the Virâg is speech, and the sacrifice is speech. In the middle¹ he makes, as it were, a navel, thinking, 'Seated in one and the same place, I shall sprinkle (ghee) all round².'

35. He sprinkles it with water : inasmuch as, on that occasion, she became a lioness and roamed about unappeased—water being (a means of) appeasement—he appeases her with water. And, the high altar being a woman, he thereby fits her for the gods : this is why he sprinkles it with water.

36. He sprinkles it with, 'Thou art a lioness, overcoming the enemies : get thee pure for the gods!' He then bestrews it with gravel. Now gravel certainly is an ornament, because gravel is rather shining. And that gravel being the ashes of Agni Vaisvânara, he is now about to place Agni thereon, and so Agni does not injure it : this is why he bestrews it with gravel. He bestrews it with, 'Thou art a lioness, overcoming the enemies : array thee for the gods!' He then covers it³, and thus covered it remains during that night.

an oblong of three feet by one foot, when, in counting the number of sides of the three squares thus obtained, we obtain ten sides of one foot each. However, the repetition of 'dasa' in our text—which can only mean 'ten feet on each side'—does not favour this explanation. The last two alternatives, according to rules 34-35, only apply to the Soma-sacrifice, because otherwise the altar (as in the case of the 'northern altar' at the *Kâturmâsya*, cf. part i, p. 392) would not be large enough to contain a 'high altar' of that size.

¹ The *Kânva* text wishes it to be made at the back (*gaghanena*).

² When he makes the libation of ghee on the high altar (III, 5, 2, 9-11), he pours it on the four corners of the 'navel' and thereby, as it were, on the whole 'high altar.'

³ Viz. with branches of *udumbara* or *plaksha* (see III, 8, 3, 10), or with *darbha* grass.

THE AGNI-PRAVAYANA, OR LEADING FORWARD
OF THE FIRE¹ TO THE HIGH ALTAR.

SECOND BRĀHMANA.

1. They put fire-wood on (the Âhavanîya fire), and prepare the underlayer (of gravel²). He (the Adhvaryu) puts the butter on (the Gârhapatya to melt), and cleans both the dipping-spoon and the offering-spoon. Having then clarified the ghee, he ladles five times thereof (into the offering-spoon). When the fire-wood is ablaze—

2. They lift the (burning) fire-wood, and place it on the underlayer³. Thereupon he says (to the Hotri), ‘Recite for Agni as he is taken forward⁴!’ (and to the Pratiprasthâtri), ‘Come up after me with the single sword(-line)!’ The Pratiprasthâtri goes up after him with the single sword(-line) as far

¹ The transferring of the Âhavanîya fire to the high altar takes place in the forenoon of the last Upasad day (that is, on the day preceding the pressing day, and called upavasatha, or preparation day). It is preceded by the double or combined performance of the Upasad offerings (one of which took place in the afternoon on the two preceding days).

² Some gravel is put in a pan for the burning wood to lie upon, when it is to be transferred from the Âhavanîya to the new altar. The Taittirîyas mix with the gravel one-fourth part of the dust of the foot-print of the Soma-cow (III, 3, 1, 6), the other three parts being used respectively for anointing the axle of the Soma-cart (III, 5, 3, 13), for the underlayer of the Âgnîdhra fire (III, 6, 3, 4), and for scattering about behind the Gârhapatya (III, 6, 3, 4-7).

³ Lit. they lift the underlayer underneath (the burning wood).

⁴ For the eight verses (or twelve, the first and last being recited thrice each) which the Hotri has to repeat while the fire is carried eastward and laid down on the high altar, see Ait. Br. I, 28; Âsv. Sr. II, 17. For the Brahman’s duties, see Kâty. XI, 1, 9.

as that middle peg on the hind-part of the altar¹: whatever part of the Gârhapatya² is cut off from the altar by that intermediate (peg), that he thereby carries on to (connects with) it.

3. Now some walk up behind (and draw a line) as far as the high altar; but let him not do that: let him walk up only as far as that middle peg. They proceed and come up to the high altar³.

4. The Adhvaryu takes the sprinkling-water. He first sprinkles (the high altar) in front, while standing (south of it) facing the north, with the text (Vâg. S. V, 11), 'May Indra's noise⁴ shield thee in front with the Vasus!' whereby he means to say, 'May Indra's noise protect thee in front with the Vasus.'

5. He then sprinkles it behind with, 'May the Wise⁵ shield thee from behind with the Rudras!' whereby he means to say, 'May the Wise One protect thee from behind with the Rudras!'

6. He then sprinkles on the right (south) side with, 'May the Thought-swift shield thee with the Fathers on the right!' whereby he means

¹ See III, 5, 1, 1.

² The Âhavaniya or offering fire being now transferred to the new altar, the old Âhavaniya hearth is henceforward used as Gârhapatya; and a line is drawn from it up to the antaḥpâta, marking the middle of the west side of the great altar.

³ In 'leading forwards' the fire they proceed along the north side of the large altar.

⁴ Indraghoshâ, perhaps 'Indra's name;' Mahîdhara and Sâyana take it as 'he who is noised abroad as Indra' (i. e. called Indra), which, however, would require the accent 'îndraghoshâ.' Perhaps 'the noise of Indra' means Agni, the roaring fire: for Agni and the Vasus, see III, 4, 2, 1.

⁵ Praṭetas, here Varuṇa according to Mahîdhara and Sâyana. Cf. III, 4, 2, 1.

to say, 'May he swift as thought¹ protect thee on the right with the Fathers!'

7. He then sprinkles on the left side with, 'May Visvakarman (the All-shaper) shield thee with the Âdityas on the left!' whereby he means to say, 'May Visvakarman protect thee on the left with the Âdityas!'

8. The sprinkling-water which is left he pours outside the altar close to where is the southern of those two front corners (of the high altar) with, 'This burning water I dismiss from the sacrifice.' Because she (Vâk—the altar) on that occasion became a lioness and roamed about unappeased², he thus dismisses from the sacrifice that sorrow of hers,—if he do not wish to exorcise. But should he wish to exorcise, let him indicate it by saying, 'This burning water I dismiss from the sacrifice against so and so!' He then smites him with that sorrow, and sorrowing he goes to yonder world.

9. Now as to why he pours ghee on the high altar, while the fire is held (over it). Because the gods said to her on that occasion, 'The offering shall reach thee before Agni,' therefore the offering now does reach her before (it reaches) Agni. And because she said to the gods, 'Whatsoever blessing ye will invoke through me, all that shall be accomplished unto you!' therefore the priests now invoke through her that blessing upon the sacrificer, and it is fully accomplished unto him.

10. When he pours ghee on the high altar, he

¹ 'Manogavas' is taken by Mahîdhara and Sâyana as referring to Yama.

² 'Sokānti (sorrowing),' Kârva rec.

does it twofold even while doing it in one¹. Now that which is the southern of the two front corners of that navel, so to say, which is in the middle of these (sides of the high altar)—

11. On that² he pours ghee, with the text (*Vāg. S. V, 12*), 'Thou art a lioness, Hail!' Then on the northern of the two back corners with, 'Thou art a lioness, winning the Âdityas³, Hail!' Then on the southern of the two back corners with, 'Thou art a lioness, winning the Brahman, winning the Kshatra, Hail!' Manifold, verily, is the prayer for blessing in the sacrificial texts: by this one he prays⁴ for the Brahman (priesthood) and the Kshatra (nobility), those two vital forces.

12. Then on the northern of the front corners with, 'Thou art a lioness, winning abundant offspring, winning growth of wealth, Hail!' In that he says, 'winning abundant offspring,' he prays for offspring; and in that he says, 'winning growth of wealth'—growth of wealth meaning abundance—he prays for abundance.

13. He then pours ghee into the middle with, 'Thou art a lioness, bring thou hither the gods for the sacrificer! Hail!' whereby he causes the gods to be brought to the sacrificer. He then raises the offering-spoon with, 'To the

¹ Viz. by pouring the ghee cross-wise on the corners of the 'navel' of the altar.

² The south-east is sacred to Agni, the north-west to Vâyu.

³ Because the Âdityas brought her as a Dakshinâ, Kâṇva rec.; cf. III, 5, 1, 18.

⁴ But for the lack of a demonstrative pronoun with âsîh one would like to take the passage thus: 'Plenteous, forsooth, is this prayer for blessing among sacrificial texts: he thereby prays for the priesthood and the nobility.' Cf. I, 2, 1, 7.

beings thee! Hail!—beings meaning offspring—he thereby means to say, ‘To offspring thee!’

14. He then lays the enclosing-sticks¹ round (the navel); with the text (Vâg. S. V, 13), ‘Thou art firm, steady thou the earth!’ the middle one; with, ‘Thou art firmly settled, steady thou the air!’ the right one; with, ‘Thou art immovably settled, steady thou the sky!’ the left one. With, ‘Thou art Agni’s provision’ he throws the ‘equipments’ upon (the high altar). Wherefore are the equipments?—for Agni’s completeness.

15. The pine-wood, namely, is his body²: hence in that there are enclosing-sticks of pine-wood, thereby he supplies him with a body, makes him whole.

16. And the bdellium, forsooth, is his flesh: hence in that there is bdellium, thereby he supplies him with flesh, makes him whole.

17. And the fragrant reed-grass (sugandhi-tegana), forsooth, is his fragrance: hence in that there is fragrant reed-grass, thereby he supplies him with fragrance, makes him whole.

18. And as to why there is a wether’s hair-tuft,—Agni, forsooth, dwelt once for one night between the two horns of a wether: ‘Whatever of Agni’s nature is inherent therein, let that be here too,’ so he thinks, and therefore there is a wether’s hair-tuft. Let him, therefore, cut off that (tuft) which is nearest to the head, and bring it; and if he be unable to procure that, let him bring any kind (of wether’s hair). And why there are enclosing-sticks?—for the

¹ They are of pîudâru (Pinus Deodora) wood, a span (of thumb and fore-finger) long.

² The Kârva text makes it his bones.

protection (of Agni): for it is somewhat long before the next enclosing-sticks will come nigh to him¹.

CONSTRUCTION OF SHEDS, AND PREPARATION
OF PRESSING-PLACE AND HEARTH (DHISHNIVAS).

THIRD BRÂHMANA.

1. The sacrifice is a man; it is a man for the reason that a man spreads (prepares) it. In being spread it is made just as large² as a man: this is why the sacrifice is a man.

2. The Soma-cart (shed) is no other than his head, and has Vishnu for its deity³. And because Soma is therein—Soma being havis (material for offering) for the gods—therefore it is called Havir-dhâna (receptacle of havis).

3. The Âhavantya is no other than his mouth: hence, when he offers on the Âhavantya, it is as if he poured (food) into the mouth.

4. The sacrificial stake is no other than his crest-lock; and the Âgnîdhrîya and Mârgâlîya⁴ are his arms.

¹ Ordinarily the laying round of the paridhis takes place immediately before the fire is kindled for the offering; but as the next offering is not to come off for some time, the fire would be without a protection, if he were to leave it without the enclosing-sticks. Sâyana takes 'dûre' in the sense of 'in a long time,' as above; but it might be taken of space 'far off,' when the passage would refer to the offering about to be performed on the old Âhavantya (III, 5, 3, 10 seq.); and it may be noticed in reference to this point, that, according to Kâty. VIII, 3, 30, that fire does not become the Gârhapatya till immediately after that offering.

² Yâvat-tâvat would rather seem to mean here 'of corresponding (or relatively the same) proportions' as a man, viz. as the respective sacrificer. 'Sa vai tâyamâno yâvân eva purushas tâvân vidhîyate, purushasyaiva vidhâm anu.' Kânva rec.

³ Soma himself is Vishnu.

⁴ See III, 6, 1, 23; 2, 21.

5. The Sadas¹ (tent for the priests) is no other than his belly: wherefore they feed in the Sadas, for whatever food is eaten here on earth all that settles down here in the belly. And because all the gods sat (sad) in it therefore it is called Sadas: and so do these Brahmans of every family now sit therein.

6. And the two fires which are behind² it are his feet. In being spread it is made just as large as a man: this is why the sacrifice is a man.

7. The cart-shed has doors on both sides; and so has the Sadas doors on both sides: hence this man is perforated from one end to the other. He steps to the Soma-carts when they have been washed down.

8. They turn them round, the southern one on the south side, and the northern one on the north side³. The larger of the two should be the southern (or right) one⁴.

9. Over them, having been turned round (and placed on the altar), they put a mat of reed-grass; or, if he cannot procure a reed-mat, a frame of split cane

¹ See III, 6, 2, 21.

² That is, the (old) Âhavanîya and Gârhapatya fires of the Prâkîna-vamsa.

³ The southern (and larger) cart is under the charge of the Adhvaryu and the northern one under that of his assistant, the Pratiprasthâtri. Each now drives his cart westward along the south and north sides respectively; and when they are opposite the hall (sâlâ), they make the carts turn round from left to right; whereupon they drive back to the altar, and place them thereon with the shafts towards the east, near the antaḥpâta ('intermediate' peg, see III, 5, 1, 1), south and north of the 'spine' (cf. p. 112, note 2), each at the distance of one cubit from the latter.

⁴ In order to make the shed incline towards the north, cf. III, 1, 1, 2.

made in like manner as a reed-mat. They fasten a front-band (to the posts of the front door¹). They enclose (the carts) within two upright hurdles; and lay a (second) reed-mat, or a frame of split cane made in like manner as a reed-mat, behind (the first mat²).

10. Now³, having again entered (the hall), and

¹ It is not clear to me whether the arrangements mentioned in this paragraph refer to the carts in the first place, and have then to be repeated after the shed has been erected, or whether, as I think, some of them refer to the shed only. Even at the time of the Kâty. Sûtras there seems to have been some confusion in this respect, and the rules VIII, 4, 7-12 (10-15, in edition) were entirely misunderstood by the commentator. It is, however, certain that the carts were covered with mats, previously to being shifted from the back to the front part of the altar. As regards the shed, it seems to have been constructed in the following way. In front of the carts, as well as behind them, beams are driven into the ground, six on each side, according to Sâyana on T. S. I, 2, 13; the two middle ones, one cubit north and south of the 'spine' respectively, forming a gateway on each side (Kâty. VIII, 4, 24 scholl.). On these two rows of beams other beams are laid, running from south to north, and forming, as it were, the lintels of the gates; and thereon the tie-beams rest (west to east). This frame of timber is to form a square of nine (or ten) cubits. Over the tie-beams three mats of reed-grass (kadis)—measuring nine (or ten) cubits by three ($3\frac{1}{2}$)—are spread, from south to north; first the middle one and then the two others, behind and in front of it. Upright hurdles (or reed-mats) are then stretched between the respective corner-posts, so as to form the south and north sides of the shed; and are 'sewn' to the corner-posts. Between the tops of the two front door-posts a band or garland of plaited reed-tufts (or, according to Haug, a bunch of Darbha grass, consisting of dry and green stalks) is hung up, to represent either a fillet or wreath worn on the forehead (?), or as a door-garland.

² This remark would seem to imply that there are only two mats (cf. parags. 23, 24), but perhaps it is merely intended to show that two mats are spread behind and in front of the first mat (i. e. from south to north, and not west to east); not that there are only two mats.

³ If the preceding paragraph refers (at least partly) to the shed,

taken ghee in four ladlings, he makes offering to Savitri for his impulsion, for Savitri is the impeller (prasavitri) of the gods : ' We will perform the sacrifice, for one impelled by Savitri,' thus (the priest thinks and) therefore he makes offering to Savitri.

11. He offers with the text (Vâg. S. V, 14; Rig-veda V, 81, 1), ' They harness the mind and they harness the thoughts'—with the mind and with speech they truly perform the sacrifice. When he says, ' They harness the mind,' he harnesses the mind; and when he says, ' and they harness the thoughts (dhi),' he harnesses speech; for it is thereby¹ that people seek to make their living in accordance with their respective intelligence (dhi), either by reciting (the Veda), or by readiness of speech, or by songs,—with these two thus harnessed they perform the sacrifice.

12. ' The priests of the priest, of the great inspirer of devotion,'—the learned Brâhmans versed in sacred writ, truly, are the priests: it is regarding them that he says this. And ' of the great inspirer of devotion²,—the great inspirer of devotion, truly, is the sacrifice: it is regarding the sacrifice that he says this. ' The knower of rites alone hath assigned the priestly offices,' for, in per-

then the atha here means ' Now, in the first place,' thereby introducing details preliminary to what has just been stated.

¹ See III, 2, 4, 16. I now refer ' etayâ ' to ' vâkam,' as does Sâyana,—yadâ buddhir gâyate tadâ khalv etayâ vâkâ gugyûshanti. He explains ' prakâmodya ' by ' mlai~~k~~k~~k~~hikam laukikam bhâshanam,' barbarous, worldly speech.

² Vipaskit, probably ' thinker of hymns.' It remains doubtful what meaning our author assigned to the word. Mahîdhara explains it by sarvagña, ' all-knowing.' Sâyana, on Taitt. S. I, 2, 13, refers ' viprasya brîhato vipaskitah ' to the sacrificer.

forming the sacrifice, they indeed assign the priestly offices. 'Great is the praise of the divine Savitri; Hail!' Thus he offers to Savitri for his impulsion.

13. Having then taken ghee a second time in four ladlings, he walks out (of the hall by the front door). The (sacrificer's) wife is led out by the south door. He then lays down a piece of gold in the right wheel-track of the southern Soma-cart, and offers thereon, with (Vâg. S. V, 15; Rig-veda I, 22, 17), 'Vishnu strode through this (universe), thrice he put down his foot: it is enveloped in his dust; Hail!' The residue (of ghee) he pours into the wife's hand. She anoints the burning (part) of the axle¹ with (Vâg. S. V, 17), 'Audible to the gods, announce ye unto the gods!' He hands to his assistant both the offering-spoon and the melting-pot. They lead the wife round by the back of the two fires².

14. Having taken ghee in four ladlings, the assistant lays down a piece of gold in the right wheel-track of the northern Soma-cart, and offers thereon, with (Vâg. S. V, 16; Rig-veda VII, 99, 3), 'Be ye too abundant in food and milch kine and pastures, through benevolence to man! Thou proppedst asunder these two worlds, O Vishnu; with beams of light didst thou hold fast³ the earth on all sides; Hail!' The residue (of ghee) he pours into the wife's hand. She anoints the burning (part) of the axle with,

¹ That is, the iron pins driven into the axle, round which the naves of the wheels revolve. See also p. 121, note 2.

² They make her enter the hall by the south door and walk round by the back of the (old) Gârhapatya fire-place to the wheel-tracks on the north side where the Pratiprasthâtṛi is about to offer.

³ The rays of the sun are apparently likened to ropes wherewith he keeps the earth straight and firm.

‘Audible to the gods, announce ye unto the gods!’ Then as to why he thus offers.

15. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack on the part of the Asura-Rakshas; and, the ghee being a thunderbolt, they kept off the evil spirits from the south by that thunderbolt, the ghee; and thus they came not after them on their way. And in like manner does he now keep off the evil spirits from the south by that thunderbolt, the ghee; and thus they do not come after him on his way. And the reason why he offers with two verses relating to Vishṇu, is that the Soma-cart belongs to Vishṇu.

16. And in that the wife anoints the burning (part) of the axle, thereby a productive union is effected; for when woman and man become heated, the seed flows, and thereupon birth takes place. She anoints in a direction away (from the cart), for away the seed is cast. He then says (to the Hotṛi), ‘Recite to the Soma-carts as they are wheeled forward¹!’

17. He makes (the sacrificer) say, ‘Go ye both forward, furthering the cult!’ The cult, namely, is the sacrifice: ‘go ye both forward, furthering the sacrifice’ he thereby means to say. ‘Convey ye the sacrifice upward; lead it not astray²!’ whereby he means to say, ‘convey this sacrifice upward to the world of the gods;’ and by saying ‘lead it not astray,’ he prays for this (sacrificer) that he may not

¹ While reciting his hymn of eight verses (brought up, as usual, to twelve by repetitions of the first and last verses) the Hotṛi has to follow the carts so as to have the north wheel-track of the south cart between his feet. Cf. p. 79, note 1. For the verses recited by him, see Ait. Br. I, 29; Ārv. Śr. IV, 9.

² Or, ‘falter not!’

stumble. Let them wheel (the carts) forward, as it were lifting them, so that they may not creak; for of the Asuras is that voice which is in the axle¹: 'Lest the Asuras' voice should speak here!' so he thinks. But if they should creak,—

18. Let him make (the sacrificer) say this, 'Speak ye unto your own cow-pen, ye divine resorts; speak not my life away, speak not my offspring away!' This, then, is the expiation thereof.

19. As to this they say, 'Let him stride three steps from the high altar westward and make the Soma-carts stop there: this is the measure for the Soma-carts.' But there is no (fixed) measure in this; wherever he himself may think fit in his mind, only not too near², nor too far (from the high altar), there let him stop them.

20. He salutes them with, 'May ye rejoice here on the height of the earth!' for this (altar) is verily the height³ (top) of the earth, since his offering-fire is in the heaven. He makes them rest on their naves⁴ for that is the appearance of repose.

¹ The Taitt. S. VI, 2, 9 refers it to Varuṇa, on account of the axle being bound firmly with strings (thongs), resembling Varuṇa's noose.

² Rather, 'not so very near,' 'nicht allzu nahe, nicht gar zu nahe.'

³ Both here, and on Taitt. S. I, 2, 13, Sâyaṇa takes 'varshman' in the sense of 'body (sarīra).'

⁴ Or rather, 'nave-boards (nabhya).' The cart wheels are described as consisting, after the fashion prevalent in Mâlava (Kâty. VIII, 4, 5 scholl.), of three parallel boards: the two outer ones form segments, and the middle and largest one has the nave fixed to it, the axle-pin running through its centre. It is on this middle board that he is to make the carts stand. Perhaps 'kshema' should be taken in the sense of 'security, firm position,' instead of 'repose, rest,' in which case the upright position of the middle board would seem to be compared with a man in upright position; 'nâbhi (nâbhya)' meaning both 'navel' and 'nave.'

21. The Adhvaryu, having gone round along the north side (of the carts), props the southern cart, with (Vâg. S. V, 18; Rig-veda I, 154, 1), 'Now will I declare the heroic deeds of Vishṇu, who measured out the earthly regions; who propped the upper seat, striding thrice, the wide-stepping! For Vishṇu (I prop) thee!' He fixes the prop in a different place from where (it is fixed) in ordinary practice¹.

22. The assistant then props the northern cart, with (Vâg. S. V, 19), 'Either from the heaven, O Vishṇu, or from the earth, or from the great, wide airy region, O Vishṇu, fill both thine hands with wealth and bestow on us from the right and the left! For Vishṇu thee!' He fixes the prop in a different place from where (it is fixed) in ordinary practice. The reason why he performs with prayers to Vishṇu is that the Soma-cart belongs to Vishṇu.

23. He then makes (the sacrificer) say, after touching the middle reed-mat² (Vâg. S. V, 20; Rig-veda I, 154, 2), 'Let Vishṇu then be praised for his power, terrible like a wild beast prowling about the mountains, on whose three wide strides all beings abide!' Now that (mat-covering) indeed is his (Vishṇu, the shed's) upper skull-bone³,

¹ Sâyana, on Taitt. S. I, 2, 13, remarks:—'The southern and northern parts of the yoke represent the ears of the cart. Through a hole (is effected) the firm tying (of the yoke parts) to the shafts. At the juncture (sandhi) at the (place of) fastening of the southern (part of the yoke) the prop is fixed.' In ordinary practice the prop is put up to support the extreme end of the shafts or pole.

² See p. 128, note 1.

³ Apparently the parietal bone is meant; or perhaps the frontal bone. The Kâṇva text reads: 'He then touches that reed-mat, or

for thereon, as it were, the other skull-bones rest : this is why he says 'they abide on.'

24. Thereupon he makes him say, after touching the front-band (Vāg. S. V, 2), 'Thou art Vishṇu's fillet;' for it indeed is his fillet. He then makes him say, after touching the two upright hurdles, 'Ye are the corners of Vishṇu's mouth;' for they indeed are the corners of his mouth. Then that mat which is behind there, that indeed is that skull-bone of his here behind (viz. the occiput).

25. With 'Thou art Vishṇu's sewer¹,' he sews (the hurdles to the four door posts) with cord by means of a wooden pin. With, 'Thou art Vishṇu's fixed (point)²,' he then makes a knot, 'lest it should fall asunder.' That same (knot) he undoes when the work is completed; and thus disease³ befalls not either the Adhvaryu or the Sacrificer. The completed (cart-shed) he touches with, 'Thou art Vishṇu's own,' for the Soma-cart (and shed) belongs to Vishṇu.

cane-frame, above, with "Let Vishṇu . . ." for that is for him (Vishṇu, the shed) what that skull-bone is up here. And when he says "they abide upon," it is because that rest on the other skull-bones [? adhi hy etad anyeshu kapāleshu kshiyanti!]. Then what two reed-mats there are on the two carts, they indeed are for him what the two skull-bones are here on both sides. And that reed-mat, or cane-frame, which he puts on there behind (or behind that one), that is for him what the skull-bone behind is.'

¹ Syū, explained by Sāyana as 'thread, cord,' by Mahidhara as 'needle.'

² ? Dhruvaś, the 'firm one,' (? 'pole-star.') The St. Petersburg Dictionary gives the tentative meaning 'knot.' The Taitt. S. reads 'dhruvam.'

³ Grāha, lit. 'seizing.' For Varuṇa, whose attribute the knot is (I, 3, 1, 16), seizing upon men by means of disease; see II, 5, 2, 2.



FOURTH BRĀHMAṆA.

1. It is for a twofold reason that the sounding-holes are dug. The cart-shed, truly, is the head of the sacrificer; and what four holes there are here in the head—namely, these two and these two¹—those he thereby makes: for this reason he digs the sounding-holes.

2. Now the gods and the Asuras, both of them sprung from Pragâpati, were contending. The Asuras then by way of witchcraft buried charms² within these worlds, thinking, 'Peradventure we may thus overcome the gods.'

3. The gods then prevailed. By means of these (sounding-holes) they dug up those magic charms. Now, when a charm is dug up, it becomes inoperative and useless. And in like manner, if any malicious enemy buries here charms by way of witchcraft for this (sacrificer), does he thereby dig them up: this is why he digs sounding-holes. He digs just beneath the fore-part of the shafts of the southern cart.

4. He takes up the spade³, with the text (Vâg. S.

¹ Viz. the ears and nostrils.

² *Kṛityâm valagân niṭakhnūḥ*, 'they dug in, as a charm, secret (magic) objects.' Valaga is explained as charms, consisting of bones, nails, hair, foot-dust, and similar objects, tied up in a piece of worn matting or cloth, or the like, and dug into the ground arm-deep, for causing injury to enemies. See Taitt. S. VI, 2, 11, where Professor Weber refers to Wuttke, *Der Deutsche Volksaberglaube*, § 492 seq.

³ The instrument used seems to be a kind of scoop or trowel,

V, 22), 'At the impulse of the divine Savitri, I take thee with the arms of the Asvins, with the hands of Pûshan: thou art a woman.' The significance of this formula is the same (as before). That spade (abhri, fem.) is indeed a female: therefore he says 'thou art a woman.'

5. He draws their outlines, saving¹ the measure of a span, with, 'Here do I cut off the necks of the Rakshas!' For the spade is the thunderbolt: it is with the thunderbolt that he thus cuts off the necks of the Rakshas.

6. Let him first mark off the right (southern) one of the two that are in front; then the left one of the two behind; then the right one of those behind; then the left one of those in front.

7. But they say conversely, that he should mark off first the left one of the two behind; then the right one of those in front; then the right one of those behind; and then the left one of those in front. Or he may also mark them off in one and the same direction²: but let him, in any case, mark off last of all the one which is on the left of those in front.

8. He digs them, in the very same order in which they have been marked off, with, 'Thou art great,

sharpened on one side. For a fuller description, see VI, 3, 1, 30 seq.

¹ Vinâ, i.e. leaving that space between each two adjoining uparavas. They are themselves to be round, a span in diameter. Hence by connecting the four centres by lines, a square of two spans (of thumb and forefinger), or one cubit, is obtained. See Baudh. Sulvas. 101.

² That is, successively the south-eastern, the south-western, the north-western, and last, the north-eastern hole.

of great sound!'—he praises and extols them, when he says, 'Thou art great, of great sound;'—'Utter thou the great voice unto Indra!'—Indra, forsooth, is the deity of the sacrifice; and the cart-shed belonging to Vishṇu, he thereby makes it to be connected with Indra: therefore he says, 'Utter thou the great voice unto Indra!'

9. 'The Rakshas-killing, charm-killing (voice),' for it is indeed for the killing of the charms of the Rakshas that these (holes) are dug;—'Of Vishṇu;' for that voice in the cart-shed is indeed Vishṇu's.

10. He throws out (the earth from) them in the order in which he has dug them, with (Vâg. S. V, 23), 'Here do I cast out the charm which the alien, which the inmate of my house has buried for me!' Either an alien or an inmate of his house buries charms by way of witchcraft: these he thereby casts out.

11. 'Here do I cast out the charm which my equal, which my unequal has buried for me!' Either one equal, or one unequal, to him buries charms by way of witchcraft: these he thereby casts out.

12. 'Here do I cast out the charm which the kinsman, which the stranger has buried for me!' Either a kinsman or a stranger buries charms by way of witchcraft: these he thereby casts out.

13. 'Here do I cast out the charm which the countryman, which the foreigner has buried for me!' Either a countryman or a foreigner buries charms by way of witchcraft: these he thereby casts out. With 'I cast out witchcraft!' he finally

throws out (the earth remaining in the several holes¹), whereby he casts out witchcraft.

14. Let him dig them arm-deep; for that being the end (extreme limit to which he can reach) he thereby in the end brings witchcraft to naught. He connects them crossways by (underground) channels²; or, if he cannot crossways, he may do so in one and the same direction. This is why these (openings of the) vital airs are connected by channels farther (inside).

15. In the same order in which he has dug them he makes (the sacrificer) touch them, with the texts (Vāg. S. V, 24), 'Self-ruling thou art, a slayer of enemies! Ever-ruling thou art, a slayer of haters! Man-ruling thou art, a slayer of Rakshas! All-ruling thou art, a slayer of foe-men!' This is the blessing of that work: he thereby invokes a blessing.

16. The Adhvaryu and Sacrificer then touch one another (with their right hands through the holes), the Adhvaryu is at the right one of those in front, and the Sacrificer at the left one of those behind. The Adhvaryu asks, 'Sacrificer, what is here?'—'Happiness!' he says.—'(Be) that ours in common!' says the Adhvaryu in a low voice.

17. Thereupon the Adhvaryu is at the right one of those behind, and the Sacrificer at the left one of those in front. The Sacrificer asks, 'Adhvaryu, what is here?'—'Happiness!' he says.—'(Be) that mine!' says the Sacrificer. Now in that they thus

¹ That is, these words are to be pronounced at the end of each of the preceding four formulas, and the remaining loose soil is therewith to be removed from the respective hole.

² Lit. he inter-perforates, inter-channels.

touch one another, thereby they make the vital airs yoke-fellows: hence these vital airs meet together farther (inside). And in that, when asked, he replies, 'Happiness (bhādam),' thereby he utters the wish of 'prosperity (kalyāṇam)' of ordinary speech: that is why, being asked, he replies, 'Happiness.' Thereupon he sprinkles (the holes with water): one and the same forsooth is the significance of sprinkling; he thereby renders them pure.

18. He sprinkles, with the text (Vāg. S. V, 25), 'You, the Rakshas-killers, the charm-killers;' for they are indeed Rakshas-killers as well as charm-killers; 'Vishṇu's own, I sprinkle;' for they indeed belong to Vishṇu.

19. What remains of the sprinkling-water he then pours out into the pits;—what moisture there is here in the vital airs¹, that he thereby puts into them: hence that moisture in the vital airs.

20. He pours it out with, 'You, the Rakshas-killers, the charm-killers, Vishṇu's own, I pour out.' Thereupon he spreads barhis-grass, both such as is turned with its tops to the east and such as is turned to the north²; what hair there is here at (the openings of) the vital airs, that he thereby bestows: hence that hair at (the openings of) the vital airs.

21. He spreads it with, 'You, the Rakshas-killers, the charm-killers, Vishṇu's own, I spread.' He, as it were, covers the bodies on the top, for that (grass) is indeed his (Vishṇu's) hair³.

¹ The Kâṇva text has *kidra* ('holes, openings') instead of *prâṇa*.

² Cp. I, 3, 3, 7 seq.

³ Or, the hair of the sacrificial man; see III, 5, 3, 1 seq.

22. Thereon he lays two pressing-boards¹ with, 'You, the Rakshas-killers, the charm-killers, Vishnu's own, I lay down;' they are indeed his (Vishnu's) jaws. He surrounds them (with earth) with, 'You, the Rakshas-killers, the charm-killers, Vishnu's own, I surround;' he thereby steadies them, makes them immovable.

23. Now the pressing-skin is cut straight all round and (dyed) red all over, for it is his (Vishnu's) tongue: the reason, then, why it is quite red, is because this tongue is, as it were, red. He lays it down with, 'Thou art Vishnu's own;' for it indeed belongs to Vishnu².

24. He then brings down the (five) press-stones. The press-stones, doubtless, are his (Vishnu's) teeth: hence, when they press (the Soma) with the stones it is as if he chewed with his teeth. He puts them down with, 'Ye are Vishnu's own;' for they indeed belong to Vishnu. Thus, then, the head of the sacrifice is complete.

SIXTH ADHYÂYA. FIRST BRÂHMANA.

1. The Sadas³ is no other than his (Vishnu, the sacrifice's) belly; therefore they feed (drink) in the

¹ The pressing-boards are a cubit long, and somewhat broader behind than in front. They are placed one south of the other, and so as to lie close together behind (*sambaddhânte*, *Kânva* rec.), or the space of two inches between them. The space between them is filled up with earth.

² East of the 'sound-holes' he raises a square mound (*khara*), covered with gravel, for placing vessels on, *Kâty.* VIII, 5, 28.

³ The Sadas is a shed or tent, facing the east with its long side, which is to measure eighteen (or twenty-one, or twenty-four, or, according to the *Sulva-sûtra*, twenty-seven) cubits, the breadth by

Sadas ; for whatever food is eaten here on earth, all that settles down in the belly. And because all the gods sat (sad) in it, therefore it is called sadas : and so do these Brâhmanas of every family now sit therein. By way of deity it belongs to Indra.

2. In the middle of it he puts up a (post) of udumbara wood (*Ficus Glomerata*) ; for the udumbara means strength and food ; now the Sadas being his (*Vishnu's* belly), he thereby puts food therein ; this is why he puts up an udumbara (post) in the middle of it.

3. From the peg¹ which stands in the middle on the hind-part of the altar, he strides six steps eastwards (along the 'spine') ; the seventh he strides away from it to the right, for the sake of completeness, and there marks off a pit.

4. He takes the spade with (*Vâg. S. V, 26*), 'At the impulse of the divine *Savitri*, I take thee with the arms of the *Asvins*, with the hands of *Pûshan* : thou art a woman ;' the significance of this formula is the same (as before). That spade, indeed, is a female (feminine) : therefore he says 'thou art a woman.'

5. He then marks off the pit with, 'Herewith

six cubits (or ten, or one half that of the long side). The udumbara post, according to some, is to stand exactly in the centre of the shed ; or, according to others, at an equal distance from the (long) east and west sides ; the 'spine' (cf. p. 112, note 2) in that case dividing the building into two equal parts, a northern and a southern one. In the middle the shed is to be of the sacrificer's height, and from thence the ceiling is to slant towards the ends where it is to reach up to the sacrificer's navel. According to the *Black Yagus*, the erection of the Sadas precedes the digging of the *Uparavas*, described in the preceding Brâhmana. *Taitt. S. VI, 2, 10, 11.*

¹ The *antaḥpâta*, see III, 5, 1, 1.

I cut off the necks of the Rakshas!¹ for the spade is the thunderbolt: it is with the thunderbolt that he cuts off the necks of the evil spirits.

6. Thereupon he digs: eastwards he throws up the heap of earth. Having made the udumbara (post) of the same size as the sacrificer¹, he cuts it smooth all round, and lays it down, with the top to the east, in front (of the pit). Thereon he lays barhis-grass of the same length.

7. Now the sprinkling-water (used on this occasion) contains barley-corns. For the essence (sap) of plants is water; wherefore plants when eaten alone do not satiate; and the essence of water, on the other hand, are the plants; wherefore water when drunk alone does not satiate; but only when the two are united they satiate; for then they are sapful: 'with the sapful I will sprinkle,' so he thinks.

8. Now, the gods and the Asurus, both of them sprung from Pragâpati, were contending. Then all the plants went away from the gods, but the barley plants alone went not from them.

9. The gods then prevailed: by means of these (barley-grains) they attracted to themselves all the plants of their enemies; and because they attracted (yu) therewith, therefore they are called yava (barley).

10. They said, 'Come, let us put into the barley whatever sap there is of all plants!' And, accordingly, whatever sap there was of all plants, that they put into the barley: therefore the latter thrives lustily where other plants wither, for in such wise

¹ It is the part which is to stand above ground that is to be of the sacrificer's size.

did they put the sap into them. And in like manner does this one now by means of those (barley-grains) attract to himself all the plants of his enemies: this is why the sprinkling-water contains barley-corns.

11. He throws the barley-corns into it, with, 'Thou art barley (yava): keep thou (yavaya) from us the haters, keep from us the enemies!' In this there is nothing obscure. He then besprinkles (the post);—the significance of the sprinkling is one and the same: he thereby renders it sacrificially pure.

12. He sprinkles (the top, middle, and bottom parts), with, 'For the sky—thee! for the air—thee! for the earth—thee!' He thereby endows these worlds with strength and sap, bestows strength and sap on these worlds.

13. And the sprinkling-water which remains he pours into the hole, with, 'Be the worlds pure wherein the Fathers reside!' for a pit that is dug is sacred to the Fathers: this he thereby renders sacrificially pure.

14. He now strews barhis-grass therein, both eastward-pointed and northward-pointed with, 'Thou art the seat of the Fathers;' for that part of it (the post) which is dug into the ground is sacred to the Fathers: as though it were (naturally) established¹ among plants, and not dug in, so does it become established among those plants.

15. He raises it, with the text (Vâg. S. V, 27), 'Prop thou the sky! fill the air! stand firm on the earth!' Thereby he endows these worlds with strength and sap, bestows strength and sap on these worlds.

¹ Svāruḥ, 'naturally grown,' Taitt. S. VI, 2, 10, 4.

16. He then sinks it (in the hole, with), 'May Dyutāna, the son of the Maruts, plant thee!—' Dyutāna the son of the Maruts, doubtless, is he that blows yonder (the wind): by means of him he thus plants it;—'Mitra and Varuṇa with firm support!' Mitra and Varuṇa are the in-breathing and out-breathing: he thus plants it with the in-breathing and out-breathing.

17. He then heaps up (earth) round it, with, 'I enclose thee, winner of the priesthood, winner of the nobility, winner of growth of wealth!' Manifold, verily, is the prayer for blessing in the sacrificial texts: by this one he prays for the priesthood and nobility, those two vital forces¹. 'Winner of growth of wealth,'—growth of wealth means abundance: he thereby prays for abundance.

18. He then presses it firmly all round, with, 'Uphold thou the priesthood! uphold the nobility, uphold our life, uphold our progeny!' this is the blessing of this rite: that blessing he thereby invokes. He presses it so as to be level with the ground: with an (ordinary) hole (round trees for watering) it is higher than the ground, but in this way it is with the gods;—and thus it is not planted in an (ordinary) hole.

19. He then pours water thereon;—wherever, in digging, they wound or injure this (earth),—water being a means of soothing,—there he soothes it by that means of soothing, water, there he heals it by water: therefore he pours water thereon.

¹ See III, 5, 2, 11 with note. The Kāṇva text has, bahvī vā āsīt yaguṣhu te asmā etc ārishā vā sāste yad brahma ḥa kshatram ḥa.

20. He then makes (the sacrificer) say, while touching it thus (*Vâg. S. V*, 28), 'Thou art firm : may this sacrificer be firm in this homestead through progeny'—or, 'through cattle!' thus whatever wish he entertains that wish is accomplished unto him.

21. Thereupon, having taken clarified butter with the dipping-spoon, he pours it upon the (forked) top¹, with 'O Heaven and Earth, be ye full of ghee!' whereby he endows the heaven and the earth with strength and sap, bestows strength and sap on them : upon them thus full of sap and affording subsistence, these creatures subsist.

22. He then lays on a mat², with, 'Thou art Indra's mat,'—for the Sadas belongs to Indra,—'a shelter to every one,' for Brâhmans of all families sit therein. He adds two mats, one on each side thereof, and three north of them and three further (to the north): these make nine. For the sacrifice

¹ The post is to be furcate at the top, and between the branch-stumps (forming as it were its ears) he is to put a piece of gold and pour the ghee thereon; when the ghee reaches the ground, he is to pronounce the final 'Svâhâ!' in accordance with the practice at the homas; the gold representing, as it were, the sacrificial fire. *Sâyana* on *Taitt. S. I*, 3, 1; *Kâty. VIII*, 5, 37 seq.

² That is, after putting up the posts of the front and back doors, and laying the beams on, both longways and crossways, in the same way as was done in erecting the *Prâkṣinavamsa* and *Havirdhâna*, he is to spread over the beams the nine mats that are to form the ceiling,—viz. first the middle, and then the two others, of the three southern ones, thereupon three alongside these, across the central part of the shed, and finally the three across the north side. According to some authorities the central mats are laid down first, and then those on the south and north sides. See *Sâyana* on *Taitt. S. I*, 3, 1 (p. 450).

is threefold and nine also is threefold : for this reason there are nine.

23. That Sadas has its tie-beams running (from south) to north, and the cart-shed (from west) to east. For this, the cart-shed, belongs exclusively to the gods : hence neither food nor drink is taken therein, because it belongs exclusively to the gods ; and were any one either to eat or to drink therein, his head would verily burst asunder. But those two, the Âgnîdhra and the Sadas, are common (to the gods and men) : hence food and drink is taken in these two, because they are common (to the gods and men). Now the north is the quarter of men : therefore the Sadas has its tie-beams running (from south) to north.

24. They enclose it¹, with the text (Vâg. S. V, 29 ; Rig-veda I, 10, 12), ' May these songs encompass thee on every side, O thou that delightest in songs ! May these favours be favourably received by thee, invigorating the vigorous !' He that delights in songs, forsooth, is Indra, and songs mean the people : he thus surrounds the nobility with the people, and therefore the nobility is here surrounded on both sides by the people.

25. Thereupon he sews (the hurdles to the posts) with a needle and cord ², with the text (Vâg. S. V, 30), ' Thou art Indra's sewer.' With, ' Thou art Indra's fixed (point),' he then makes a knot, ' lest it should fall asunder.' He undoes it again, when the work is completed ; and thus disease befalls not either the Adhvaryu or the Sacrificer. When completed, he

¹ Viz. with hurdles, or upright grass-mats, fastened to the door-posts by means of cord.

² See III, 5, 3, 25.

touches it (the Sadas) with, 'Thou art Indra's own!' for the Sadas belongs to Indra.

26. In the north—with regard to the back part of the Soma-carts¹—he then raises the Âgnîdhra (shed). One half of it should be inside the altar, and one half outside; or more than one half may be inside the altar and less outside; or the whole of it may be inside the altar. When completed, he touches it with, 'Thou art the All-gods' own!' To the All-gods it belongs, because on the day before (the Soma feast) the All-gods abide in it by the Vasattvarî water.

27. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack on the part of the Asura-Rakshas. The Asura-Rakshas attacked them from the south and forced them out of the Sadas, and overturned those hearths (dhishnya) of theirs which are within the Sadas.

28. For, indeed, all of those (hearths) at one time burnt as brightly as this Âhavantiya and the Gârhapatyâ and the Âgnîdhriyâ; but ever since that time when they (the Asuras) overturned them they do not burn. They forced them (the gods) back to the Âgnîdhra (fire) and even won from them one half of the Âgnîdhra. From there the All-gods gained immortality²,—whence it (the Âgnîdhra fire) is sacred to the All-gods.

¹ North of the clog (apâlamba) of the carts, Kâṇva rec.

² They gained it, as would seem, by means of the other half of the Âgnîdhra fire. Cf. Ait. Br. II, 36. Sâyana interprets 'tân apy ardhm âgnîdhrasya gigyus' by, '[They forced those (gods) back to the Sadas;] and they (the gods), having reached the side (ardham=samîpam) of the Âgnîdhra (fire), conquered the Asuras and won immortality.' The Kâṇva rec. reads:—'Te hâpy âgnîdhrasyârdham gigyus te 'rdhân (I read 'rdhâd) etad visve devâ amṛitatvam apâgayan.'

29. The gods kindled them again, as one would (light the fire where he is going to) stay. Therefore they are kindled at every Soma feast. Wherefore the duties of the Agnîdh should be discharged by one who is accomplished. Now he who is known and learned in sacred lore¹ is truly accomplished: hence they take to the Agnîdh his Dakshinâ first², since it is from thence (from the Agnîdh's fire) that the gods gained immortality. And if weakness were to come upon one of those that are consecrated, let (the Adhvaryu) say, 'Lead him to the Âgnîdhra!'—thinking 'that is unscathed, there he will not meet with affliction³.' And because the All-gods gained immortality from there, therefore it is sacred to the All-gods.

SECOND BRÂHMANA.

1. The Dhishnya-hearths⁴, forsooth, are no other

¹ Or, as Sâyana takes it, 'he who is known (as well-conducted) and a repeater (reader) of the Veda.'

² See IV, 3, 4, 19 seq.

³ Or, 'that (fire) will not suffer evil' (ârtim na labheta, Sâyana).

⁴ There are altogether eight dhishnyas, two of which, viz. the Âgnîdhra and the Mârgâlîya, are raised north and south of the back part of the cart-shed (havidhâna) respectively; while the other six are raised inside the Sadas along the east side of it, viz. five of them north of the 'spine,' belonging (from south to north) to the Hotri, Brâhmanâkhamasi, Potri, Neshtri, and Akhâvâka respectively; and one south of the spine, exactly south-east of the Udumbara post, for the Maitrâvaruna (or Prasâstri) priest. These six priests, together with the Âgnîdhra, are called the 'seven Hotris.' The Âgnîdhra and Mârgâlîya have square sheds with four posts erected over them, open on the east side and on the side facing the cart-shed. The Âgnîdhra hearth is thrown up first, and the Mârgâlîya last of all; and the Maitrâvaruna's immediately after that of the Hotri. For the formulas by which they are consecrated, see Vâg. S. V, 31, 32.

than its (the sacrifice's) congeners¹. They have the same marks, and those which have the same marks are congeners; and these, then, are those (corresponding limbs) of its trunk.

2. Now Soma was in heaven, and the gods were here on earth. The gods desired, 'Would that Soma might come to us; we might sacrifice with him, when come.' They produced those two illusions, Suparṇt and Kadrû²; Suparṇt, forsooth, was Vâk (speech)³, and Kadrû was this (earth). They caused discord between them.

3. They then disputed and said, 'Which of us shall spy furthest, shall win the other⁴.'—'So be it!' Kadrû then said, 'Espy thou!'

4. Suparṇt said, 'On yonder shore of this ocean there stands a white horse at a post, that I see; doest thou also see it?'—'I verily do!' Then said Kadrû, 'Its tail was just now hanging down; there, now the wind tosses it, that I see.'

5. Now when Suparṇt said, 'On yonder shore of this ocean,' the ocean, forsooth, is the altar, she thereby meant the altar; 'there stands a white horse at a post,' the white horse, forsooth, is Agni, and the post means the sacrificial stake. And when Kadrû said, 'Its tail was just now hanging down;

¹ That is, the parts of the body corresponding to one another, as arms, loins, &c.

² See III, 2, 4, 1 seq.; Oldenberg, *Zeitsch. d. Deutsch. Morg. Ges.* XXXVII, p. 67 seq.; Weber, *Ind. Stud.* VIII, p. 31.

³ In Taitt. S. VI, 1, 6; Kâṭh. XXIII, 10, suparṇt, 'the well-winged,' is identified with the sky.

⁴ Lit. 'she shall win both of us,' i. e. each saying that the other would win herself.

there, now the wind tosses it, that I see;’ this is nothing else than the rope.

6. Suparṇt then said, ‘Come, let us now fly thither to know which of us is the winner.’ Kadrû said, ‘Fly thou thither; thou wilt tell us, which of us is the winner.’

7. Suparṇt then flew thither; and it was even as Kadrû had said. When she had returned, she (Kadrû) said to her, ‘Hast thou won, or I?’—‘Thou!’ she replied. Such is the story called ‘Suparṇt-Kâdrava¹.’

8. Then said Kadrû, ‘Verily I have won thine own self; yonder is Soma in the heaven: fetch him hither for the gods, and thereby redeem thyself from the gods²!’—‘So be it!’ She brought forth the metres; and that Gâyatrî fetched Soma from heaven.

9. He was enclosed between two golden cups³; sharp-edged they closed together at every twinkling of the eye; and these two, forsooth, were Consecration and Penance. Those Gandharva Soma-wardens watched over him; they are these hearths, these fire-priests.

10. She tore off one of the two cups, and gave it to the gods,—this was Consecration: therewith the gods consecrated themselves.

¹ ‘And because these two there disputed, therefore the story called “Sauptakâdrava” is here told,’ Kâṇva text. It is difficult to see how this statement came to be inserted here, unless it be because of a division in the text,—this paragraph being the nineteen hundredth in the Mâdhyandina recension. This explanation would not, however, apply to the Kâṇva text.

² ‘Therewith redeem thee from death,’ Kâṇva rec.

³ Kusî? = kôṣî, ‘pod’ (or case). Sâyaṇa explains it by ‘âyudha’ (? weapon, or vessel, sheath).

11. She then tore off the second cup, and gave it to the gods,—this was Penance: therewith the gods underwent penance, to wit the Upasads, for the Upasads are penance.

12. She took possession (â-kakhâda)¹ of Soma by means of (a stick of) khadira wood (Acacia Catechu), whence (the name) Khadira; and because she thereby took possession of him, therefore the sacrificial stake and the wooden sword (sphyra) are of khadira wood. She then carried him off while he was under the charge of the Akhāvāka, wherefore this Akhāvāka priest was excluded (from drinking Soma).

13. Indra and Agni preserved him for the production of creatures, whence the Akhāvāka priest belongs to Indra and Agni.

14. Therefore the consecrated keep charge of the king (Soma), 'lest (the Gandharvas) should carry him off.' Let him therefore guard him diligently, for verily in whosoever charge they carry him off, he is excluded (from the Soma).

15. Wherefore the students guard their teacher, his house, and cattle, lest he should be taken from them. Let him therefore guard him (Soma) diligently in that place, for verily in whosoever charge they carry him off, he is excluded therefrom. By means of him Suparṇā redeemed herself from the gods; wherefore they say, 'He who has sacrificed shares in the world of bliss.'

¹ Sāyana takes it in the sense of 'she swallowed (khād),' but I should feel inclined to refer it to the same verb 'khid' (? khad) as 'âkhidat' coming immediately after it. Could Pāṇini's Sūtra VI, 1, 52 refer to this passage? [Kās. V., Benares edition kikhâda; MS. Indian Office kakhâda.] The Kāṇva text has the same reading: âkakhâda-âkhidat.

16. Verily, even in being born, man, by his own self, is born as a debt (owing) to death. And in that he sacrifices, thereby he redeems himself from death, even as Suparṇī then redeemed herself from the gods.

17. The gods worshipped with him. Those Gandharva Soma-wardens came after him; and having come up they said, 'Do ye let us share in the sacrifice, exclude us not from the sacrifice; let there be for us also a share in the sacrifice!'

18. They said, 'What will there be for us, then?'— 'Even as in yonder world we have been his keepers, so also will we be his keepers here on earth!'

19. The gods spake, 'So be it!' By saying, '(Here are) your Soma-wages . . .' he assigns to them the price of the Soma¹. They then said unto them, 'At the third pressing an offering of ghee shall fall to your share, but not one of Soma, for the Soma-draught has been taken from you, wherefore ye are not worthy of a Soma-offering!' And accordingly, when he pours ghee on the hearths by means of fagots², at the evening libation, that same offering of ghee falls to their share, but not one of Soma.

20. 'And what they will offer in the fire that will satiate you;' hence that which they offer in the fire satiates them. 'And when they will move about, holding the Soma over each³, that will satiate you;' hence when they move about, holding the Soma over each (hearth), that satiates them.

¹ See III, 3, 3, 11.

² For these oblations poured upon burning bundles of chips and grass held over the several hearth-fires, see IV, 4, 2, 7.

³ *Yad vā uparyupari somam bibhrataḥ samkarishyanti*, Kāṇva rec. (? holding the Soma close above the dhishnyas). This passage

Wherefore let not the Adhvaryu pass between¹ the hearths, for the Adhvaryu carries the Soma, and they sit waiting for him (Soma) with open mouths, and he would enter into their open mouths; and either Agni would burn him, or else that god who rules over beasts (Rudra) would seek after him; hence whenever the Adhvaryu should have business in the hall, let him pass north of the Âgnîdhra shed.

21. Now it is for the protection of Soma that those (hearth) are thrown up, to wit the Âhavanîya in front (on the high altar), the Mârgâltya in the south, and the Âgnîdhrtya in the north; and those that are in the Sadas (protect him) from behind.

22. They are in part raised², in part they are assigned³. And, in truth, they themselves insisted thereon, saying, 'They shall in part raise us, and in part they shall assign us; thus we shall know again that heavenly world from which we have come, thus we shall not go astray.'

23. And whichever of them are raised they are

apparently refers to the *Kamasa*-Adhvaryus or cup-bearers, who at the time of the Savanas hold up their cups filled with Soma, which, after libations have been made of it on the fire, is drunk by the priests.

¹ Samayâ; the Kâṇva text has 'pratyāṇ (in going to the back)' instead.

² That is, bestrewed with gravel.

³ When the dhishṛyas have been completed, the Adhvaryu, standing east of the front door of the Sadas, has to point at the Âhavanîya, the Bahishpavamâna-place, the pit whence the earth for the hearths and high altar was taken, the slaughtering place, the Udumbara post, the Brahman's seat, the (old Âhavanîya at the) hall-door, the old Gârhapatya, and the Utkara (heap of rubbish) one by one with the texts, Vâg. S. V, 32, 2, &c. Kâty. VIII, 6, 23, 24.

thereby visibly in this world; but whichever of them are assigned they are thereby visibly in yonder world.

24. They have two names; for, in truth, they themselves insisted thereon, saying, 'We have not prospered with these names, since Soma has been taken away from us; well, then, let us take each a second name!' They took each a second name, and therewith prospered, inasmuch as they from whom the Soma-draught had been taken had a share in the sacrifice assigned to them; hence they have two names. Wherefore let a Brāhman, if he prosper not, take a second name, for verily he prospers, whosoever, knowing this, takes a second name.

25. Now what he offers in the fire, that he offers unto the gods, thereby the gods exist; and what (Soma) is consumed in the Sadas, that he offers unto men, thereby men exist; and in that the Nârâsamśa¹ (cups of Soma) stand with the Soma-carts, thereby he offers unto the Fathers, thereby the Fathers exist.

26. But those creatures which are not admitted to the sacrifice are forlorn; wherefore he now admits to the sacrifice those creatures here on earth that are not forlorn; behind² the men are the beasts; and behind the gods are the birds, the plants, and

¹ Nârâsamśa, 'pertaining to Nârâsamśa (man's praise, i.e. Agni, or Soma, or the Fathers),' is the name given to certain remains of Soma-libations (or potations) sacred to the Fathers, which, in the nine Soma-cups, are temporarily deposited under the axle of the southern Soma-cart, till they are drunk by the priests at the end of the libation.

² Or, alongside of, corresponding to, included in, them (anu).

the trees; and thus whatsoever exists here on earth all that is admitted to the sacrifice. And verily both the gods and men, and the Fathers drink together¹, and this is their symposium; of old they drank together visibly, but now they do so unseen.

THE VAISARGINA OFFERINGS AND LEADING
FORWARD OF AGNI AND SOMA.

THIRD BRÂHMANA.

1. Verily he who consecrates himself, consecrates himself for the sake of this All; for he consecrates himself for the sacrifice, and this All indeed results from² the sacrifice; having prepared the sacrifice for which he consecrates himself, he now sets free (or produces) this All.

2. The reason why he performs the Vaisargina offerings is this. They are called Vaisargina, because he sets free (vi-sarg) this All; wherefore let him who takes part in the rite³ touch (the sacrificer) from behind; but if he have to go elsewhere (on business) he need not heed this. When he sacrifices, he sets free this All.

3. And again why he performs the Vaisargina offerings. Vishnu, forsooth, is the sacrifice; by his strides he obtained (vi-kram) for the gods that all-pervading power (vikrânti) which now belongs to them; by his first step he gained this same (earth); by the second, the region of air; and by the last,

¹ 'Sma' does not seem here to have its usual force, which it has in the next sentence, combined with 'purâ.'

² Or, corresponds to (anu).

³ That is, a blood-relation of the sacrificer, dwelling together with him. Cf. also p. 40, note 1.

the heaven. And that same pervading power Vishṇu, the sacrifice, obtains by his strides for this (sacrificer) when he sacrifices: this is why he performs the Vaisargina offerings.

4. In the afternoon, having covered the altar (with sacrificial grass), and handed (to the sacrificer and his wife) one half of the fast-milk, they enter (the hall), put fire-wood on¹, and prepare the underlayer (of gravel). He (the Adhvaryu) puts the butter on (the old Gârhapatya), and cleans the spoons. The sacrificer takes the king (Soma) on his lap. He (the Adhvaryu) scatters about the (dust of the) foot-print of the Soma-cow behind the (new) Gârhapatya for the sake of a firm standing, for it is with the foot that one stands firmly.

5. Now some divide it (the dust) into four parts²: one fourth part (they put) into the underlayer whereon they take up the Âhavanîya (for transferring it to the high altar); with one fourth part they anoint the axle; one fourth part (they put) into this underlayer (for taking out the Âgnî-dhṛîya fire); and one fourth part he scatters about behind the Gârhapatya.

6. But let him not do this; let him rather scatter it about entirely behind the Gârhapatya. Having then purified the ghee, he takes thereof four ladlings (with the sruva), both in the guhû and in the upabhṛît; and clotted ghee³ in five ladlings, with (Vâg.

¹ Viz. on the Âhavanîya of the Prâkīnavamsa (hall) now serving as the Gârhapatya, and generally called sâlâdvârya, i. e. the one near the (front or eastern) hall-door.

² See p. 121, note 2.

³ Prîshad-âgya (lit. mottled butter) is clarified butter mixed with sour milk.

S. V, 35), 'Thou art a light endowed with all forms, the flame of the All-gods;' for the clotted ghee belongs to the All-gods. When the wood is well kindled, they hold the spoons for him.

7. He then offers¹, with, 'Thou, O Soma, wilt widely withhold thy protection from the life-injuring² hatreds put forth by others, Hail!' Thereby he takes a firm stand on this resting-place, the earth, and gains this world.

8. He then offers the second oblation to (Soma) the Nimble, with, 'May the Nimble graciously accept the butter, Hail!' For he (Soma) spake upon that time, 'Verily I am afraid of the Rakshas: do ye make me to be too small for their deadly shaft, so that the evil spirits (the Rakshas) shall not injure me on the way; and take me across in the form of a drop, for the drop is nimble.' And accordingly, having made him too small for the deadly shaft, they lead him safely across in the form of a drop, from fear of the Rakshas, for the drop is nimble: this is why he offers the second oblation to (Soma) the Nimble.

9. They lift the (burning) fire-wood, and place it on the support. He then says (to the Hotṛi), 'Recite for Agni, taken forward!' or (say some), '— for Soma, led forward.' But let him say, 'Recite for Agni, taken forward³!'

¹ He offers some ghee from a substitute spoon (*prakarani*), as the proper offering-spoons now filled with ghee and clotted ghee have to be carried with the fire to the Âgnidhra.

² Mahidhara explains 'tanûkrîṭ' by 'tanûm krintanti kindanti.' It ought rather to mean 'body-making,'—? from the enemies that assume (various) forms.

³ The Kârva text, on the contrary, enjoins that he is to say, 'Recite for Soma . . .!' In the Hotṛi's ritual this is called the

10. They take the pressing-stones, the Soma-trough (*droṇa-kalasa*), Vāyu's cups¹, the (twenty pieces of) fire-wood, the enclosing-sticks of *kârshmarya* wood (*Gmelina Arborea*), one *prastara* of *asvavâla* grass², and the two *Vidhr̥itis* of sugar-cane; that *barhis* (which was used before³) is tied up therewith. Further, the two spits for (roasting) the omenta⁴, the two ropes (for binding the stake and victims), the two churning-sticks (for producing fire), the *adhimanthana* chip, and the two *vrishava*⁵,—having taken up all these they go forward (to the *Âgnîdhra*): thus the sacrifice goes upwards⁶.

11. While they proceed thither, he makes (the sacrificer) say the text (*Vâg. S. V*, 36; *Rig-veda I*, 189, 1), 'O Agni, lead us on a good path unto wealth, thou, O God, that knowest all works! keep thou from us the sin that leadeth astray, and we will offer unto thee most ample adoration!' He thereby places Agni in front, and Agni marches in front repelling the evil spirits; and they take him thither on a (way) free from danger and

Agnîshoma-praṇayana. For the seventeen verses (brought up to twenty-one by repetitions) of the *Hotri*, see *Ait. Br. I*, 30 (*Haug, Translation*, p. 68); *Âsv. IV*, 10. The Soma is carried either by the Brahman himself or by the sacrificer. *Kâty. XI*, 1, 13, 14.

¹ The 'Vâyavya' are wooden cups shaped like a mortar. It seems here to include all the Soma-cups, see *IV*, 1, 3, 7-10; *Kâty. VIII*, 7, 5.

² See *III*, 4, 1, 17-18.

³ *Viz.* at the guest-offering, see p. 103, note 3. It was tied up with the three objects mentioned immediately before.

⁴ The *vapâsrapanî* are sticks of *kârshmarya* wood.

⁵ For these objects, see p. 90, note 5.

⁶ 'Thus that sacrifice goes upwards to yonder heavenly world, and, the sacrifice being the sacrificer, the sacrificer thus goes thither,' *Kâṇva* text. See *III*, 6, 1, 28, where the gods are said to have attained immortality from the *Âgnîdhriya*.

injury. They proceed, and reach the Âgnîdhra ; and he (the Adhvaryu) puts (the fire) down on the Âgnîdhra hearth.

12. Thereon, when laid down, he offers with the text (Vâg. S. V, 37), 'May this Agni make wide room for us ; may he march in front smiting the haters ! May he gain riches in the winning of riches : may he, fiercely rushing, conquer the enemies, Hail !' By means of him (Agni) he thus takes a firm stand in that resting-place, the aerial region, and gains that world.

13. In the same place they deposit the pressing-stones, the Soma-trough, and Vâyu's cups¹. Having then taken up the other (objects), they proceed and deposit them north of the Âhavantya.

14. The Adhvaryu takes the sprinkling-water, and sprinkles first the fire-wood, and then the altar. They then hand to him the altar-grass. He puts it down with the knot towards the east, and sprinkles it. Having poured (the remaining sprinkling-water) upon (the root ends of the altar-grass), and untied the knot,—the Prastara-bunch of aravâla grass is tied together (with the altar-grass),—he takes that ; and having taken the Prastara, he spreads the altar-grass in a single layer. Having spread the altar-grass, he lays the enclosing-sticks of kârshmarya-wood round (the fire). Having laid the enclosing-sticks around, he puts two kindling-sticks (on the fire) ; and having put on the two kindling-sticks,

15. He offers with the text (Vâg. S. V, 38), 'Stride thou widely, O Vishnu, make wide room for our abode ! drink the ghee, thou born of ghee,

¹ Also the two fringed filtering-cloths (darâpavitre), according to the Kânva rec.

and speed the lord of the sacrifice ever onwards, Hail!' Thereby he takes a firm stand in that resting-place, the sky: he thus gains that world by offering with that (verse).

16. And as to his offering with a verse addressed to Vishnu, it was thus that they made him (Soma) to be too small for the deadly shaft and led him safely across in the form of a drop, for the drop is nimble. And having attained to safety, he now makes him the one he really is, namely, the sacrifice, for Vishnu is the sacrifice: therefore he offers with a verse addressed to Vishnu.

17. After depositing the spoons¹ and touching water, he makes the king (Soma) enter (the Havir-dhâna shed). The reason why he makes the king enter, after depositing the spoons and touching water, is this. The ghee is the thunderbolt, and Soma is seed: hence it is after depositing the spoons and touching water that he makes the king enter, lest he should injure the seed Soma with the thunderbolt, the ghee.

18. He spreads the black deer-skin on the enclosed part of the southern Soma-cart, and sets him down thereon with (Vâg. S. V, 39), 'O divine Savitri, this is thy Soma: shield him; may they not injure thee!' whereby he makes him over to the God Savitri for protection.

19. Having quitted his hold of him, he (the sacrificer) renders homage to him with, 'Now, O divine Soma, hast thou, a god, joined the gods, and

¹ 'He then deposits the Prastara on the mound (p. 140, note 2), deposits there the *guhû* and the *upabhrî* and the *prîshadâgya*; and having touched the sacrificial materials and touched water, he takes the king and enters (the cart-shed), &c. *Kânva* rec.

here I the men with increase of wealth.' Now Agni and Soma have seized him who consecrates himself between their jaws¹, for that consecration-offering belongs to Agni and Vishṇu, and Vishṇu forsooth is no other than Soma; and he himself that consecrates himself is the food of the gods: thus they have seized him between their jaws, and he now expressly redeems himself from Soma, when he says, 'Now, O divine Soma, hast thou, a god, joined the gods, and here (have I joined) the men with increase of wealth;'—increase of wealth means abundance: 'with abundance' he thereby means to say.

20. He then walks out (of the cart-shed), with, 'Hail! I am freed from Varuṇa's noose!' For he, truly, is in Varuṇa's noose who is in another's mouth: he now frees himself from Varuṇa's noose, when he says, 'Hail! I am freed from Varuṇa's noose.'

21. He then puts a kindling-stick on the Âhavanīya in this way², 'O Agni, protector of vows, on thee, O protector of vows—' for Agni is lord of vows to the gods, wherefore he says, 'O Agni, protector of vows, on thee, O protector of vows'—'what bodily form of thine hath been on me, (may) that (be) on thee; what bodily form of mine has been on thee, (may) that (be) here on me! Our vows, O lord of vows, (have been performed) rightly: the lord of consecration hath

¹ See III, 3, 4, 21.

² Thus (iti), viz. with the following modifications of the corresponding formula, used at the 'intermediary consecration,' III, 4, 3, 9. Perhaps 'iti' may mean 'thus,' i.e. while still keeping his fingers turned in; or, it may mean 'as such' (as a free man).

approved my consecration; the lord of penance hath approved my penance.' Thereby he frees himself visibly from Agni, and sacrifices with a self (body) now his own: hence they now partake of his food, for he is a man (again); hence they now use his (real) name, for he is a man. And as to their not eating (of his food) heretofore, it is as one would not eat of sacrificial food, before offering has been made thereof: therefore let no one partake of the food of one consecrated. He now loosens his fingers.

THE ANIMAL SACRIFICE¹ TO AGNI AND SOMA.

FOURTH BRÂHMANA.

A. THE SETTING UP OF THE SACRIFICIAL STAKE.

1. Being about to cut the sacrificial stake, he offers² with a verse addressed to Vishnu. For the stake belongs to Vishnu; therefore he offers with a verse addressed to Vishnu.

2. And again, why he offers with a verse addressed to Vishnu—Vishnu being the sacrifice, he thus approaches the stake by means of the sacrifice: therefore he offers with a verse addressed to Vishnu.

3. If he offers with the offering-spoon, he offers after taking ghee by four ladlings; and if he offers with the dipping-spoon, he offers after 'cutting out' (some ghee from the pot) with the dipping-spoon;—with the text (Vâg. S. V, 41), 'Stride thou widely,

¹ On the Animal Sacrifice, cp. Dr. J. Schwab's dissertation, 'Das altindische Thieropfer,' 1882.

² This oblation is called yûpâhuti, or 'stake-offering.'

O Vishṇu, make wide room for our abode! drink the ghee, thou born of ghee, and speed the lord of the sacrifice ever onwards! Hail!’

4. He takes the ghee which is left (in the melting-pot). Whatever chopping-knife the carpenter uses, that the carpenter now takes. They then proceed (to the wood). Whatever (tree) they select for the stake,

5. That he touches while muttering (Vâg. S. V, 42),—or he salutes it while standing behind it with his face towards the east,—‘I have passed over the others, I have not gone nigh the others—’ he does indeed pass over others and does not go near to others: wherefore he says, ‘I have passed over the others, I have not gone nigh the others.’

6. ‘Thee have I found on the nearer side of the farther, and on the farther side of the nearer;’ he does indeed fell it on the nearer side of the farther, of those that are farther away from it; and ‘on the farther side of the nearer,’ he says, because he does fell it on the farther side of the nearer, of those that are on this side of it. This is why he says, ‘Thee have I found on the nearer side of the farther, and on the farther side of the nearer.’

7. ‘Thee do we favour, O divine lord of the forest¹, for the worship of the gods.’ As for the good work, he would favour (select) one from amidst many (men) and he (the chosen) would be well-disposed to that work, even so does he now, for the good work, favour that (tree) from amidst many, and it becomes well-disposed to the felling.

¹ ‘Vanaspati’ is a common synonym of *vr̥ksha*, tree.

8. 'Thee may the gods favour for the worship of the gods!' for that is truly successful which the gods favour for the good work : therefore he says, 'Thee may the gods favour for the worship of the gods!'

9. He then touches it with the dipping-spoon, with, 'For Vishṇu, thee!' for the stake belongs to Vishṇu, since Vishṇu is the sacrifice, and he fells this (tree) for the sacrifice : therefore he says, 'For Vishṇu, thee!'

10. He then places a blade of darbha-grass between¹, with, 'O plant, shield it!' for the axe is a thunderbolt; but thus that thunderbolt, the axe, does not hurt it (the tree). He then strikes with the axe, with, 'O axe, hurt it not!' for the axe is a thunderbolt, but thus that thunderbolt, the axe, does not hurt it.

11. The first chip² which he cuts off, he takes (and lays aside). Let him cut (the tree) so as to cause no obstruction to the axle³. For, indeed, it is on a cart that they convey it, and in this way he does not obstruct the cart.

¹ Viz. he places or holds it against where he is about to strike the tree, so as first to cut the grass.

² For the destination of this chip of the bark, see III, 7, 1, 8.

³ That is to say, he is not to cut the tree too high from the ground, so that the axle of the cart might readily pass over the remaining stump without touching it. The Kāṇva text reads, 'tam anakshastambhe *vrisket* uta hy enam anasā vakshyanto bhavanty uto svargam hāsya lokam yate (sic) 'kshastambhaḥ syāt tasmād anakshastambhe *vrisket*.' Nothing is said anywhere about the yūpa being conveyed on a cart to the sacrificial ground, if, indeed, that statement refer to the yūpa at all. Sāyana's comment is very corrupt here, but he seems to interpret the passage to the effect that some people might convey the stake on the cart (pakshe anasā yūpam *nayeyuḥ*) and that in that case the cart would be obstructed.

12. Let him cut it so as to fall towards the east, for the east is the quarter of the gods; or towards the north, for the north is the quarter of men; or towards the west. But let him take care to keep it from (falling towards) the southern quarter, for that is the quarter of the Fathers: therefore he must take care to keep it from the southern quarter.

13. The falling (tree) he addresses with the text (Vâg. S. V, 43), 'Graze not the sky! hurt not the air! unite with the earth!' for verily that (tree) which they cut for the stake is a thunderbolt, and these worlds tremble for fear of that falling thunderbolt; but he thereby propitiates it for these worlds, and thus propitiated it injures not these worlds.

14. Now when he says, 'Graze not the sky,' he means to say, 'Injure not the sky!' In the words 'hurt not the air' there is nothing obscure. By 'Unite with the earth,' he means to say, 'Be thou in harmony with the earth!' 'For this sharp-edged axe hath led thee forward unto great bliss,' for this sharp axe indeed leads it forward.

15. Upon the stump he then offers ghee, 'lest the evil spirits should rise therefrom after (the tree):' ghee being a thunderbolt, he thus repels the evil spirits by means of the thunderbolt, and thus the evil spirits do not rise therefrom after it. And ghee being seed, he thus endows the trees with that seed; and from that seed (in) the stump trees are afterwards produced¹.

16. He sacrifices with, 'Grow thou out of this, O lord of the forest, with a hundred shoots!

¹ Or, 'hence trees grow up again from the stump (? after felling, "â vrasanât") out of seed.'

May we grow out with a thousand shoots!' There is nothing obscure in this.

17. Thereupon he cuts it (the stake of the proper length) : of whatever length he cuts it the first time, so long let it remain.

18. He may cut it five cubits long ; for fivefold is the sacrifice and fivefold is the animal (victim), and five seasons there are in the year : therefore he may cut it five cubits long.

19. He may cut it six cubits long ; for six seasons there are in the year ; and the year is a thunderbolt, as the sacrificial stake is a thunderbolt : therefore he may cut it six cubits long.

20. He may cut it eight cubits long, for eight syllables has the Gâyatri, and the Gâyatri is the fore-part of the sacrifice, as the sacrificial stake is the fore-part of the sacrifice : therefore he may cut it eight cubits long.

21. He may cut it nine cubits long, for threefold is the sacrifice, and 'nine' is threefold : therefore he may cut it nine cubits long.

22. He may cut it eleven cubits long, for eleven syllables has the Trishṭubh, and the Trishṭubh is a thunderbolt, as the sacrificial stake is a thunderbolt : therefore he may cut it eleven cubits long.

23. He may cut it twelve cubits long, for twelve months there are in the year, and the year is a thunderbolt, as the sacrificial stake is a thunderbolt : therefore he may cut it twelve cubits long.

24. He may cut it thirteen cubits long, for thirteen months there are in a year, and the year is a thunderbolt, as the sacrificial stake is a thunderbolt : therefore he may cut it thirteen cubits long.

25. He may cut it fifteen cubits long, for the

fifteen-versed chant is a thunderbolt¹, as the sacrificial stake is a thunderbolt: therefore he may cut it fifteen cubits long.

26. The sacrificial stake of the Vāgapeya sacrifice is seventeen cubits long. Indeed, it may be unmeasured², for with that same unmeasured thunderbolt did the gods conquer the unmeasured; and in like manner does he now conquer the unmeasured with that unmeasured thunderbolt: therefore it may even be unmeasured.

27. It is (made to be) eight-cornered, for eight syllables has the Gāyatrī, and the Gāyatrī is the fore-part of the sacrifice, as this (stake) is the fore-part of the sacrifice: therefore it is eight-cornered.

SEVENTH ADHYĀYA. FIRST BRĀHMAṆA.

1. He takes the spade, with (Vāg. S. VI, 1), 'I take thee, at the impulse of the divine Savitrī, with the arms of the Asvins, with the hands of Pūshan: thou art a woman.' The significance of that formula is the same (as before); and that spade (abhri, fem.) is indeed female: therefore he says 'thou art a woman.'

2. He thus draws the outline of the hole (for the stake³), with, 'Herewith I cut off the necks of

¹ On the connection of the Pañkadasa-stoma with Indra, the wielder of the thunderbolt, see part i, introduction, p. xviii.

² The Kāṇva text leaves an option first between stakes six, eight, eleven, fifteen (and for the Vāgapeya seventeen) cubits long; and finally lays down the rule that no regard is to be had to any fixed measure.

³ According to the Kāṇva text, one half of it is to be within, and one half outside of the altar. See Kāty. VI, 2, 8.

the Rakshas!' The spade is the thunderbolt: with the thunderbolt he thus cuts off the necks of the Rakshas.

3. He then digs, and throws up a heap of earth towards the east. He digs the hole, making it equal (in depth) with the (unhewn) bottom part (of the stake). In front of it he lays down the stake with the top towards the east. Thereon he puts sacrificial grass of the same size, and thereupon he puts the chip of the stake. In front on the (north) side (of the stake) he puts down the head-piece¹. The sprinkling-water has barley-corns mixed with it: the significance of this is the same (as before²).

4. He throws the barley-corns in with, 'Thou art barley (yava), keep thou (yavaya) from us the haters, keep from us the enemies!' There is nothing obscure in this. He then sprinkles: the significance of the sprinkling is one and the same: he thereby renders it sacrificially pure.

5. He sprinkles (the top, middle, and bottom parts) with, 'For the sky—thee! for the air—thee! for the earth—thee!' the stake being a thunderbolt (he does so) for the protection of these worlds³: 'I sprinkle thee for the protection of these worlds,' is what he thereby means to say.

6. The sprinkling-water that remains he then pours into the hole with, 'Be the worlds pure

¹ Of the part of the tree cut off from the sacrificial stake, a top-piece or head-ring (*kāshāla*) is made some eight or nine inches high, eight-cornered (like the sacrificial stake); narrower in the middle like a mortar, and hollowed out so as to allow its being fixed on the stake.

² See III, 6, 1, 7 seq.

³ For the construction, see p. 15, note 3.

wherein the Fathers reside!' for a pit that is dug is sacred to the Fathers: this he thereby renders sacrificially pure.

7. Thereupon he strews barhis-grass therein, both eastward-pointed and northward-pointed, with, 'Thou art the seat of the Fathers!' for that part of it (the stake) which is dug into the ground is sacred to the Fathers: as though it were (naturally) established among plants, and not dug in, so does it become established among those plants.

8. He then throws in the (first) chip¹ of the stake. Now that chip of the outer (bark) doubtless is the vigour of trees; hence, when a chip of their outer (bark) is cut off they dry up, for it is their vigour. Hence, when he throws in the chip of the stake, he does so thinking, 'I will plant it (the stake) full of vigour.' The reason why it is this (chip) and no other, is that this one has been produced with a formula, is sacrificially pure: therefore he throws in the chip of the stake.

9. He throws it in with (Vâg. S. VI, 2), 'Thou art a leader, easy of access to the Unnetris²;' for that (chip) is cut from it in front, wherefore he says, 'Thou art a leader, easy of access to the Unnetris.' 'Be thou mindful of this: it will stand upon thee!' for it (the stake) will indeed stand on it, wherefore he says, 'Be thou mindful of this: it will stand upon thee.'

10. Having then taken out ghee with the dipping-spoon, he offers it into the hole, 'lest the evil spirits should rise from below: 'ghee is a thunderbolt, he

¹ See III, 6, 4, 11.

² The Unnetris are the priests that have to draw the Soma.

thus repels the evil spirits by means of the thunder-bolt, and thus the evil spirits do not rise from below. Having then gone round to the front, he sits down facing the north and anoints the stake. He says (to the *Hotri*), 'Recite to the stake as it is anointed¹!'

11. He anoints it with, 'The divine *Savitri* anoint thee with sweet drink (milk)!' for *Savitri* is the impeller (*prasavitri*) of the gods, and that stake is in reality the sacrificer himself; and sweet drink is everything here; he thus puts it in connection with all that, and *Savitri*, the impeller, impels it for him: therefore he says, 'The divine *Savitri* anoint thee with sweet drink!'

12. Having then anointed the top-ring on both sides, he puts it on (the stake) with, 'To the full-berried plants—*thee*!' for that (top-ring) is as its berry. And as to its being, as it were, contracted in the middle, the berry² here on trees is fastened (to the stalk) sideways; what connecting part there is between (the fruit and stalk) pressed in, as it were, that he thereby makes it. This is why it is, as it were, contracted in the middle.

13. He anoints from top to bottom the (corner) facing the fire; for the (corner) facing the fire is the sacrificer, and the ghee is sap: with sap he thus anoints the sacrificer; therefore he anoints from top to bottom the (corner) facing the fire. He then

¹ 'Recite to the stake being anointed!' or, 'we anoint the stake: Recite!' *Kāṇva* rec. The latter is the formula mentioned *Ait. Br.* II, 2 (but '*añgmo yûpam*,' for *Kāṇva* '*yûpam añgmo*'); where the seven verses recited by the *Hotri* (brought up to eleven as usual) are given. See also *Āsv.* III, 1, 8.

² *Pippala* refers especially to the berry or fruit of the *Ficus Religiosa*.

grasps the girding-part all round, and says (to the Hotr²), 'Recite to the (stake) being set up!'

14. He raises it with, 'With thy crest thou hast touched the sky; with thy middle thou hast filled the air; with thy foot thou hast steadied the earth;'—the sacrificial stake being a thunderbolt, (he raises it) for the conquering of these worlds; with that thunderbolt he gains these worlds, and deprives his enemies of their share in these worlds.

15. He then plants it (in the hole) with (Vâg. S. VI, 3), 'To what resorts of thine we long to go where are the swift-footed, many-horned kine; there, forsooth, was imprinted wide-striding Vishṇu's highest mighty foot-step.' With this trishṭubh verse he plants it; the trishṭubh is a thunderbolt, as the sacrificial stake is a thunderbolt; therefore he plants it with a trishṭubh verse.

16. That (corner which was) facing the fire he places opposite the fire; for the (corner) facing the fire is the sacrificer, and the sacrifice is fire. Hence were he to turn the fire-corner aside from the fire, the sacrificer would assuredly turn aside from the sacrifice; therefore he places the (corner which was) facing the fire opposite the fire. He then heaps up (earth) round it and presses it firmly all round, and pours water thereon¹.

17. Thereupon he makes (the sacrificer) say while touching it (Vâg. S. VI, 4; Rig-veda I, 22, 19), 'See ye the deeds of Vishṇu, whereby he beheld the sacred ordinances, Indra's allied

¹ The same formulas are used on this occasion as at III, 6, 1, 17-18.

friend!' For he who has set up the sacrificial stake has hurled the thunderbolt: 'See ye Vishṇu's conquest!' he means to say when he says, 'See ye the deeds of Vishṇu, whereby he beheld the sacred ordinances, Indra's allied friend.' Indra, forsooth, is the deity of the sacrifice, and the sacrificial stake belongs to Vishṇu; he thereby connects it with Indra; therefore he says, 'Indra's allied friend.'

18. He then looks up at the top-ring with (Vâg. S. VI, 5; Rig-veda I, 22, 20), 'The wise ever behold that highest step of Vishṇu, fixed like an eye in the heaven.' For he who has set up the sacrificial stake has hurled the thunderbolt: 'See ye that conquest of Vishṇu!' he means to say when he says, 'The wise ever behold that highest step of Vishṇu, fixed like an eye in the heaven.'

19. He then girds (the stake with a rope of kusa-grass). Now it is to cover its nakedness that he girds it; wherefore he girds it in this place (viz. on a level with the sacrificer's navel), for it is thus that this (nether) garment is (slung round)¹. He thereby puts food into him, for it is there that the food settles; therefore he girds it at that place.

20. He girds it with a triple (rope), for threefold is food, and food means cattle; and (there is) the father and the mother, and what is born is the third; therefore he girds it with a triple (rope).

21. He girds it with (Vâg. S. VI, 6), 'Thou art enfolded; may the heavenly hosts enfold

¹ According to the Kâṇva text it is to be slung round nîvîdaghne, 'on a level with the nether garment' (nâbhîdaghne, Taitt. S. VI, 3, 4, 5). According to Kâty. VI, 3, 1, the girding is preceded by a call on the Hotṛi to recite to the post being anointed; but neither recension mentions this.

thee! may riches enfold this sacrificer among men!' He invokes a blessing on the sacrificer, when he says, 'May riches enfold this sacrificer among men.'

22. Thereupon he inserts a chip of the stake (under the rope) with, 'Thou art the son of the sky.' For it is doubtless the offspring of that (sacrificial stake); hence if there be the full number of eleven stakes¹, let him insert in each its own (chip) without confounding them; and his offspring is born orderly and not foolish. But whosoever inserts them in confusion, not its own in each, verily his offspring is born disorderly and foolish; therefore let him insert its own in each without confounding them.

23. Moreover, that chip of the stake is made an ascent to the heavenly world; there is this girdle-rope; after the rope the chip of the stake; after the chip of the stake the top-ring; and from the top-ring one reaches the heavenly world.

24. And as to why it is called svaru ('very sore'),—that (chip) is cut off from that (stake), and thus is its own (sva) sore (arus); therefore it is called 'svaru.'

25. With that part of it which is dug in, he gains the world of the Fathers; and with what is above the dug-in part, up to the girdle-rope, he gains the world of men; and with what is above the rope, up to the top-ring, he gains the world of the gods; and what (space of) two or three fingers' breadths

¹ When, instead of a single he-goat to Agni, eleven victims are slaughtered, they are either bound to one stake each, or all to one and the same. See III, 9, 1, 4 seq. The chip alluded to is one of those obtained in rough-hewing the stake and making it eight-cornered.

there is above the top-ring,—the gods called the ‘Blessed¹,’—their world he therewith gains; verily, whosoever thus knows this, he becomes one of the same world with the blessed gods.

26. That (sacrificial stake) he sets up on the fore-part (of the altar); for the stake is a thunderbolt, as the club is a thunderbolt. But in hurling the club one takes hold of its fore-part; and that (stake) is the fore-part of the sacrifice; therefore he sets it up on the fore-part (of the altar).

27. Verily, by means of the sacrifice the gods gained that supreme authority which they now wield. They spake, ‘How may this (world) of ours be made unattainable to men?’ They sipped the sap of the sacrifice, as bees would suck out honey, and having drained the sacrifice and scattered it by means of the sacrificial stake, they disappeared. And because they scattered (yopaya) therewith, therefore it is called yûpa (sacrificial stake). At the head stands intelligence, at the head swiftness of thought; therefore he sets it up on the fore-part (of the altar).

28. It is eight-cornered; for the gâyatrî metre consists of eight syllables, and the gâyatrî is the fore-part of the sacrifice, as this (stake) is the fore-part of the sacrifice; therefore it is eight-cornered.

29. Now the gods once threw it after (the pra-stara into the fire) even as now some throw it after, thinking, ‘So the gods did it.’ Thereupon the Rakshas sipped the sacrifice (Soma) after (the gods).

30. The gods said unto the Adhvaryu, ‘Offer thou only a chip of the stake; thereby this (sacri-

¹ On the ‘sâdhyas’ see Weber, Ind. Stud. IX, p. 6, note 2.

ficer) will be bid good-speed¹; and thus the Rakshas will not hereafter sip the sacrifice, thinking, "that (stake) surely is a raised thunderbolt."

31. The Adhvaryu, then, offered up only a chip of the stake, and thereby that (sacrificer) was bid good-speed; and thus the Rakshas did not thereafter sip the sacrifice, thinking, 'that surely is a raised thunderbolt.'

32. And in like manner does he now only offer up that chip of the sacrificial stake²; thereby this (sacrificer) is bid good-speed; and thus the Rakshas do not thereafter sip the sacrifice, thinking, 'that surely is a raised thunderbolt!' He offers it³ with the text (Vâg. S. VI, 21), 'May thy smoke rise up to the sky, thy light to the heavens! fill the earth with ashes, Hail!'

SECOND BRĀHMANA.

1. Verily, as large as the altar is, so large is the earth. The sacrificial stakes are thunderbolts; and by means of these thunderbolts he obtains possession of this earth, and excludes his enemies from sharing therein. Hence there are eleven stakes, and the twelfth lies aside rough-hewn; he puts it down south (of the altar). The reason why the twelfth lies aside is this.

2. Now the gods, while performing this sacrifice,

¹ See I, 8, 3, 11 seq.

² See Ait. Br. II, 3.

³ The offering of the chips does not take place till the end of the after-offerings (see note to III, 8, 5, 6). It is somewhat strange that it should be anticipated in this place, both in this and the Kāṇva recensions.

were afraid of an attack from the Asura-Rakshas. Those raised (sacrificial stakes), then, were as a discharged arrow,—therewith one either smites or smites not; as a hurled club,—therewith one either smites or smites not. But that twelfth (stake) lying aside,—even as an arrow drawn but not discharged, as (a weapon) raised but not hurled, so was that a thunderbolt raised for repelling the evil spirits on the south; therefore the twelfth (stake) lies aside.

3. He lays it down with (Vâg. S. VI, 6), 'This is thy place on earth; thine is the beast of the forest.' There are the animal (victim) and the sacrificial stake; to this one he thereby assigns of animals that of the forest, and thus it, too, is possessed of an animal (victim). That setting up of the eleven sacrificial stakes is said to be of two kinds,—some, namely, set (them all) up (on the previous day) for the morrow's Soma feast, and others set up (one) stake for the preparation¹ of the morrow's Soma feast.

4. Let him, however, not do this; but let him only set up the one opposite the fire. For after setting it up the Adhvaryu does not quit his hold of it till the girding; but those (others) remain

¹ No satisfactory explanation of 'prakubratâ' occurs to me. It seems to be derived from 'kubra,' to which the dictionaries assign the meanings 'hole for sacrificial fire' and 'thread' (besides those of 'forest,' 'earring,' and 'cart'). *Unâd.* II, 28, derives this from a root 'kub,' to cover, shelter. ? For the safe foundation (or the protraction) of to-morrow's Soma feast. The *Kânva* text, on the other hand, reads: 'Some, now, raise all (the stakes) on the upavasatha (day before the Soma feast) for the sake of quickening (? prakudratâyai) the work, thinking, 'we will quickly bring the sacrifice to a close.'

ungirt during that night. Thus there would be an offence, since it is for the victim that the stake is set up, and the victim is (only) slaughtered on the next morning: let him therefore set up (the others) on the next morning.

5. Let him first set up that (stake) which stands (immediately) north of the one opposite the fire, then the one on the south, then a northern one,—last of all the one on the southern flank: thus it (the row of stakes) inclines to the north.

6. But they also say conversely¹, 'Let him first set up that which is south of the one opposite the fire, then the northern one, then a southern one,—last of all the one on the northern flank: and thus indeed his work attains completion towards the north.'

7. Let the largest be the one forming the southern flank; then shorter and shorter; and the one forming the northern flank the shortest: thus (the row of stakes) inclines to the north.

8. Thereupon they set up the wife-stake for the wives. It is for the sake of completeness, forsooth, that the wife-stake is set up: there they seize (and bind) the victim for *Tvashtri*, for *Tvashtri* fashions the cast seed, and hence he fashions the seed now cast. It (the victim to *Tvashtri*) is an animal with testicles, for such a one is a begetter. Let him not slay that one, but let him set it free after fire has been carried round it. Were he to slay it, there would assuredly be an end to offspring, but in this way he sets free the offspring. Therefore let him not

¹ The Kāṇva text first mentions the practice set forth in the preceding paragraph, as the teaching of 'some,' but then rejects it in favour of the second alternative.

slay it, but let him set it free after fire has been carried round it.

THIRD BRÂHMANA.

B. THE KILLING OF THE VICTIM.

1. There are both an animal and a sacrificial stake, for never do they immolate an animal without a stake. And as to why this is so :—well, animals did not at first submit thereto that they should become food, as they are now become food ; for just as man here walks two-footed and erect, so did they walk two-footed and erect.

2. Then the gods perceived that thunderbolt, to wit, the sacrificial stake ; they raised it, and from fear thereof they (the animals) shrunk together and thus became four-footed, and thus became food, as they are now become food, for they submitted thereto : wherefore they immolate the animal only at a stake and never without a stake.

3. Having driven up the victim, and churned the fire, he binds it (to the stake). And as to why this is so :—well, animals did not at first submit thereto that they should become sacrificial food, as they are now become sacrificial food and are offered up in the fire. The gods secured them : even thus secured they did not resign themselves.

4. They spake, ‘ Verily, these (animals) know not the manner of this, that it is in fire that sacrificial food is offered, nor (do they know) that secure resort (the fire) : let us offer fire into the fire after securing the animals and churning the fire, and they will know that this truly is the manner of sacrificial food,

this its resort ; that it is truly in fire that sacrificial food is offered : and accordingly they will resign themselves, and will be favourably disposed to the slaughtering.'

5. Having, then, first secured the animals, and churned the fire, they offered fire into the fire ; and then they (the animals) knew that this truly is the manner of sacrificial food, this its resort ; that it is truly in fire that sacrificial food is offered. And accordingly they resigned themselves, and became favourably disposed to the slaughtering.

6. And in like manner does he now offer fire into the fire, after securing the animal and churning the fire. It (the animal) knows that this truly is the manner of sacrificial food, this its resort ; that it is truly in fire that sacrificial food is offered ; and accordingly it resigns itself and becomes favourably disposed to the slaughtering. Therefore having driven up the victim and churned the fire, he binds it (to the stake).

7. As to this they say, ' Let him not drive up (the victim), nor churn the fire ; but having taken the rope and straightway gone thither and put (the rope) round it, let him bind it.' Let him, however, not do this ; for it would be as if he intended to commit secretly some lawless action. Let him therefore go round there.

8. Then, taking a straw, he drives it up, thinking, ' having a companion, I will secure it ;' for he who has a companion is strong.

9. He takes the straw with (Vâg. S. VI, 7), ' Thou art a cheerer !' for a companion does cheer one : therefore he says, ' Thou art a cheerer.' ' The celestial hosts have approached the gods ;'

the celestial hosts, forsooth, are those beasts: 'they have submitted to the gods' he means to say, when he says, 'The celestial hosts have approached the gods.'

10. 'The considerate¹, best of leaders;' for the gods are wise: therefore he says, 'The considerate, best of leaders.'

11. 'O divine *Tvashtri*, settle the wealth!' for *Tvashtri* is lord of beasts (cattle), and wealth means cattle, it is with regard to those which did not submit that the gods then said to *Tvashtri*, 'Quiet them,' when he says, 'O divine *Tvashtri*, settle the wealth!'

12. 'May the offerings be relished by thee!' Since they themselves submitted thereto that they should become sacrificial food, therefore he says, 'May the offerings be relished by thee!'

13. 'Rejoice, ye prosperous!' for cattle are prosperous: therefore he says, 'Rejoice ye prosperous.' 'O Lord of prayer, preserve our goods!' The Lord of prayer, forsooth, is the Brahman; and goods mean cattle: those, which did not submit, the gods on that occasion enclosed with the Brahman on the farther side, and they did not pass over it. And in like manner does he now enclose them with the Brahman on the farther side, and they do not pass over it: therefore he says, 'O Lord of prayer, preserve our goods!' Having made a noose he throws it over (the victim)². Now then as to the binding itself.

¹ *Uṣig* rather means 'willing, loving, devoted.'

² According to the Taitt. authorities (*Sâyana* on Taitt. S. I, 3, 8), the rope is wound round the right fore-leg and then passed upwards



FOURTH BRĀHMANA.

1. Having made a noose, he throws it over (the victim) with (Vâg. S. VI, 8), 'With the noose of sacred order I bind thee, O oblation to the gods!' for that rope, forsooth, is Varuṇa's: therefore he thus binds it with the noose of sacred order, and thus that rope of Varuṇa does not injure it.

2. 'Be bold, O man¹!' for at first man dared not² to approach it (the victim); but now that he thus binds it with the noose of sacred order, as an oblation to the gods, man dares to approach it: therefore he says, 'Be bold, O man!'

3. He then binds it (to the stake) with (Vâg. S. VI, 9), 'At the impulse of the divine Savitṛi, I bind thee with the arms of the Asvins, with the hands of Pûshan, thee agreeable to Agni and Soma!' Even as on that occasion³, when taking out an oblation for a deity, he assigns it, so does he now assign it to the two deities. He then sprinkles it,—one and the same, forsooth, is the

to the head. From Kâty. VI, 3, 27, on the other hand, it would seem that the rope is passed either between the horns (and under the neck?), or round the horns.

¹ Thus the author appears to take the formula 'dharshâ mānu-shaḥ.' It would rather seem to mean, 'Be bold: [I am (or he, the slaughterer, is)] a man.' Mahîdhara interprets, 'May he (the Samitṛi) be bold enough!' Either the Kāṇva reading 'dharshân mānu-shaḥ' or that of the Taittiriyas 'dharshâ mânushân' would seem preferable.

² The Kāṇva text has 'dhrîśnoti' for 'adhrîśnot,' which renders it more simple: 'At first the man (the slaughterer) dares not approach it, but when he thus binds it, &c.'

³ Viz. at the Haviryagña; see I, 1, 2, 17.

significance of sprinkling: he thereby makes it sacrificially pure.

4. He sprinkles with, 'For the waters—thee, for the plants!' whereby it (the victim) exists, thereby he thus makes it sacrificially pure. For when it rains, then plants are produced here on earth; and by eating plants and drinking water that sap originates, and from sap seed, and from seed beasts: hence whereby it exists, wherefrom it springs, thereby he thus makes it sacrificially pure.

5. 'May thy mother grant thee permission, and thy father—;' for it is from its mother and father that it is born: hence wherefrom it is born, thereby he thus makes it sacrificially pure; '—thine own brother, thy fellow in the herd;' whereby he means to say, 'whatever kin there is of thine, with their approval I slay thee.' 'I sprinkle thee, agreeable to Agni and Soma;' he thus makes it pure for those two deities for whom he slays it.

6. With (Vâg. S. VI, 10), 'Thou art a drinker of water,' he then holds (the lustral water) under (its mouth), whereby he renders it internally pure. He then sprinkles it underneath (the body), with, 'May the divine waters make it palatable, a true palatable offering to the gods!' he thus makes it sacrificially pure all over.

7. Thereupon he says (to the Hotri), 'Recite to the fire being kindled!' when he has made the second libation of ghee¹, and returned (to his former place) without letting the two spoons touch one another², he anoints the victim with the (ghee in the)

¹ For the course of performance, see I, 3, 5, 1 seq.; I, 4, 4, 1 seq.

² See I, 4, 5, 5.

guhû. For the second libation is the head of the sacrifice, and the sacrifice here indeed is that victim: hence he thereby puts the head on the sacrifice and therefore anoints the victim with the guhû.

8. With 'May thy breath unite with the wind!' he anoints it on the forehead; with 'Thy limbs with those worthy of sacrifice' on the shoulders; with 'The lord of sacrifice with (the object of) his prayer!' the loins; whereby he means to say, 'For whatsoever object the animal is slain, do thou obtain that!'

9. For, indeed, the breath of the victim when slain here passes into the wind: 'Obtain thou that thy breath may pass into the wind!' is what he thereby means to say. 'Thy limbs with those worthy of offering' he says, because it is with its limbs that they sacrifice: 'Obtain thou that they may sacrifice with thy limbs' is what he thereby means to say. 'The lord of sacrifice with his prayer,' hereby they invoke a blessing on the sacrificer: 'Obtain thou that through thee they may invoke a blessing on the sacrificer' is what he thereby means to say. He then deposits the two spoons and calls for the Sraushat with a view to the Pravara (election of the Hotri)¹. The significance of this is the same (as before).

10. Thereupon he calls a second time for the Sraushat, for on this occasion there are two Hotris: it is with regard to the Maitrâvaruṇa² that he now calls for the Sraushat. But it is the sacrificer whom

¹ See I, 5, 1, 1 seq. (also note to part i, p. 115).

² The Maitrâvaruṇa or Prasâstri is the Hotri's chief assistant. He receives, as the badge of his office, the staff which the sacrificer

he chooses, saying, 'Verily, Agni is the leader of the divine hosts,' for Agni is the head of the deities; wherefore he says, 'Verily, Agni is the leader of the divine hosts;'—'this sacrificer of the human;' for that community wherein he sacrifices is behind (inferior to) him; wherefore he says, 'This sacrificer (is the head) of the human.' 'May the household of these two shine brightly, not (like a cart yoked) with one bullock, for a hundred winters,—two yoke-fellows!' whereby he means to say, 'May their household matters be free from calamities for a hundred years¹.'

11. 'Uniting blessings, not uniting bodies;' whereby he means to say, 'Unite ye your blessings only, but not also your bodies;' for were they also to unite their bodies, Agni (the fire) would burn the sacrificer. Now when this one sacrifices in the fire, he gives gifts to Agni; and whatever blessing the priests here invoke upon the sacrificer, all that Agni accomplishes. Thus they unite only their blessings, but not also their bodies: wherefore he says, 'Uniting blessings, not uniting bodies.'

EIGHTH ADHYÂYA. FIRST BRÂHMANA.

C. THE OBLATIONS.

1. Thereupon the *Hotri*, having sat down on the *Hotri*'s seat whereon he sits down after being chosen²,

held while he was consecrated, and has, at the instance of the *Adhvaryu*, to call on the *Hotri* for the offering-prayers,—his summons (*praisha*) beginning with *Hotâ yakshat*, 'let the *Hotri* worship (or, pronounce the offering-prayer) . . .,'—and occasionally himself to pronounce the invitatory prayer.

¹ See I, 9, 3, 19.

² Viz. at the north-west corner (or left hip) of the altar. For the formulas used by him, see I, 5, 1, 24-2, 1.

urges, and thus urged the Adhvaryu takes the two spoons.

2. They then proceed with the Âprî (verses). The reason why they proceed with the Âprîs is this. With his whole mind, with his whole self, forsooth, he who consecrates himself prepares and endeavours to prepare the sacrifice. His self is, as it were, emptied out; with those Âprîs they fill it again; and because they fill¹ it therewith, therefore they are called Âprî. For this reason they proceed with the Âprîs.

3. Now there are here eleven fore-offerings; for here in man there are ten vital airs, and the eleventh is the self wherein those vital airs are contained; this is the whole man; thus they fill his whole self, and therefore there are eleven fore-offerings.

4. [The Adhvaryu] having called (on the Âgnîdhra) for the Sraushaṭ, he says (to the Maitrâvaruṇa), 'Prompt (the Hotrî to recite to) the kindling-sticks²!' Thus he proceeds with ten fore-offerings,

¹ The text has only 'âpyâyanti,' but the verb with which the author connects the verb 'âprî' is either â-prîṇâti, he fills; or (more correctly) 'â-prîṇâti,' he gratifies, propitiates, corresponding to the Zand âfrîṇaiti. Perhaps some words have been lost here. The Kâṇva text has: sa yad etâbhîr âprîbhiḥ punar âpyâyata etâbhîr enam âprîṇâti tasmâd âpriyo nâma. On the Âprî verses, which form the offering-prayers (yâgyâs) at the fore-offerings of the animal sacrifice, and vary according to different families, see Ait. Br. II, 4; Max Müller, Hist. of A. S. L., p. 463 seq.; Haug, Essays, p. 241.

² See I, 5, 3, 8. The Adhvaryu calls out to the Âgnîdh, 'O srâyaya (make listen)! The Âgnîdh calls out, 'Astu sraushaṭ (yea, may one hear)! The Adhvaryu calls on the Maitrâvaruṇa, 'Pre-shya samidhaḥ (prompt as to the kindling-sticks)! [or, 'Pre-shya Tanûnapâtam or Narâsamsam' &c. in the succeeding fore-offerings.] The Maitrâvaruṇa calls out, 'Hotâ yakshat samidham [Tanûnapâtam, &c.], (let the Hotrî pronounce the offering-prayer to the kindling-sticks, &c.!)' Each offering-prayer (Âprî) is introduced

saying, 'Prompt . . .' at each, and pouring the ghee together at every fourth fore-offering¹. Having performed ten fore-offerings, he says, 'Bring the slayer!' 'Slayer,' namely, the (butcher's) knife is called.

5. He then takes the (svaru) chip of the sacrificial stake, and having anointed both (the slaughtering-knife and the chip) at the top (with ghee) from the guhû-spoon, he touches the forehead of the victim with them, saying (Vâg. S. VI, 11), 'Anointed with ghee, protect ye the animals!' for the chip of the stake is a thunderbolt, and the slaughtering-knife is a thunderbolt, and ghee is a thunderbolt; having thus fitted together the entire thunderbolt² he appoints it the keeper of this (victim), lest the evil spirits should injure it. He again conceals the chip of the stake (under the girding-rope of the stake). In handing the slaughtering-knife to the butcher, he says, 'Be this thine approved edge!' and deposits the two spoons.

6. Thereupon he says (to the Hotri'), 'Recite to Agni circumambient³!' Having taken a firebrand,

with the formula 'Ye yagâmahe, &c.' See part i, p. 148 note. The divine objects of these oblations of ghee are: 1. the Samidhs or kindling-sticks; 2. either Tanûnapât or Narâsamśa; 3. the Idas; 4. the Barhis (sacrificial grass on the altar); 5. the gates (of heaven and worshipping-ground); 6. Dawn and Night; 7. the two divine Hotri's; 8. the three goddesses (Sarasvatî, Idâ, and Bhârâtî); 9. Tvashtri; 10. Vanaspati (the tree, or lord of the forest); 11. the Svâhâkrîtis (calls of 'All-hail,' which at this, the last offering-prayer, are repeated before the names of the principal deities of the sacrifice). For this last fore-offering, see III, 8, 2, 23 seq.

¹ See I, 5, 3, 16.

² For the three parts of the thunderbolt, see p. 108, note 2.

³ The Hotri' recites the triplet, Rig-veda IV, 15, 1-3.

the Agnīdh carries the fire round (the victim). Why he carries the fire round, is that he encircles it (the victim) by means of the fire with an unbroken fence, lest the evil spirits should seize upon it; for Agni is the repeller of the Rakshas; therefore he carries the fire round. He carries it round the place where they cook it (the victim¹).

7. As to this they say, 'Let him take back that firebrand (to the Âhavanīya); and having there (at the Sâmitra) churned out a new fire, let them cook it (the victim) thereon. For this (firebrand), surely, is âhavanīya (fit to offer upon); it is not for the purpose that they should cook 'uncooked (food) thereon, but for this that they should sacrifice cooked (food) thereon.'

8. Let him, however, not do this. For in that he carries fire round it, it (the victim) becomes as food swallowed by that (firebrand), and it would be as if he were to seize and tear out food that has been swallowed and offer it to some one else; let them, therefore, crumble some coals off that same firebrand, and thereon cook that (victim).

9. Thereupon the Agnīdh, taking a (new) firebrand, walks in front: whereby he places Agni in front, thinking, 'Agni shall repel the evil spirits in front!' and

¹ Sâyana seems to take 'abhipariharati' in the sense of 'he takes it round to the place where they cook.' According to Kâty. VI, 5, 2, 3, the Agnīdh circumambulates thrice from left to right, either the place comprising the victim, the ghee, the slaughtering-place, the sacrificial post, the kâtvâla, and Âhavanīya; or only the ghee, the victim, and slaughtering-place. He then throws the firebrand back on the Âhavanīya, and performs the circumambulation as many times in the opposite direction. On the Paryagnikarâna, see also part i, p. 45 note.

they lead the victim after him (to the slaughtering-place) on a (way) free from danger and injury. The Pratiprasthâtri holds on to it from behind by means of the two spits¹, and the Adhvaryu (holds on to) the Pratiprasthâtri, and the Sacrificer to the Adhvaryu.

10. As to this they say, 'That (victim) must not be held on to by the sacrificer, for they lead it unto death; therefore let him not hold on to it.' But let him nevertheless hold on to it; for that (victim) which they lead to the sacrifice they lead not to death; therefore let him hold on to it. Moreover he would cut himself off from the sacrifice, were he not to hold on to it; therefore let him hold on to it. It is held on to in a mysterious way; by means of the spits the Pratiprasthâtri (holds on to it); to the Pratiprasthâtri the Adhvaryu, to the Adhvaryu the Sacrificer; thus then it is held on to in a mysterious way.

11. Thereupon the Adhvaryu takes two stalks of grass from the covered altar, and having called for the Sraushat, he says (to the Maitrâvaruṇa), 'O Hotri, prompt again (the Hotri to recite for) the offerings to the gods²!' This is what belongs to the All-gods at the animal offering.

12. He then makes (the Sacrificer) say the text (Vâg. S. VI, 11), 'O thou prosperous! upon

¹ For the two omentum-spits, see note on III, 8, 2, 16.

² The Maitrâvaruṇa's additional cue or order (upapraisha) is 'Agni has been victorious; he has won wealth!' On the Hotri's recitation—the so-called Adhrigu litany—commencing 'Ye divine quieters (slaughterers), commence, as well as ye that are human!' and consisting of formulas usually pronounced by the Adhvaryu (and hence perhaps going back to a time when the Hotri had to perform all but the menial parts of the sacrificial service), see Ait. Br. II, 6-7; Roth, Yâska XXXVII seq.

the Sacrificer,'—the prosperous one, forsooth, is Speech, it is because she speaks much, that Speech is prosperous,—'bestow thou what is agreeable unto him! Approach thou,'—thereby he means to say, 'Approach thou an existence free from affliction,'—'from the wide air, along with the divine wind;' for the Rakshas moves about the air rootless and unfettered on both sides, even as man here moves about the air rootless and unfettered on both sides: he means to say, 'Meeting together with the wind, protect thou this one from the wide air,' when he says 'from the wide air, along with the divine wind.'

13. 'Offer thou with the self of this oblation!' whereby he means to say to Speech, 'Offer thou with the soul of this unblemished oblation;—'Unite thou with its body!' whereby he means to say to Speech, 'Unite thou with the body of this unblemished oblation!'

14. In front¹ of the place where they cut it up, he throws down a stalk of grass, with, 'O great one, lead the lord of sacrifice unto greater sacrifice!' he thus strews barhis (an underlayer of sacrificial grass) for it, that no sacrificial food may be spilt; whatever may now be spilt of it when it is cut up, that settles thereon and thus is not lost.

15. They then step back (to the altar) and sit down turning towards the Âhavantya, 'lest they should be eye-witnesses to its being quieted (strangled).' They do not slay it on the frontal bone², for that is human

¹ According to Kâty. VI, 5, 15, the stalk is put down behind the Sâmitra (i. e. the fire at the slaughtering-place) with the top towards the east.

² Lit. 'by means of the frontal bone.' Sâyana explains it by 'in

manner; nor behind the ear, for that is after the manner of the Fathers. They either choke it by merely keeping its mouth closed, or they make a noose. Therefore he says not, 'Slay! kill!' for that is human manner, but, 'Quiet it! It has passed away!' for that is after the manner of the gods. For when he says, 'It has passed away,' then this one (the Sacrificer) passes away to the gods: therefore he says, 'It has passed away.'

16. When they hold it down, then, before the strangling, he offers with 'Hail, to the gods!' And when (the butcher) says, 'Quieted is the victim,' he offers with, 'To the gods, Hail!' Thus some of the gods are preceded by 'Hail,' and others followed by 'Hail;' he thereby gratifies them, and thus gratified both kinds of gods convey him to the heavenly world. These are the so-called 'pariparavya'¹ oblations; he may offer them if he choose; or, if he choose, he need not mind them.

SECOND BRĀHMANA.

1. When he (the slaughterer) announces, 'The victim has been quieted!' the Adhvaryu says, 'Neshṭar, lead up the lady!' The Neshṭri leads up the (sacrificer's) wife bearing a vessel of water for washing the feet.

2. He makes her say (Vâg. S. VI, 12), 'Homage be to thee, O wide-stretched!'—the wide-stretched one, forsooth, is the sacrifice; for they stretch the sacrifice (over the sacrificial ground):

seizing it by the horn;' Professor Weber, Ind. Stud. IX, p. 222, 'by striking it with a horn.' The Kâṇva text reads, *tasya na kûṇa praghñanti mânusham ha kuryâd yad asya kûṇa prahanyuḥ*.

¹ That is, surrounding, relating to, the victim.

hence the wide-stretched one is the sacrifice. But that wife, forsooth, is the hind-part of the sacrifice, and he wants her, thus coming forward, to propitiate the sacrifice. Thereby, then, she makes amends to that sacrifice, and thus that sacrifice does not injure her: therefore she says, 'Homage be to thee, O wide-stretched!'

3. 'Advance, unresisted!' whereby she means to say, 'Advance on (a way) free from injury!' 'Unto the rivers of ghee, along the paths of sacred truth!' whereby she means to say, 'Unto good.' [Vâg. S. VI, 13], 'Ye divine, pure waters, carry ye (the sacrifice) to the gods, well-prepared! May we be well-prepared preparers!' Thereby she purifies the water.

4. Thereupon the wife cleanses with the water the (openings of the) vital airs of the victim. The reason why she thus cleanses with water the (openings of the) vital airs is this: the food of the gods is living, is immortal (ambrosia) for the immortals; but in quieting and cutting up that victim they kill it. Now the vital airs are water; hence she now puts into it those vital airs, and thus that food of the gods becomes truly living, becomes immortal for the immortals.

5. Then as to why it is the wife that cleanses. The wife is a woman, and from woman progeny is born here on earth; thus he causes that (creature) to be born from that woman; and therefore the wife cleanses (the victim).

6. With (Vâg. S. VI, 14) 'Thy speech I cleanse' she wipes the mouth; with 'Thy breath I cleanse,' the nostrils; with 'Thine eye I cleanse,' the eyes; with 'Thine organ of hearing I cleanse,' the

ears; with 'Thy navel I cleanse,' that mysterious (opening of a) vital air; or with 'Thy sexual organ I cleanse;' with 'Thy hind-part I cleanse,' that (opening of a) vital air behind. Thus she puts the vital airs into it, revives it. Thereupon, holding the legs together, (she wipes them) with 'Thy feet I cleanse;' for it is on its feet that it stands firmly; she thus makes it stand (on its feet) for the sake of a firm position.

7. With one half or the whole of the water that is left, he (the Adhvaryu) and the Sacrificer¹ then sprinkle it, beginning from the head; thereby they put those vital airs into it, and revive it (beginning) from that part.

8. Thus, wherever they wound it², wherever they hurt it—water being a means of soothing—there they soothe it by that means of soothing, water, there they heal it with water.

9. They sprinkle with (Vâg. S. VI, 15), 'May thy mind grow full! may thy speech grow full! may thy breath grow full! may thine eye grow full! may thine ear grow full!' Thus they put the vital airs into it and revive it: 'Whatever is sore, whatever hurt in thee, may that fill up and become firm.'

10. Thus, wherever they wound it, wherever they hurt it—water being a means of soothing—they soothe it by that means of soothing, water, there

¹ Or, perhaps, she and the sacrificer, as Sâyana takes it (*yagamânaḥ patnī ka*). Kâty. VI, 6, 4 leaves it doubtful; but the commentator interprets the rule as referring to the Adhvaryu and Sacrificer, in accordance with the reading of the Kânva text—'atha yâḥ parisishṭâ âpo bhavanti tâbhir adhvaryus ka yagamânas kânushinṭakataḥ.'

² Âsthâpayanti = *samgñāpayanti*, Sâyana.

they heal it with water: 'May that become pure in thee!' thereby they render it sacrificially pure. With 'Auspicious be the days!' they pour out (the remaining water) behind the victim.

11. Thus, wherever they wound it, wherever they hurt it,—lest thereafter the days and nights should be inauspicious¹,—they pour out (the water) behind the victim with, 'Auspicious be the days.'

12. Thereupon they turn the victim over so as to lie on its back. He (the Adhvaryu) puts the (other) stalk of grass thereon, with, 'O plant, protect!' for the knife is a thunderbolt, and thus that thunderbolt, the knife, does not injure it (the victim). He then applies the edge of the knife to it (and cuts through it) with, 'Injure it not, O blade!' for the knife is a thunderbolt, and thus that thunderbolt, the knife, does not injure it.

13. He applies that approved edge of his, for that has been made sacrificially pure by a text². That which is the top part of the stalk he puts in his left hand, and that which is the bottom part he takes with his right hand.

14. And where he skins (the victim), and whence the blood spirts out, there he smears it (the bottom part with blood) on both ends with (Vâg. S. VI, 16), 'Thou art the Rakshas' share!' for that blood is indeed the Rakshas' share.

15. Having thrown it away (on the utkara), he treads on it with, 'Herewith I tread down the Rakshas! herewith I drive away the Rakshas! herewith I consign the Rakshas to the

¹ Ned idam anv ahorâtrâni so'ân iti, Kânva recension.

² See III, 8, 1, 5.

nethermost darkness!' Thus it is by means of the sacrifice that he drives away the evil spirits, the Rakshas. And as to its being rootless and severed on both sides,—rootless, forsooth, and severed on both sides, the Rakshas moves about in the air, even as man here moves about in the air rootless and severed on both sides: therefore it (the grass-end) is rootless and severed on both sides.

16. Thereupon they pull out the omentum, and envelop the two spits¹ therein with, 'May ye envelop heaven and earth with ghee!' whereby he endows those two, heaven and earth, with strength and sap, and puts strength and sap into them; and upon those two, thus filled with sap and affording the means of subsistence, these creatures subsist.

17. The two omentum-spits are made of kârshmarya wood. For when the gods in the beginning seized (slew) a victim, then, as it was drawn upwards, its sacrificial essence² flowed downwards, and from it sprang a tree; and because it flowed down from the (victim) as it was drawn (karsh) upwards, therefore (it became) a kârshmarya tree³. With that

¹ The two vapâsrapanîs (omentum-roasters) consist of sticks of kârshmarya wood (Gmelina Arborea), one of them being quite straight, while the other is bifurcate at the top, thus resembling a prop.

² Or, its flesh-juice, medha. The Kânva text reads throughout medhas.

³ The Kânva text has the preferable reading,—Sa yat krishya-mânât samabhavat tasmât kârshmaryo nâma, 'and because it sprang from that drawn-up (victim), therefore it is called kârshmarya.'

same sacrificial essence he now perfects it, and makes it whole; therefore the two omentum-spits are of kârshmarya wood.

18. He cuts it (the omentum) off on all sides (from the belly) and heats it at the cooking-fire: thus it becomes cooked for him already at this (fire)¹. The Agnîdh again takes a firebrand (from the Sâmitra, and walks in front). They go behind the pit (kâtivâla) and proceed to the Âhavantya. The Adhvaryu throws that (top part of the) grass-stalk into the Âhavantya with, 'O Vâyu, graciously accept the drops!' for this is the kindler (samidh) of the drops².

19. Thereupon he heats the omentum while standing on the north side; for he is about to pass by the fire and to roast (the omentum) after walking round to the south side. Hereby then he propitiates it, and thus that fire does not injure him while passing by; this is why he heats the omentum while standing on the north side.

20. They take it along between the sacrificial stake and the fire. The reason why they do not take it across the middle (of the altar)³, where they take other sacrificial dishes, is lest they should bring the sacrifice in the middle into contact with the uncooked (omentum). And why they do not take it there outside (the altar) along the front of the sacrificial stake, is that they would thereby put it outside the sacrifice; therefore they take it along

¹ [He does so, thinking], 'Lest I should cook it on the Âhavantya uncooked.' Kâṇva rec.

² 'For it is for the drops that he thus lights it.' Kâṇva rec.

³ That is, across the altar immediately behind the fire or high altar.

between the sacrificial stake and the fire. Having gone round to the south side, the Pratiprasthâtri roasts it.

21. Thereupon the Adhvaryu, having taken ghee with the dipping-spoon, pours it upon the omentum, with, 'May Agni graciously accept the ghee, Hail!' Thus those drops thereof reach the fire after becoming cooked offerings, made with Svâhâ (hail)!

22. He then says (to the Maitrâvaruṇa¹), 'Recite to the drops!' He recites to the drops verses addressed to Agni². The reason why he recites to the drops verses addressed to Agni, is that rain originates from gifts made from this earth, for from here it is that Agni obtains the rain; by means of these drops (falling from the omentum) he obtains those (rain) drops, and those drops rain down; therefore he recites to the drops verses addressed to Agni. When it is roasted,—

23. The Pratiprasthâtri says, 'It is roasted: proceed³!' The Adhvaryu, having taken the two spoons and stepped across (to the north side of the fire) and called for the Sraushaṭ, says (to the Maitrâvaruṇa), 'Prompt for the Svâhâs⁴!' and offers (the ghee) when the Vashaṭ has been pronounced⁵.

¹ Thus according to the commentator on Kâty. VI, 6, 18. See also note on IV, 2, 5, 22, and Haug, Transl. Ait. Br. p. 101 note.

² The (invitatory) formulas are Rig-veda I, 75, 1, and III, 21, 1-5; Ait. Br. II, 12; Âsv. Sr. III, 4, 1.

³ The Pratiprasthâtri withdraws the omentum from the fire, and takes it (between fire and stake) to the north of the pit, where the Adhvaryu in the first place performs the so-called prâṇadâna (vol. i, p. 438 note), after which he deposits it on the altar. Kâty. VI, 6, 20.

⁴ That is, for the offering-prayer or yâgyâ of the last fore-offering, being the last verse of whatever âprî hymn may be used; followed by a number of Svâhâs, each with the name of some deity or deities (cf. I, 5, 3, 22-23).

⁵ Cf. Haug, Transl. Ait. Br. p. 100, note 4.

24. Having offered, he bastes first the omentum, then the clotted ghee. Now the *Karaka-Adhvaryus*, forsooth, baste first the clotted ghee, arguing that the clotted ghee is the breath; and a *Karaka-Adhvaryu*, forsooth, cursed *Yâgñavalkya* for so doing, saying, 'That *Adhvaryu* has shut out the breath; the breath shall depart from him!'

25. But he, looking at his arms, said, 'These hoary arms—what in the world has become of the *Brâhman's* word!'¹ Let him not heed that (objection of the *Karakas*); for this is the last fore-offering,—and this being a *havis*-offering, at the last fore-offering he first pours ghee into the *dhruvâ*, being about to offer the first two butter-portions with it². Now, on the present occasion, he will first offer the omentum; therefore let him first baste the omentum, then the clotted ghee. And though he does not baste the victim with ghee, 'lest he should baste the uncooked,' that whole victim of his yet becomes (as it were) basted with ghee in that he bastes the omentum; let him therefore first baste the omentum, then the clotted ghee.

26. Thereupon he makes an 'underlayer' of ghee (in the *guhû*-spoon), and lays a piece of gold thereon. Then, cutting off the omentum (from the spits and putting it into the spoon), he says (to the *Hotri*), 'Recite (the invitory prayer) to *Agni* and *Soma*

¹ That is, so much time has gone by since I first adopted that practice, and here I am grown old and still in full vigour, *Sây*. 'But he, lying old and worn out, said, "These two arms have become gray—what in the world has become of the *Brâhman's* word!"' *Kânva* text.

² On the two butter-portions to *Agni* and *Soma*, succeeding the fore-offerings, see part i, p. 174 note.

for the omentum and fat of the buck!' He then lays (another) piece of gold on (the omentum) and bastes it twice with ghee above.

27. The reason why there is a piece of gold on both sides is this. When they offer the victim in the fire they slay it; and gold means immortal life: hence it (the victim) rests in immortal life. And so it rises from hence, and so it lives; for this reason there is a piece of gold¹ on both sides. Having called for the *Sraushat*, he says (to the *Maitrâvaruna*), 'Prompt (the *Hotri* to recite the offering-prayer² on) the omentum and fat of the buck for Agni and Soma!' He does not say, '... (the omentum and fat) brought forward;' when the Soma has been pressed he says, 'brought forward³.' He offers when the *Vashat* has been pronounced.

28. Having offered the omentum, he lays the two spits together and throws them after (the omentum into the fire), with, 'Consecrated by Svâhâ, go ye to *Ûrdhvanabhas*⁴, son of the Maruts!' He does so, thinking, 'Lest these two wherewith we have cooked the omentum should come to nought.'

29. The reason why they perform with the omentum is this. For whatever deity the victim is seized, that same deity he pleases by means of that fat (part); and that same deity, thus pleased with that fat, waits

¹ The *Kânva* text has '*hiranya-alkâ* (masc.)' here and elsewhere.

² The *anuvâkyâ* and *yâgyâ* for the omentum are *Rig-veda* I, 93, 1 and 5 respectively.

³ At the animal offerings on the Soma-days he adds to his *praisha* (order) the word '*prasthitam*,' lit. standing before (the altar). *Kâty.* VI, 6, 27. See also *S. Br.* IV, 4, 3, 9.

⁴ *Ûrdhvanabhas*, 'he who drives the clouds upwards' (or, keeps the clouds above), or, perhaps, 'he who is above (in) the welkin,' is apparently a name of *Vâyu*, the wind. Cf. III, 6, 1, 16.

patiently for the other sacrificial dishes being cooked ; this is why they perform with the omentum.

30. They then cleanse themselves over the pit¹. For in quieting and cutting up (the victim) they wound it ; and water being a means of soothing, they now soothe it by means of water, heal it by means of water ; therefore they cleanse themselves over the pit.

THIRD BRÂHMANA.

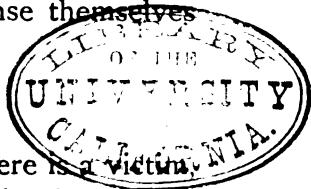
1. For the same deity for which there is a victim he subsequently prepares a sacrificial cake². The reason why he subsequently prepares a cake is this. Rice and barley, truly, are the sacrificial essence of all animals (victims)³ ; with that same essence he now completes that (victim) and makes it whole. This is why he subsequently prepares a sacrificial cake.

2. And why he proceeds with that cake after performing (offering) with the omentum is this. It is from the middle (of the victim) that this omentum is pulled out, and from the middle he now completes that (victim) by means of that sacrificial essence and makes it whole ; therefore he proceeds with that cake after performing with the omentum. The relation of

¹ They do so with the mantra, Vâg. S. VI, 17 (Atharva-veda VII, 89, 3 ; cf. Rig-veda I, 23, 22 ; X, 9, 8).

² The technical name of this cake to Indra and Agni is *pasu-purodâsa* (animal-cake). The *anuvâkyâ* and *yâgyâ* for the chief oblation, are Rig-veda I, 93, 2 and 6 respectively ; for the *Svishakrit*, III, 1, 23, and III, 54, 22 ; Âsv. III, 8, 1 ; 5, 9. For a similar performance, described in detail, see note on III, 2, 5, 22.

³ On the sacrificial essence passing successively from man into the horse, the ox, the goat, and finally into the rice and barley, see I, 2, 3, 6-7.



this (cake to the animal offering), indeed, is one and the same everywhere; that cake is prepared after (and supplementary to) a victim.

3. Thereupon he cuts up the victim: 'Move thrice¹, and make the heart the uppermost of the thrice-moved!' thus (he says to the slaughterer), for threefold is the sacrifice.

4. He then instructs the slaughterer: 'If one ask thee, "Is the sacrificial food cooked, O Samitar?" say thou only "Cooked!" not "Cooked, reverend sir!" nor "Cooked, forsooth!"'

¹ The order of proceeding is not quite clear from the context, and seems to have puzzled the later ritualists. From Kāty. VI, 7-8 it would seem that the author of the Sūtras means the performance of the cake-offering to go on simultaneously with the cutting up of the victim (and the cooking of the portions and roasting of the beast). The comm. on Kāty. VI, 7, 29, however, protests against this arrangement as contrary to the order laid down in the Brāhmaṇa; and insists especially on the 'atha (now)' at the beginning of this paragraph. This particle is, however, often used in a vague sense; as very frequently when, after sketching the chief course of performance, the author turns back to fill in the details. There seems also a difference of opinion as to the exact meaning of the above direction given by the Adhvaryu to the Samitar after (as would seem) the portions have been cooked. The commentator on Kāty. VI, 8, 1 apparently takes 'triḥ praṭyāvaya' in the sense of 'shake thrice' or 'turn thrice.' Sāyana, on the other hand, explains it as meaning that the Samitri is to divide the portions into three parts, according to whether they are destined for the chief offerings, or the Svishṭakṛt, or the by-offerings (?). As the direction cannot refer to the taking out of the portions from the cooking-vessel (ukhā) it would seem that the Samitar is either to move (shake) the vessel itself, or to stir the contents, perhaps hereby separating the respective portions. The Kāṇva text reads, Triḥ praṭyāvayād ity uttame praṭyāva uttamārthe hṛdayam kurutād iti. The heart, when done, is to be removed from the spit and laid on the portions; whereupon the Adhvaryu pours ghee on the portions (paragraph 8).

5. Having then taken clotted ghee with the *guhû*, the Adhvaryu, stepping up (from the altar) to (the *Sâmitra*), asks, 'Is the sacrificial food cooked, O *Sâmitar*?' 'Cooked,' he says. 'That is of the gods,' says the Adhvaryu in a low voice.

6. The reason why he asks is this. Cooked, forsooth, not uncooked (must be) the gods' food; and the *Samitri* indeed knows whether it is cooked or uncooked.

7. And again, why he asks. 'I will perform with cooked (food),' so he thinks; and if that sacrificial food be uncooked, it is yet cooked food for the gods, and is cooked as regards the Sacrificer; and the Adhvaryu is guiltless; on the slaughterer that guilt lies. Thrice he asks, for threefold is the sacrifice. And as to his saying, 'That is of the gods,' that which is cooked, indeed, belongs to the gods; therefore he says, 'That is of the gods.'

8. The heart he bastes (with clotted ghee) first of all; for the heart is the self (soul), the mind; and the clotted ghee is the breath; he thus puts the breath into its (the victim's) self, into its mind; and thus it verily becomes the living food of the gods, and immortal for the immortals.

9. He bastes it with (*Vâg. S. VI, 18*), 'May thy mind unite with the mind; thy breath with the breath!' He utters no *Svâhâ* ('hail'), for this is not an oblation. They remove the victim (from the cooking-fire)¹.

10. They take it along the back of the pit, and

¹ The Adhvaryu removes the dish northwards from the fire, takes the portions out of it, puts them into some kind of basket, and performs '*prâzadâna*' (p. 196, note 3) on them.

between the sacrificial stake and the (Āhavanīya) fire. The reason why, though it is cooked, they do not take it across the middle (of the altar), as they take other sacrificial dishes, is 'lest they should bring the sacrifice in the middle in connection with that which is cut up by limbs and mangled.' And why they do not take it outside (the altar) in front of the stake, is that they would thereby put it outside the sacrifice: therefore they take (the flesh) along between the stake and the fire. When they have put it down south (of the fire), the Prati-prasthâtri cuts off (the portions). There are Plaksha branches¹ (Ficus Infectoria) by way of an upper barhis (covering of altar); thereon he cuts. The reason why there are Plaksha branches by way of an upper barhis is this.

11. For when the gods, at first, seized an animal (to sacrifice), Tvashtri first spat upon its head, thinking, 'Surely, thus they will not touch it!' for animals belong to Tvashtri. That (spittle became) the brain in the head and the marrow in the neck-bone²: hence that (substance) is like spittle, for Tvashtri spat it. Let him therefore not eat that, since it was spitten by Tvashtri.

12. Its sacrificial essence flowed down and there a tree sprang up. The gods beheld it; wherefore it (was called) 'prakhya' (visible), for 'plaksha,'

¹ Or, the Plaksha branches with which the altar was covered on the preceding night. See p. 120, note 3. The Kânva text (as Taitt. S. VI, 3, 10, 2) speaks of one Plaksha branch put on the barhis.

² Anûka, of which anûkya is the adjective, means 'the fore-part of the spinal column.' The Kânva text reads,—yan mastishko yad anûke maggâ.

doubtless, is the same as 'prakhya.' With that same sacrificial essence he now completes it (the victim), and makes it whole: hence there are Plaksha branches as an upper covering.

13. He then makes an 'underlayer' of ghee both in the *guhû* and the *upabhṛit*, and in the *vasâhoma-havanî*¹, and the *samavattadhânî*²; and puts a piece of gold³ both in the *guhû* and the *upabhṛit*.

14. Thereupon he addresses (the *Hotri*) for the recitation on the *havis* to the *manotâ* deity⁴. The reason why he addresses him for the recitation on the *havis* to the *manotâ* deity is this. All the deities draw nigh to the victim while it is immolated, thinking, 'My name he will choose, my name he will choose!' for the animal victim is sacrificial food for all deities. The minds (*manas*), then, of all those deities are fixed upon (*ota*) that victim; those (minds of theirs) he thereby satisfies, and thus the minds of the gods have not drawn nigh in vain. For this reason he addresses him for the recitation on the *havis* to the *manotâ* deity.

¹ That is, the ladle used (as a substitute for the *guhû*) for offering the fat-liquor or gravy. See paragraph 20.

² That is, the vessel used for holding the cuttings (*samavatta*) of the *iḍâ*; also called *iḍâpâtṛi*, see part i, p. 219, note 3.

³ See p. 198, note 1.

⁴ Thereupon he says, 'Recite to the *manotâ* (deity) the invitory prayer for (of) the *havis* which is being cut in portions (*haviṣho 'vadyamânasya*).' Kāṇva text; cf. Ait. Br. II, 10.—While the sacrificial portions are being cut into the respective spoons, the *Hotri* recites the Hymn to Agni, *Rig-veda* VI, 1, 1-13, beginning, 'Thou, O wondrous Agni, the first thinker (*manotṛi*) of this hymn, wert verily the priest. . . .' From the occurrence of this word *manotâ*, the latter has come to be the technical name both of the hymn itself and of the deity (Agni) to whom it is recited.

15. He first makes a portion of the heart¹. The reason why he first makes a portion of the heart which is in the middle, is that the heart is the breath, since it is from there that this breath moves upward²; and the animal is breath, for only so long does the animal (live) as it breathes with the breath; but when the breath departs from it, it lies there useless, even (as) a block of wood.

16. The heart, then, is the animal; thus he first makes a portion of its very self (or soul). And, accordingly, if any portion were omitted, he need not heed this, since it is of his entire animal victim that the first portion is made which is made of the heart. He therefore first makes a portion of the heart, that being in the middle. Thereupon according to the proper order.

17. Then of the tongue, for that stands out from its fore-part. Then of the breast, for that also (stands out) therefrom³. Then of the simultaneously moving (left) fore-foot⁴. Then of the flanks. Then of the liver. Then of the kidneys.

18. The hind-part he divides into three parts; the broad piece (he reserves) for the by-offerings⁵; the middle one he cuts into the *guhû* after dividing it in two; the narrow piece (he reserves) for the

¹ Literally, he makes a cutting of the heart (*hrīdayasya-avadyati*), that is to say, he puts the entire heart into the *guhû* as an offering-portion.

² *Etasmād dhy ayam ūrdhvaḥ prāṇa ukṣarati*, *Kāṇva* rec.

³ Or, that (comes) after that (tongue): *tad dhi tato 'nvak*, *Kāṇva* rec.

⁴ According to *Kāty.* VI, 7, 6, it is the foremost (or upper) joint (*pūrvanāḍāka*) of the left fore-foot which is taken. The *Kāṇva* text has simply '*atha doṣṇaḥ*.'

⁵ See III, 8, 4, 9 seq.

tryaṅga¹. Then of the simultaneously moving (right) haunch². This much, then, he cuts into the guhū.

19. Then into the upabhrīt, he makes a portion of the upper part of the fore-foot belonging to the tryaṅga (viz. the right one); of the (narrow piece of the) hind-part, after dividing it in two; and of the haunch belonging to the tryaṅga (viz. the left). Thereupon he puts two pieces of gold on (the flesh oblations in the spoons) and pours ghee thereon.

20. He then takes the oblation of gravy³ with (Vâg. S. VI, 18), 'Thou art trembling,' for quivering, as it were, is the broth: hence he says, 'Thou art trembling;'—'May Agni prepare⁴ thee!' for the fire does indeed cook it: hence he says, 'May Agni prepare thee!'—'The waters have washed thee together,' for the water indeed gathers together that (fat) juice from the limbs: hence he says, 'The waters have washed thee together.'

21. 'For the sweeping of the wind—thee!' for verily yonder blower sweeps along the air, and for the air he takes it: hence he says, 'For the sweeping of the wind (I take) thee.'

22. 'For the speed of Pûshan,'—Pûshan's speed, forsooth, is yonder (wind)⁵, and for that he takes it: hence he says, 'For the speed of Pûshan.'

¹ Literally, the three-limbs, the technical name of the portion for Agni Svishakrīt.

² For 'athaikakarâyai sroneh' the Kânva text reads 'áthādhyañ-dhasah sroneh,' of the hip above the udder.

³ Vasâ, i.e. the melted fat (and juice) mixed with the water in which the portions have been cooked, and forming a rich gravy, offered with the Vasâhomahavanī.

⁴ Literally, 'mix'—sri, this root being here, as usual, confounded with sri, to cook.

⁵ Esha vâva pûshâ yo 'yam pavata etasmâ u hi grîhñâti, Kânva recension.

23. 'From the hot vapour may totter—;' the hot vapour, namely, is yonder (wind), and for that he takes it: hence he says, 'From the hot vapour may totter—.' Thereupon he bastes it twice with ghee above.

24. He then mixes it either with the crooked knife or with the chopping-knife¹, with '—Confounded hatred²!' whereby he chases away from here those evil spirits, the Rakshas.

25. The broth which is left he pours into the Samavattadhânî, and therein he throws the heart, tongue, breast, the broad piece (of the back part), the kidneys, and the rectum. He then bastes it twice with ghee above.

26. The reason why there is a piece of gold on each side is this. When they offer up the victim in the fire, they slay it, and gold means immortal life: thereby then it rests in immortal life; and so it rises from hence, and so it lives. This is why there is a piece of gold on each side.

27. And because he cuts crossways,—of the left fore-foot and the right haunch; and of the right fore-foot and the left haunch,—therefore this animal draws forward its feet crossways. But were he to cut straight on, this animal would draw forward its feet (of the same side) simultaneously: therefore he cuts crossways. Then as to why he does not make cuttings of the head, nor the shoulders, nor the neck, nor the hind-thighs.

¹ Sâsena vâ pârsvena vâ, Kâṇva text.

² This forms part of the preceding formula (as subject to the verb 'may totter'), though the author seems to separate it therefrom, as does Mahîdhara. The meaning of the formula seems to be, 'May the enemies perish, confounded by (?) the hot vapour!'

28. Now the Asuras, in the beginning, seized a victim. The gods, from fear, did not go near it¹. The Earth² then said unto them, 'Heed ye not this: I will myself be an eye-witness thereof, in whatsoever manner they will perform this (offering).'

29. She said, 'Only one oblation have they offered, the other they have left over.' Now that which they left over are these same portions. Thereupon the gods made over three limbs to (Agni) Svishṭakṛit, whence the Tryaṅga oblations. The Asuras then made portions of the head, the shoulders, the neck, and the hind-thighs: therefore let him not make portions of these. And since Tvashṭri spat upon the neck, therefore let him not make a portion of the neck. Thereupon he says (to the Hotṛi), 'Recite (the invitatory prayer) to Agni and Soma for the havis of the buck!' Having called for the Sraushat, he says (to the Maitrāvaruṇa), 'Prompt (the Hotṛi to recite the offering-prayer³ for) the havis of the buck to Agni and Soma!' He does not say '(the havis) made ready:' when the Soma has been pressed he says 'made ready.'

30. In the interval between the two half-verses of the offering-prayer he offers the oblation of gravy. It is from out of this that that essence (juice) has risen upwards here,—that sap of this earth whereby creatures exist on this side of the sky⁴; for the

¹ The St. Petersburg Dict. takes 'Na-upāveyuḥ' in the sense of 'they did not fall in therewith; they did not feel inclined for it;' as above, III, 7, 3, 3. Sāyana explains it by 'nopāgatāḥ' (MSS. nāpāgatāḥ).

² That is, Aditi, according to the Kāṇva recension.

³ The yāgyā and anuvākyā are I, 93, 3 and 7 respectively.

⁴ Ito vā ayam ūrdhva ukṣhrīto raso yam idam imāḥ pragā upagīvanty arvāg divo 'sminn antarikshe, Kāṇva recension.

oblation of gravy is sap, and essence is sap : thus he renders the sap strong by means of sap, whence this sap when eaten does not perish.

31. And as to why he offers the oblation of gravy in the interval between the two half-verses of the offering-prayer, — one half-verse, forsooth, is this earth, and the other half-verse is yonder sky. Now between the sky and the earth is the air, and it is to the air that he offers : therefore he offers the oblation of gravy between the two half-verses of the offering-prayer.

32. He offers with (Vâg. S. VI, 19), 'Drink the ghee, ye drinkers of ghee! Drink the gravy, ye drinkers of gravy! thou art the havis of the air, Hail!' With this prayer to the All-gods he offers, for the air belongs to the All-gods : because creatures move about here in the air breathing in and breathing out therewith, therefore it belongs to the All-gods. As the *Vashaṭ* (of the offering-prayer for the meat portions) is pronounced, he offers the portions that are in the *guhû*.

33. Thereupon, while taking clotted ghee with the *guhû*, he says (to the *Hotri*), 'Recite (the invitatory prayer) to the Lord of the forest!' Having called for the *Sraushaṭ*, he says (to the *Maitrâvaruṇa*), 'Prompt (the *Hotri* to recite the offering-prayer) to the lord of the forest!' and offers, as the *Vashaṭ* is pronounced¹. The reason why he offers to the lord of the forest (the tree) is,—he thereby makes that thunderbolt, the sacrificial stake, a sharer (in the sacrifice); and, the lord of the forest being *Soma*²,

¹ For the formulas used with this oblation, as well as the *Svishṭakṛit*, see Haug, Transl. Ait. Br. pp. 95-96 notes.

² Or, *Soma* being a tree (plant).

he thereby makes the victim to be Soma. And as to his offering (to the tree) between the two oblations, he thus fills both completely: therefore he offers between the two oblations.

34. Thereupon, while pouring together the meat portions that are for the upabhrîṭ, he says (to the Hotrî), 'Recite (the invitatory prayer) to Agni Svishṭakrîṭ (the maker of good offering)!' Having called for the Sraushat, he says (to the Maitrâ-varuṇa), 'Prompt for Agni Svishṭakrîṭ!' and offers as the Vashat is pronounced.

35. With what is left of the offering of gravy, he then sprinkles the quarters, with, 'The regions,—the fore-regions,—the by-regions,—the intermediate regions,—the upper regions,—to the regions, Hail!' For the offering of gravy is sap: thus he imbues all the regions with sap, and hence sap is obtained here on earth in every region.

36. Thereupon he touches (what remains of) the victim¹: now is the time for the touching. And whether he has touched it before, fearing 'those (evil spirits) that hover near will tear it about,' or whether he be not afraid² of its being torn about, let him in any case now touch (the victim).

¹ This touching takes place either before or after the invocation of *Idâ* (see I, 8, 1, 1 seq.), whereupon the priests and sacrificer eat their respective portions; the straight gut being the Agnîdh's, the part above the udder (adhyûdhnî) the Hotrî's, the kloman (apparently the right lung) the Brahman's, the pericardium (? purîtat) the Adh-varyu's, and the spleen the sacrificer's share, while the *Idâ* is eaten by all of them.

² Or perhaps,—And as to his touching it before this, (he did so) fearing lest those (evil spirits) that hover near would tear it about; and even if he be not (any longer?) afraid of its being torn about, let him now touch it in any case. The Kânva text has simply,—

37. [Vāg. S. VI, 20], 'To Indra belongeth the out-breathing: may it attend¹ to every limb! To Indra belongeth the in-breathing: it is attended to in every limb.' Where it has been cut up limb by limb, there he heals it by means of the out-breathing and in-breathing.—'O divine Tvashtri, let thine ample (forms) closely unite together, that it be uniform what is of different shape:' whereby he makes it completely enclosed (in its limbs and flesh). 'May thy friends, thy father and mother², to please thee, joyfully welcome thee going to the gods!' Thus, having made it whole wherever he has offered (a piece of) it, he afterwards unites it firmly, and that body (self) of it is complete in yonder world.

FOURTH BRĀHMANA.

I. Now there are three elevens at the animal offering,—eleven fore-offerings, eleven after-offerings, and eleven by-offerings: ten fingers, ten toes, ten vital airs, and the out-breathing, in-breathing and through-breathing—this much constitutes man, who is the highest of animals, after whom³ are all animals.

This is the time for touching; but if he think, 'Those standing about here will meddle with it,' he may also touch it before: but this is certainly the time for touching.

¹ The St. Petersburg Dictionary suggests that 'nidīdhyat' and 'nidhīta' are probably corruptions of forms from 'dhā'; the Taitt. S. (I, 3, 10) having 'ni dedhyat—vi bobhuvat' instead. Mahīdhara also takes 'nidīdhyat' from 'dhī' in the sense of 'dhā',—'Indra's out-breathing is infused into every limb; Indra's in-breathing has been infused into every limb.' The Kāṇva text has '-nidhītaḥ, -nidīdhe.'

² Rather, 'the mothers (or mother) and fathers.' The Taitt. S. separates mātā pitaraḥ, 'the mother and the fathers.'

³ That is, inferior to whom, or, after the manner of whom.

2. Now they say, 'What, then, is done at the sacrifice whereby the vital air is kindly to all the limbs?'

3. When he divides the hind-part into three portions,—the hind-part being (an opening of the) vital air, and that (animal) extending from thence forward, that vital air pervades it all through.

4. And in that he cuts the hind-part into three portions,—one third for the by-offerings, one third into the *guhû*, and one third into the *upabhṛit*,—thereby the vital air is kindly to all the limbs.

5. He alone, however, may slay an animal who can supply it with the sacrificial essence¹. And if it be lean, let him stuff into the hind-part whatever may be left of the fat of the belly: the hind-part being (an opening of) the vital air, and that (animal) extending from thence forward, that vital air pervades it all through. The animal, forsooth, is breath; for only so long (does) the animal (live), as it breathes with the breath; but when the breath departs from it, it lies there useless, even (as) a block of wood.

6. The hind-part is (part of) the animal, and fat means sacrificial essence²: thus he supplies it with the sacrificial essence. But if it be tender (juicy), then it has itself obtained the sacrificial essence.

7. Thereupon he takes clotted ghee; for twofold indeed is this (clotted ghee),—to wit, both ghee

¹ Sâyaṇa takes 'medham' as apposition to 'enam,' and explains it by 'medhârha, pravṛiddha,' and 'upanayet' by 'prâpnuyât' (it is, doubtless, 'zuführen'). The Kâṇva text, however, reads,—Tad âhuḥ sa vai paśum labheteti ya enam medha upanayed iti.

² Gudo vai paśuḥ, medo vai medhas; this is one of many exceptions to the rule laid down by Professor Delbrück regarding the order of subject and predicate, Synt. Forsch., III, p. 26. Copulative sentences with a tertium comparationis likewise do not generally conform to that rule.

and sour milk¹,—and a productive union means a couple: thus a productive union is thereby effected.

8. Therewith they perform at the after-offerings. The after-offerings mean cattle, and clotted ghee means milk: hence he thereby puts milk into the cattle, and thus milk is here contained (or beneficial, *hita*) in the cattle; for clotted ghee means breath, because clotted ghee is food, and breath is food.

9. Therewith he (the *Adhvaryu*) performs in front (on the *Âhavanīya*) at the after-offerings,—whereby he puts into (the victim) that vital air which is here in front;—and therewith he (the *Pratiprasthâtri*) performs behind (the altar) at the by-offerings²,—whereby he puts into it that vital air which is here behind: thus two vital airs are here contained (or beneficial) on both sides, the one above and the one below.

10. Here now, one (*Hotri*) pronounces the *Vasha* for two,—for the *Adhvaryu* (who performs the after-

¹ See p. 156, note 3.

² When the priests and sacrificer have eaten their portions of the *Idâ*, the *Agnîdh* fetches hot coals from the *Sâmitra* (or, at the animal offering connected with the Soma-sacrifice), optionally from the *Âgnîdhra*, and puts them on the *Hotri*'s hearth (p. 148, note 4),—or at the ordinary animal offering (*nirûdha* *pasu*), on the north hip (north-west corner) of the altar after removing the sacrificial grass. On these coals the *Pratiprasthâtri* performs the by-offerings (*upayaga*), while the *Adhvaryu* performs the after-offerings (*anuyâga*) on the *Âhavanīya*. For the by-offerings the *Pratiprasthâtri* cuts the respective part and the hind-quarter (III, 8, 3, 18) into eleven parts, and at each *Vasha* throws one piece thereof with his hand into the fire. The recipients of the first eight and the last after-offerings, on the other hand, are the same as those of the nine after-offerings at the Seasonal sacrifices (part i, p. 404). The *Hotri*'s formulas for the additional two offerings, inserted before the last, are: 9. The divine lord of the forest [10. The divine barhis of water-plants] may graciously accept (the offering) for abundant obtainment of abundant gift! *Vausha*! (cf. part i, p. 235; *Âsv. Sr.* III, 6, 13.)

offerings) and for him (the *Pratiprasthâtri*) who performs the by-offerings. And because he offers them by (in addition to) the offering (*Adhvaryu*), therefore they are called by-offerings. And in performing the by-offerings, he produces (offspring)¹, since he performs the by-offerings behind (the altar), and from behind offspring is produced from woman.

11. He offers the by-offerings with (*Vâg. S. VI, 21*), 'Go thou to the sea, Hail!' The sea is water, and seed is water: he thereby casts seed.

12. 'Go thou to the air, Hail!' It is into (along) the air that offspring is born: into the air he produces (offspring).

13. 'Go thou to the divine *Savitri*, Hail!' *Savitri* is the impeller of the gods: impelled by *Savitri* he thus produces creatures.

14. 'Go thou to *Mitra* and *Varuna*, Hail!' *Mitra* and *Varuna* are the out-breathing and in-breathing: he thus bestows out-breathing and in-breathing on the creatures.

15. 'Go thou to the day and the night, Hail!' It is through (along) day and night that offspring is born: through day and night he causes creatures to be born.

16. 'Go thou to the metres, Hail!' There are seven metres; and there are seven domestic and seven wild animals: both kinds he thus causes to be produced.

17. 'Go thou to heaven and earth, Hail!' For, *Pragâpati*, having created the living beings,

¹ *Praivainam tag ganayati*, 'he causes it (the victim) to be born (again),' *Kâṇva* rec. The above passage has apparently to be understood in a general sense, 'he causes birth to take place among living creatures.'

enclosed them between heaven and earth, and so these beings are enclosed between heaven and earth. And in like manner does this (offerer), having created living beings, enclose them between heaven and earth.

18. He then makes additional by-offerings (ati-upayaḥ). Were he not to make additional by-offerings, there would only be as many living beings as were created in the beginning; they would not be propagated; but by making additional by-offerings he indeed propagates them; whence creatures are again born here repeatedly¹.

FIFTH BRÂHMANA.

1. He makes the additional by-offerings:—with 'Go thou to the sacrifice², Hail!' The sacrifice is water, and seed is water: he thus casts seed.

2. 'Go thou to Soma, Hail!' Soma is seed: he thus casts seed.

3. 'Go thou to the heavenly ether, Hail!' The heavenly ether is water, and seed is water: he thus casts seed.

4. 'Go thou to Agni Vaisvânara, Hail!' Agni Vaisvânara ('belonging to all men') is this earth, and she is a safe resting-place: upon that safe resting-place he thus produces (creatures).

5. He then touches his mouth, with, 'Give me mind and heart!' thus indeed the by-offerer does not throw himself after (the oblations into the fire).

6. Thereupon³ they perform the Patñsamyâgas

¹ Or, 'by making additional by-offerings he reproduces them: whence creatures are born here returning again and again' (metempsychosis).

² The Kâṇva text (as the Taitt. S.) reverses the order of this and the following formula. Nor does it begin a new Brâhmana here.

³ Having completed the last after-offering, the Adhvaryu, in the

with the tail (of the victim), for the tail is the hind-part, and from the hind-part of woman offspring is produced: hence offspring is produced by the Patñsamyâgas being performed with the tail.

7. For the wives of the gods he cuts portions from the inside, since it is from the inside of woman that offspring is produced; for Agni the householder from above, since it is from above that the male approaches the female.

8. Thereupon they betake themselves, with the heart-spit, to the purificatory bath¹. Now, the anguish of the victim, in being slaughtered, concentrates itself into the heart, and from the heart into the heart-spit; and whatever part of cooked (food) is pierced that becomes palatable²: therefore let him roast it on the spit after piercing it. Uppermost on the thrice-moved (portions of the) victim he places that heart after pulling it off (the spit).

9. He (the slaughterer) then hands the heart-spit (to the Adhvaryu). Let him not throw it on the

first place, throws the first chip of the sacrificial stake into the fire, in accordance with III, 7, 1, 32. For the four Patñsamyâgas, the deities of which are Soma, Tvash/ri, the wives of the gods, and Agni the householder, see part i, p. 256. The first two offerings may consist only of ghee, or, as the last two, of a piece of the tail.

¹ The technical term for this purificatory ceremony is *sûlâva-bhrîtha*, or 'spit-bath.' On the present occasion it is not performed (see paragraph 11), but it is inserted here because it forms the conclusion of the ordinary animal offering, not connected with the Soma-sacrifice (*nirûdha-paru*), as well as of the offering of a sterile cow (termed *anûbandhyâ*) to Mitra and Varuna, which concludes the Soma-sacrifice. See part i, p. 379, note 1, and IV, 5, 4, 5, 1 seq. (p. 382)

² ? *Alamgusha*, 'sufficient for eating,' *Sâyana*; 'sufficient in itself,' St. Petersburg Dict. The Kânva text has the probably preferable reading,—*atha alamgusham sritam eva paritrindanti*,—'they then pierce (with the spit) what is already sufficiently cooked.'

ground, nor into the water; for were he to throw it on the ground, that anguish would enter into the plants and trees; and were he to throw it into the water, that anguish would enter into the water: hence neither on the ground, nor into the water.

10. But on going down to the water, let him bury it at the place where the dry and the moist meet. But if he feel disinclined to going down (to the water), he pours out a vessel of water in front of the sacrificial stake and buries (the spit) at the place where the dry and the moist meet, with (*Vâg. S. VI, 22*), 'Injure thou not the waters nor the plants!' thus it injures neither the waters nor the plants; 'From every fetter¹—therefrom deliver us, O king Varuṇa! That they say, we swear by the "Inviolable (cows)," by "Varuṇa²,"

¹ This is a doubtful rendering in accordance with the suggestion in the St. Petersburg Dict., that 'dhâmno-dhâmaṇ' in this passage is an old corruption of 'dâmno-dâmaṇ.' The Taitt. S. has the same reading. *Sâyana* and *Mahidhara* take it in the sense of 'from every place (infested by enemies, or, rendered fearful by thy noose) deliver us!' Could 'dhâmno-dhâmaṇ' be taken as gen. to 'râgaṇ'?

² ? Or, 'That they say (i.e. mention the word) "Cows,"—that we swear by "Varuṇa,"—therefrom deliver us, O Varuṇa!' If the mentioning of words for cow (as well as the taking in vain of Varuṇa's name) is meant to be censured in this passage, *Sat. Br. II, 2, 4, 14* (part i, p. 326 note) may be compared. It seems, however, doubtful whether the author of the *Brâhmana* took the term *aghnyâḥ* as referring to 'cows' here. The St. Petersburg Dict., s.v. *sap*, translates, 'when we swear by the name of Varuṇa.' Instead of 'Yad âhur aghnyâ iti varuṇeti sapâmahe,' the Taitt. S. (*I, 3, 11, 1*) reads 'Yad âpo aghniyâ varuṇeti sapâmahe,' which *Sâyana* explains by 'O ye waters, O ye Aghnyâḥ (? inviolable ones, cows, waters), O Varuṇa! thus we solicit thee (to avert evil from us);' adding a passage to the effect that he who approaches his better (addressing him) by name, wishes him 'punyârti;' while in the present mantra, he contends there is no mere 'taking the name of Varuṇa in vain.'

therefrom deliver us, O Varuṇa!' Thereby he delivers him¹ from every noose of Varuṇa, from all (guilt) against Varuṇa.

11. He then addresses (the water)² with, 'May the waters and plants be friendly unto us, unfriendly to him who hateth us, and whom we hate!' For when they proceed with that (spit), the waters, forsooth, as well as the plants, keep as it were receding from him; but hereby he now makes a covenant with them, and so they again approach to him, and that expiation is performed (to them). He does not perform (the spit-bath) at the animal offering to Agni and Soma, nor at that to Agni, but only at that of the Anûbandhyâ-cow³, for therewith the whole sacrifice attains to completion. And in that they perform (the ceremony) with the heart-spit at the cow (offering), thereby indeed it comes to be performed also for the animal offering to Agni and Soma, as well as for that to Agni.

NINTH ADHYÂYA. FIRST BRÂHMANA.

1. Now Pragâpati (the lord of creatures), having created living beings, felt himself as it were exhausted⁴. The creatures turned away from him; the creatures⁵ did not abide with him for his joy and food.

2. He thought within him, 'I have exhausted

¹ I. e. the sacrificer (or the victim representing the sacrificer).

² According to the Kâṇva text and Kâty. VI, 10, 5 they (the priests and sacrificer) touch the water while muttering the formula—'From every fetter . . . and whom we hate.'

³ See IV, 5, 1, 5 seq.

⁴ Ririḱânaḥ, lit. 'emptied,' as âpyây means 'to fill.'

⁵ 'Pragâ' has likewise here the meaning of 'people, subjects,' constituting the power or glory (śrī) of the king.

myself, and the object for which¹ I have created has not been accomplished: my creatures have turned away from me, the creatures have not abode with me for my joy and food.'

3. Pragâpati thought within him, 'How can I again strengthen myself: the creatures might then return to me; the creatures might abide with me for my joy and food!'

4. He went on praising and toiling, desirous of creatures (or progeny). He beheld that set of eleven (victims). By offering therewith Pragâpati again strengthened himself; the creatures returned to him, his creatures abode for his joy and food. By offering he truly became better.

5. Therefore, then, let him offer with the set of eleven (victims), for thus he truly strengthens himself by offspring and cattle; the creatures turn unto him, the creatures abide with him for his joy and food;—he truly becomes better by offering: therefore, then, let him offer with the set of eleven (victims).

6. In the first place he seizes² a victim for Agni. For Agni is the head, the progenitor of the gods, he is the lord of creatures: and thereby the sacrificer truly becomes Agni's own.

7. Then one for Sarasvatî. For Sarasvatî is speech: by speech Pragâpati then again strengthened himself; speech turned unto him, speech he made subject to himself. And so does this one now become strong by speech, and speech turns unto him, and he makes speech subject to himself.

8. Then one for Soma. For Soma is food: by

¹ For 'asmâ u kāmāya' we ought to read 'yasmâ u kāmāya,' with Sâyana and the Kânva text.

² Âlabh, to touch, seize, is a euphemistic term for immolating.

food Pragāpati then again strengthened himself; food turned unto him, and he made food subject to himself. And so does this one now become strong by food; food turns unto him, and he makes food subject to himself.

9. And as to why it comes after that for Sarasvati,—Sarasvati is speech, and Soma is food: he who is incomplete by (having only) speech, now becomes indeed an eater of food.

10. Then one for Pūshan. For Pūshan means cattle; by means of cattle Pragāpati then again strengthened himself; cattle turned unto him, he made cattle subject to himself. And so does this one now become strong by means of cattle; the cattle turn unto him, and he makes the cattle subject to himself.

11. Then one for Bṛihaspati. For Bṛihaspati means the priesthood (brahman); by means of the priesthood Pragāpati then again strengthened himself; the priesthood turned unto him, he made the priesthood subject to himself. And so does this one now become strong by means of the Brahman; the priesthood turns unto him, he makes the priesthood subject to himself.

12. And as to why it comes after that for Pūshan,—Pūshan means cattle, and Bṛihaspati the priesthood; hence the Brāhmaṇa (priest) has the most power over beasts, because they are placed in front (are protected) by him¹, because they are placed at the head (or in his mouth); therefore

¹ Purāhitāḥ (pura-āhitāḥ, Kāṇva rec.) has both the general meaning of 'put before him (as food)' and that of 'being placed next in order before him.'

having given all that, he walks clad in sheep-skin¹.

13. Then one for the Visve devâh. For the All-gods mean everything (or the All); with everything Pragâpati then again strengthened himself; everything turned unto him, and he made everything subject to him. And so does this one now become strong by everything; everything turns to him, and he makes everything subject to himself.

14. And as to why it comes after that for Brîhaspati,—Brîhaspati means the priesthood, and the All-gods this All; he then makes the priesthood the head of this All; wherefore the Brâhman is the head of this All.

15. Then one for Indra. For Indra means power (indriya) and vigour; by power and vigour Pragâpati then again strengthened himself; power and vigour turned unto him, and he made power and vigour subject to himself. And so does this one now become strong by means of power and vigour; power and vigour turn to him, and he makes power and vigour subject to himself.

16. And as to why it comes after that for the All-gods,—Indra is the nobility, and the All-gods are the clans (people); he thus places the food before him.

17. Then one for the Maruts. For the Maruts mean the clans, and a clan means abundance; with abundance Pragâpati then again strengthened himself; abundance turned unto him, and he made abundance subject to himself. And so does this one now become strong by abundance; abundance

¹ 'Since the lordship over cattle belongs to the Brâhman, therefore (the sacrificer) having given all his property to the Brâhman,' &c. Sây.

turns unto him, and he makes abundance subject to himself.

18. And as to why it comes after that for Indra,—Indra is the nobility, and the All-gods are the clans, and the Maruts are the clans; he thus guards the nobility by the clan, and hence the nobility here is on both sides guarded by the clan.

19. Then one for Indra and Agni. For Agni means penetrating brilliance, and Indra means power and vigour; with these two energies Pragāpati then again strengthened himself; both energies turned unto him, and he made both energies subject to himself. And so does this one now become strong by both these energies; both energies turn unto him, and he makes both energies subject to himself.

20. Then one for Savitri. For Savitri is the impeller (*prasavitri*) of the gods; and so all those wishes become accomplished for him, impelled as they are by Savitri.

21. Then finally he seizes one for Varuna; thereby he delivers him (the sacrificer) from every noose of Varuna, from every (guilt) against Varuna¹.

22. Hence if there be eleven sacrificial stakes, let him bind Agni's (victim) to the one opposite the fire; and let them lead up the others one by one in the proper order.

23. But if there be eleven victims², let them only immolate at the stake that for Agni, and after that the others in the proper order.

¹ Varuṇyād evaitat sarvasmāt kilbishād enaso 'ntato varuṇapâsât pragâh pramuṇkati, Kāṇva rec.

² That is, if there be eleven victims and only one stake, in that case Agni's victim is tied to the stake, and each succeeding victim is tied to the neck of the preceding one. Kāty. VIII, 8, 28.

24. When they lead them northwards, they lead the one for Agni first, and then the others in the proper order.

25. When they throw them down, they throw down first the one for Agni, as the southernmost; then the others after leading them round northwards in the proper order.

26. When they perform (offerings) with the omenta, they perform first with the omentum of Agni's (victim); then with those of the others in the proper order.

27. When they perform with those (chief oblations), they perform first with that to Agni; then with the others in the proper order.

THE VASATÎVARÎ WATER.

SECOND BRÂHMANA.

1. Now, when the head of the sacrifice (victim) was struck off, its sap, running, entered the waters. It is by that very sap that those waters flow; that very sap is believed to be flowing there¹.

2. And when he goes for the Vasatîvarî water, he fetches that same sap and puts it into the sacrifice, and makes the sacrifice sapful; this is why he goes for the Vasatîvarî water.

3. He distributes it over all the Savanas (Soma-pressings)²; thereby he imbues all the pressings

¹ Yatra vai yagñasya siro 'khhidyata taśya raso drutvâpaḥ prâviśat sa esha rasa eti yâ etâ âpaḥ syandante tenaivainâ etad rasena syandamânâ manyante yaḥ sa yagñasya rasas tam evaitad rasam syandamânâ manyante, Kâṇva rec.

² 'He divides it into three parts for all the pressings,' Kâṇva text. See note on IV, 2, 3, 4.

with that sap, makes all the pressings sapful: this is why he distributes it over all the pressings.

4. Let him take it from flowing (water); for that sap of the sacrifice was moving¹: let him therefore take it from flowing (water).

5. Moreover, it is taken for the purpose of protection. Now, everything else here on earth, whatever it be, takes rest, even yonder blowing (wind); but these (waters) alone take no rest: therefore let him take it from flowing (water).

6. Let him take it by day, thinking, 'Seeing, I will take the sap of the sacrifice²:' therefore let him take it by day. For it is for him that burns yonder (the sun) that he takes it, since he takes it for all the gods, and all the gods are his rays of light: therefore let him take it by day. For it is by day alone that he (shines): therefore, then, let him take it by day.

7. And again, all the gods, forsooth, now come to the sacrificer's house; and if one takes the Vasattvart water before the setting of the sun, it is as when one's better comes to visit one, he would honour him by trimming his house. They draw nigh to that sacrificial food, and abide (upa-vas) in that Vasattvart³ water,—that is the Upavasatha (preparation-day).

8. And if the sun were to set on any one's (Vasattvarts) not having been taken, then expiation is made. If he have performed a (Soma-)sacrifice before this, let him (the Adhvaryu) take it from his tank⁴, since

¹ Aid hi; see p. 222, note 1.

² Or perhaps, 'I will take it while I see the sap of the sacrifice.'

³ 'Vasattvart' seems to mean 'affording dwelling;' or perhaps, 'that (water) which abides, remains (over night).' Cf. par. 16.

⁴ 'Ninâhya' (ninâhyaḥ kumbhâḥ, Kâṇva rec. each time); a vessel or cistern, dug into the ground for keeping water cool.

that (water) of his has been taken before (sunset) by day. But should he not have offered before, if there be one who has offered (Soma) settled close by or somewhere thereabout¹, let him take it from his tank, since that (water) of his has been taken before, by day.

9. But if he cannot obtain either kind (of water), let him seize a firebrand and betake himself (to the flowing water), and let him take thereof while holding that (firebrand) close above it; or let him take it while holding a piece of gold close above it: thus it is made like yonder burning (sun).

10. He takes therefrom with the text (Vâg. S. VI, 23), 'Rich in havis are these waters,'—for the sap of the sacrifice entered into them, wherefore he says, 'Rich in havis (sacrificial food) are these waters;'—'One rich in havis wooeth for (them),' for the sacrificer, rich in havis, woos for (wishes to obtain) them; wherefore he says, 'One rich in havis wooeth for (them).'

11. 'Rich in havis (may be) the divine cult;' cult, namely, means the sacrifice; thus he makes the sacrifice for which he takes it rich in sacrificial food, therefore he says, 'Rich in havis is the divine cult.'

12. 'May Sûrya be rich in havis!' For he takes it for yonder burning (sun), since he takes it for all the gods, and all the gods are his (the sun's) rays of light; therefore he says, 'May Sûrya (the sun) be rich in havis!'

13. Having fetched it, he deposits it behind the Gârhapatya², with (Vâg. S. VI, 24), 'I seat you in

¹ Upâvasito vâ paryavasito (prâtiveso, Kânva text instead) vâ.

² That is, behind the old Âhavanîya of the Prâkînavamsa, where the altar would be prepared at the ordinary haviryagñā.

the seat of Agni, the safe-housed ;' whereby he means to say, 'I seat you (waters) in the seat of Agni, whose house is unimpaired.' And when the animal offering to Agni and Soma comes to a close, then he carries (the Vasatīvarī water) round. He says (thrice), 'Disperse!' The sacrificer is seated in front of the Soma-carts (holding Soma on his lap¹). He (the Adhvaryu) takes it (the water standing behind the Gârhapatya).

14. He walks out (of the hall) by the south (door), and puts it down on the south hip (of the high altar), with, 'Ye (waters) are Indra and Agni's share!' for he takes it for all the gods, and Indra and Agni are all the gods. He takes it up again and puts it down in front of the lady (who, seated behind the Gârhapatya, touches the water-jar). Walking round behind the lady he (again) takes it.

15. He walks out (of the hall by the east door), along the north side (of the altar), and puts down (the water) on the north hip (of the high altar), with, 'Ye are Mitra and Varuṇa's share!' Let him not put it down in this way², that is redundant, and no fitting conclusion is thus attained. Let him rather (here also) say, 'Ye are Indra and Agni's share!' only thus there is nothing redundant, and so a fitting conclusion is obtained.

16. That (Vasatīvarī water) is carried round for the sake of protection ; Agni is in front (of the sacrificial ground), and now that (water) moves about all round, repelling the evil spirits. He puts it

¹ According to Kāty. VIII, 9, 16.

² 'Some put it down with this (formula), but let him not put it down so, for thus completeness is left behind (or, has a surplus, sampad riṅyate).' Kāṇva text.

down in the Âgnîdhra (fire-house) with, 'Ye are all the gods' share!' whereby he makes all the gods enter it. It is a desirable object (vara) to the dwellers (vasat), hence the name Vasativarî¹, and verily he who knows this, becomes a desirable object to the dwellers.

17. Now there are here seven formulas; with four he takes (the water), with one he puts it down behind the Gârhapatya, with one he carries it round, with one (he puts it down) in the Âgnîdhra,—this makes seven. For when the metres were produced from Vâk (speech), the one consisting of seven feet, the Sakvarî, was the last (highest) of them;—that completeness (he brings about): hence there are seven formulas.

THE SOMA FEAST.

THIRD BRÂHMANA.

A. PRÂTAR-ANUVÂKA (MORNING-PRAYER) AND PREPARATORY CEREMONIES.

1. They (the priests) are wakened (towards morning). Having touched water², they proceed together to the Âgnîdhra (fire-house) and take the portions of ghee (for the Savanîya animal offerings). Having taken the portions of ghee, they betake themselves (to the high altar). When they have deposited the ghee,—

¹ Cf. Taitt. S. VI, 4, 2, 'devâh . . . abruvan, vasatu nu na idam iti, tad vasativarîṇâm vasativaritvam.'

² After performing their ablutions they have to perform the preliminary work and ceremonies, such as preparing the Gârhapatya, fetching and arranging the vessels, cleaning of spoons, &c. up to the depositing of the ghee, near the high altar.

2. He (the Adhvaryu) takes down the king (Soma)¹. Now this (earth) is a safe resting-place, and the birth-place of living beings; it is to this safe resting-place that he now takes him down; he spreads him thereon, produces him therefrom.

3. He takes him down between the shafts; for the cart is (a means of) the sacrifice, and thus alone he does not put him outside the sacrifice. He puts him on the pressing stones lying there with their heads (mukha, mouths)² towards each other; for Soma is the nobility, and the stones are the clans (people); he thereby raises the nobility over the clan. And as to why they are lying with their heads together,—he thereby makes the clan of one head (or mouth) with, and uncontentious towards, the nobles; therefore they are lying with their heads towards each other.

4. He takes (Soma) down, with (Vāg. S. VI, 25), 'Thee for the heart, thee for the mind!' This he says for the (accomplishment of the) sacrificer's wish, since it is with the heart and mind that the sacrificer entertains the wish for which he sacrifices; therefore he says, 'Thee for the heart, thee for the mind!'

5. 'Thee for the sky, thee for the sun!' This, on the other hand, he says with a view to the world of the gods. When he says, 'Thee for the sky, thee

¹ According to Kāty. VIII, 9, 24-25, on the previous evening,—immediately after the carrying round and depositing of the Vasatvarî water,—the Soma is placed on a seat (âsandi) in the Âgnîdhra fire house, where the sacrificer has to watch over it during that night. This is not mentioned in the Brâhmana, and from what follows it would rather seem that the Soma is taken down from the cart (see III, 6, 3, 17 seq.). Otherwise we might translate, 'He brings him down (from the Âgnîdhra).'

² That is, with their broad sides turned towards each other.

for the sun,' he means to say, 'Thee for the gods!' 'Upwards convey thou to the sky, to the gods, this cult, these invocations!' Cult, doubtless, means sacrifice: he thereby means to say, 'Upwards carry thou this sacrifice to the sky, to the gods!'

6. [Vâg. S. VI, 26], 'O Soma, king, descend unto all thy people!' whereby he brings him down for the lordship, for the sovereignty of these people (creatures).

7. Having quitted his hold (of Soma) he sits down by him, with, 'May all thy people descend to thee.' Now, in saying, 'Descend unto all thy people,' he does what is unseemly, for Soma being the nobility, he thereby, as it were, confounds good and bad¹,—and, indeed, in consequence thereof, people now confound good and bad. But in this (formula) he does what is right and according to order,—in saying, 'May all thy people descend to thee,' he makes all his subjects go down (on their knees) before him; and hence when a noble approaches, all these subjects, the people, go down before him, crouch down by him on the ground². Sitting near (Soma), the Hotri is about to recite the morning-prayer.

8. Then, while putting a kindling-stick (on the fire), he (the Adhvaryu) says, 'Recite to the gods

¹ 'He commits a *pāpavasyasam*, i. e. according to Haug, Ait. Br. p. 413, 'a breach of the oath of allegiance' (where Sâyana explains it by 'exceedingly bad'); or 'an (act of) perversity,' Weber, Ind. Stud. IX, p. 300. Sâyana, to our passage, explains it by 'mixing the bad with the good (or better).' The literal translation is 'a bad-bettering.' What is chiefly implied in the term is evidently the showing of disrespect by an inferior to a superior person.

² Tasmât kshatriyam upary âśnam adhastâd visa imâh pragâ upâsate. Kânva text.

the early-coming!' Now the early-coming gods are the metres, as the after-offerings are the metres; and the after-offerings are performed with, 'Prompt (the *Hotri* to recite) to the gods! Recite (the offering-prayer) to the gods!'

9. And so some say, 'Recite to the gods¹!' But let him not say so; for the early-coming gods are the metres, as the after-offerings are the metres, and the after-offerings are performed with, 'Prompt—to the gods! Recite (the offering-prayer) to the gods!' therefore let him say, 'Recite to the gods, the early-coming!'

10. And when he puts on a kindling-stick, it is the metres he thereby kindles. And when the *Hotri* recites the morning-prayer², he thereby

¹ Here now, some say only, 'Recite to the early-coming!' not 'to the . . . gods!' but let him not say this. *Kâṇva* text.

² The *Prâtar-anuvâka*, or morning-prayer (matin chant), has to be recited by the *Hotri* in the latter part of the night before any sound (of birds, &c.) is to be heard. It may begin immediately after midnight, and conclude as soon as daylight appears. When called upon by the *Adhvaryu* to recite the morning-prayer, the *Hotri* first makes an oblation of ghee on the *Âgnîdhra* fire, with the mantra, 'Protect me from the spell of the mouth, from every imprecation, Hail!' and then two oblations on the *Âhavaniya* with appropriate mantras. Thereupon he betakes himself to the *Havir-dhâna* (cart-shed), in entering which, by the east door, he touches successively the front-wreath (*rarââ*, cf. III, 5, 3, 9) and the door-posts, with formulas. He then squats down between the yoke-pieces of the two Soma-carts, and begins his recitation with *Rig-veda* X, 30, 12, 'Ye, O wealthy waters, verily possess good things; ye confer desirable energy and immortality; ye command riches with abundant offspring: may *Sarasvatî* (the river S., and Speech) bestow on the bard that vital vigour!' The 'early-coming' deities to whom the recitation is successively addressed, are *Agni*, *Ushas* (the dawn), and the two *Asvins* (the precursors of the sun); the prayer thus consisting of three sections, termed *kratu* (*Agni-*

again strengthens the metres, makes them to be of unimpaired vigour; for the metres had their vigour impaired by the gods, since it was through the metres that the gods reached the heavenly worlds; they neither sing praises (chants) nor recite (sastras) here. Hereby he now again strengthens the metres and makes them to be of unimpaired vigour; and by means of them, thus unimpaired in vigour, they

kratu, &c.). The hymns and detached verses making up these sections are arranged according to the seven metres (thus forming seven sub-sections of each), viz. *gâyatrī*, *anush/ubh*, *trish/ubh*, *br̥r̥hatī*, *ushnīh*, *gagatī*, and *pañkti*. The prayer may consist of as many verses as can be recited between midnight and daybreak; but there should be at least one hymn in each of the seven metres to each of the three deities; nor should the recitation consist of less than a hundred verses. From the beginning of the recitation up to the end of the last hymn but one, *Rig-veda* I, 112, there is to be a gradual modulation of the voice so as to pass upwards through the seven tones (*yama*) of the deep scale (*mandrasvara*). Moreover, that hymn is to be repeated (if necessary) till daylight appears. As soon as this is the case, he passes on without any break from the last (25th) verse to the last hymn (v. 75, 1-9), which he intones in the lowest tone of the middle scale, after shifting his place further east towards the gate. The recitation of the first eight verses of this hymn again gradually ascends through the whole of the middle scale; when—after once more shifting his place so as to be seated between the two door-posts—he intones the last verse—‘The Dawn hath appeared with her shining kine, Agni hath been kindled at his appointed time: your car hath been yoked, ye mighty, mead-loving(?) *Asvins*, showerers of wealth, hear my call!’ in reciting which he makes his voice pass through the several tones of the high scale. The *Subrahmanyā*, likewise, has to chant the *Subrahmanyā* litany (see III, 3, 4, 17 seq.)—as he had to do on the previous evening—inserting in it the names of the sacrificer’s father and son. The *Agnīdh*, in the meantime, prepares the five *havis*-oblations (*savanīyāḥ puroḍāśāḥ*) to be offered at the morning-pressing (cf. IV, 2, 4, 18), and the *Unnetrī* puts the numerous *Soma*-vessels in their respective places on the *khara*, and about the *Soma*-carts.

perform the sacrifice ; this is why the Hotri recites the morning-prayer.

11. Here now they say, 'What is the (Adhvaryu's) response to the morning-prayer¹?' The Adhvaryu should wait through (the prayer) waking, and when he blinks, this is his response. But let him not do this; if he fall asleep (again) he may as well sleep. When the Hotri brings his morning-prayer to a close²,—there is an offering-spoon called *Prakaraṇi*,—having therein taken ghee in four ladlings, he (the Adhvaryu) offers it.

12. For when the head of *Yagña* (the sacrifice) was struck off, his sap, running, entered the waters; that (sap) he fetched yesterday with the *Vasattvari* water; and he now goes for what sap of the sacrifice remains therein.

13. And when he offers that offering, he pours out (the ghee) towards that same sap of the sacrifice (in the water) and draws it to him. And, indeed, he pleases those deities to whom he offers that offering, and thus satisfied and pleased, they fit that sap of the sacrifice together³ for him.

14. He offers with, 'May Agni, with his flame, hear my prayer;' whereby he means to say, 'May he hear this prayer of mine, may he vouchsafe it to me;'—'May the waters and the Soma-bowls hear, the divine!' whereby he means to say, 'May the waters hear this (prayer) of mine, may they vouchsafe it to me.'—'Hear me, ye stones,

¹ Cf. IV, 3, 2, 1 seq.

² That is, when he recites the last verse, 'Ushas hath appeared,' &c.

³ Literally, 'Bend together (*sam-nam*),' which refers to the 'bending together' of the cups at the *Aponaptriya* ceremony.

as knowing the sacrifice!' whereby he means to say, 'May the (pressing) stones hear this (prayer) of mine, may they vouchsafe it to me;' and 'as knowing the sacrifice,' he says, because the stones are indeed knowing¹. 'May the divine Savitri hear my prayer, Hail!' whereby he means to say, 'May the divine Savitri hear this (prayer) of mine, may he vouchsafe it to me;' for Savitri is the impeller of the gods; impelled by him he goes for that sap of the sacrifice.

15. Having then a second time taken ghee by four ladlings, he says, while going forth towards the north, 'Summon the waters!' whereby he means to say, 'Desire the waters, O Hotar!' The reason why the Hotri then recites² is this: by that

¹ The text has rather to be construed, 'Ye stones, hear (my prayer) as (of one) knowing the sacrifice.'

² While the Adhvaryu and assistants go to the water to fill the Ekadhana pitchers, the Hotri recites the so-called Aponaptriya hymn (Rig-veda X, 30) to the waters, omitting verse twelve, which was already recited as the opening verse of the morning-prayer. The first verse is recited thrice, and the tenth verse is recited after the eleventh, while the priests are returning with the water. As soon as they are in sight, the Hotri recites verse 13, followed by Rig-veda V, 43, 1; and (when the Ekadhanâ and Vasatîvari waters meet together, paragraph 29) Rig-veda II, 35, 3; and, in case some of the water is actually poured over into the Hotri's cup, I, 83, 2. When the water is brought to the Havirdhâna, the Hotri addresses the Adhvaryu as stated in paragraph 31; whereupon he pronounces a 'nigada' (for which see Ait. Br. II, 20; Âsv. Sr. V, 1, 14-17), followed by Rig-veda I, 23, 16; while the Ekadhana pitchers are carried past him. The water in the Mairâvaruṇa cup and one third of both the Vasatîvari and Ekadhanâ water having been poured into the Âdhavanîya trough (standing on the northern cart), the pitchers with the remaining water are then deposited in their respective places behind the axle of the northern cart, whereupon the Hotri recites the two remaining verses (14 and 15) of the

(oblation) he (the Adhvaryu) pours out (the ghee) towards that sap of the sacrifice (in the water), and draws it to him; and he (the Hotri) then stands by those (Ekadhana pitchers) lest the evil spirits should injure them on the way.

16. He (the Adhvaryu) then gives directions, 'Come hither, cup-bearer of the Maitravaruna! Neshtar, lead up the wives! Ye bearers of the Ekadhana (cups), come hither! Agnidh, step over against the pit with the Vasatvart water and the Hotri's cup!' this is a composite direction.

17. They walk northwards out (of the sacrificial ground)—by the back of the pit and the front side of the Āgnidhra; whereupon they proceed in the direction in which the water is. They go thither together with the wives. The reason why they go thither with the wives is this.

18. When the head of the sacrifice was struck off, its sap, running, entered the waters; those Gandharva Soma-wardens watched it.

19. The gods then said, 'Those Gandharvas, surely, are a great danger to us here, how can we carry off the sap of the sacrifice to a place free from danger and injury?'

20. They said, 'Well, the Gandharvas are fond of women; let us go together with the wives! The Gandharvas, surely, will hanker after the wives, and we shall carry off that sap of the sacrifice to a place free from danger and injury.'

21. They went with the wives; the Gandharvas did indeed hanker after the wives, and they (the

Aponaptrīya hymn, and sits down in front of the Soma, behind the northern door-post of the Havirdhāna (cart-shed).

gods) carried off that sap of the sacrifice to a place free from danger and injury.

22. And so does that (Adhvaryu) now go (to the water) with the wives; the Gandharvas hanker after the wives, and he carries off that sap of the sacrifice to a place free from danger and injury.

23. He offers (the ghee) upon the water; for that sap of the sacrifice, indeed, draws near to that oblation, when offered; it rises (to the surface) to meet it; and having thus brought it to light, he seizes it.

24. And again why he offers this oblation: he thereby pours out (ghee) towards that sap of the sacrifice, and draws it to him, and craves it of the waters. And, indeed, he pleases those deities to whom he offers that oblation, and thus satisfied and pleased they fit that sap of the sacrifice together for him.

25. He offers with (Vâg. S. VI, 27), 'Ye divine waters,—the son of waters;' the waters are indeed divine, hence he says, 'Ye divine waters,—the son of waters;' 'That wave of yours, suitable for offering;' whereby he means to say, 'That wave of yours which is suitable for the sacrifice;' 'Mighty, most grateful;' by 'mighty' he means to say 'powerful,' and by 'most grateful' he means to say 'most sweet;' 'Give ye that unto those gods among the gods,' in saying this he has craved it of them; 'The drinkers of the pure (Soma);' the pure, doubtless, is the truth; in saying, 'the drinkers (pa) of the pure,' he means to say, 'the defenders (pa) of the truth;' 'Whose portion ye are, Hail!' for this indeed is their portion.

26. Thereupon he makes that oblation (ghee) float away by means of the Maitrâvaruṇa's cup, with (Vâg. S. VI, 28), 'Thou art furrowing!' Even

as a coal is consumed by Fire, so is that oblation consumed by that deity. Now that water, which is in the Maitrâvaruṇa's cup, he will have to pour on the king (Soma); and ghee being a thunderbolt, and Soma seed, he makes (the ghee) float away lest he should injure that seed, Soma, by that thunderbolt, the ghee.

27. He then takes (water) with, 'I draw thee up for the imperishableness of the ocean;' for the ocean is water; he thus confers imperishableness upon the waters; wherefore, in spite of so much food (and drink) being consumed, the waters are not diminished. Thereupon they draw (water in) the Ekadhana pitchers, and thereupon the vessels for washing the feet¹.

28. The reason why he takes (water) with the Maitrâvaruṇa's cup is this. When the sacrifice escaped from the gods, the gods endeavoured to call it up by means of (sacrificial) calls (praisha)²; by means of the puroruḥ ('shining before') formulas³ they pleased it (pra-roḥaya), and by the nivids they made (their wishes) known (ni-vid) to it. Therefore he takes (water) with the Maitrâvaruṇa's cup.

29. They come back. The Agnîdh takes up his position opposite to the pit with the Vasattvart water and the Hotrî's cup. Close over the pit he

¹ These are filled by the sacrificer's wife, or, if there be more than one sacrificer (or, if the sacrificer have more than one wife), by all the wives, each having two vessels. For the use of this water, see note on IV, 4, 2, 18.

² The praishas or sacrificial directions to the Hotrî, for the recitations of offering-formulas, are given by the Maitrâvaruṇa; see p. 183, note 2.

³ See note on IV, 1, 3, 15; the nivids, part i, p. 114, note 2.

(the Adhvaryu) makes the Vasatîvarî water and the Maitrâvaruṇa's cup touch one another, with, 'Water hath united with water, plants with plants!' the sap of the sacrifice which was fetched yesterday and that fetched to-day, both kinds he thereby mixes together.

30. Now some indeed pour (some of) the Vasatîvarî water into the Maitrâvaruṇa's cup, and from the Maitrâvaruṇa's cup (back) to the Vasatîvarî water, arguing, 'Thereby we mix together both the sap of the sacrifice which was fetched yesterday and that fetched to-day.' But let him not do this; for when he pours (the water) together into the Âdhavanîya trough¹, then both kinds of sap are mixed together. Thereupon he pours the Vasatîvarî water into the Hotri's cup for the Nigrâbhyâs². And as to why he makes them touch one another close over the pit, it was from thence, forsooth, that the gods rose to heaven; he thus makes the sacrificer look along the road to heaven.

31. They return (to the Havirdhâna). The Hotri asks him, 'Adhvaryu, hast thou gained the waters?' whereby he means to say, 'Hast thou obtained the waters?' He replies to him, 'Yea, they have yielded themselves!' whereby he means to say, 'I have obtained them and they have yielded to me.'

32. And if it be an Agnishôma, and there be left a residue (of ghee poured together) in the prakāraṇi

¹ See p. 232, note 2 to paragraph 15.

² Nigrâbhyâs is the technical name the Vasatîvarî water in the Hotri's cup henceforth bears. It is handed to the sacrificer to carry to the Havirdhâna; and is afterwards used for moistening the Soma plants (or, for being poured thereon) at the time of the pressing. See III, 9, 4, 14 seq.

spoon sufficient for an oblation, let him offer that. But if it be not sufficient for an oblation, he takes another portion of ghee in four ladlings and offers it, with (Vâg. S. VI, 29; Rig-veda I, 27, 7), 'Whatever mortal thou favourest in battles, whomsoever thou speedest in the race, he winneth unfailing strength, Hail!' He offers with (a prayer) to Agni, because the Agnishōma ('Agni's praise') means Agni; thus he establishes the Agnishōma in Agni. [He offers] with (a verse) containing the word 'mortal,' because the Agnishōma is of the same measure as man. Let him then offer in this manner, if it be an Agnishōma.

33. And if it be an Ukthya, let him touch the middle enclosing-stick,—there are three enclosing-sticks and three recitations (uktha)¹; and by means of them the sacrifice is there established. And if it be either an Atirâtra or a Shodāsin², let him neither make an oblation nor touch the middle enclosing-stick; having merely muttered (the above verse), let him silently betake himself (to the Havirdhâna) and enter it³. In this way he duly distinguishes the forms of sacrifice from one another.

34. The Ekadhana pitchers are always of uneven number,—either three, or five, or seven, or nine, or eleven, or thirteen, or fifteen⁴. Now two and two

¹ See note on IV, 4, 2, 18; Haug, Ait. Br., Transl. p. 251.

² And if it be a Shodāsin, or an Atirâtra, or a Vâgapeya. Kāṇva rec. See note on IV, 5, 3, 1.

³ According to Kāty. IX, 3, 20-21 he may, while muttering that verse, touch the front wreath at the Shodāsin, and the side-mat at the Atirâtra.

⁴ The original has,—either three, or five, or five, or seven, or seven, or nine, &c. The Kāṇva text, on the other hand, has merely,—either three, or five, or seven, or nine, or nineteen.

(an even number) means a productive pair; and the one that remains over, remains over for the sacrificer's prosperity. And, moreover, that which remains over for the sacrificer's prosperity is the common property (sa-dhana) of these (others); and because it is the common property of these, therefore they are called Ekadhana (having one as their common property).

FOURTH BRÂHMANA.

B. THE PRÂTAHSAVANA, OR MORNING-PRESSING.

I. UPÂMSU-GRAHA.

1. Thereupon they sit down round the two press-boards¹. He (the Adhvaryu) then ties a piece of gold to that (nameless finger). For twofold, verily, is this; there is no third, namely, the truth and the untruth; the gods, forsooth, are the truth, and men are the untruth. And the gold has sprung from Agni's seed: 'With the truth I will touch the stalks, with the truth I will take hold of Soma,' thus he thinks, and therefore he ties a piece of gold to that (ring-finger).

2. He then takes a press-stone². Now those

¹ The Adhvaryu and sacrificer sit north of them, looking towards the south; and the assistants of the former—viz. the Pratiprasthâtri, Neshtri, and Unnetri—on the south side, looking northwards. The press-boards were laid down on the 'sound-holes,' under the fore-part of the southern Soma-cart, and the pressing-skin was spread over them; see III, 5, 4, 22-23. The Udgâtris, or chanters, are seated behind the carts.

² Viz. the upâmsusavana, or 'low-voiced pressing (stone),' (see paragraph 6,) with which the Soma for the Upâmsu libation (or cup, graha) is pressed.

press-stones are of rock, and Soma is a god—for Soma was in the sky, Soma was *Vṛitra*; those mountains, those rocks are his body—he thus perfects him by means of his body, makes him whole; therefore they are of rock. Moreover, in pressing him they slay him, they slay him by means of that (stone, Soma's own body); thus he rises from thence, thus he lives; therefore the press-stones are of rock.

3. He takes it with (*Vâg. S. VI, 30*), 'At the impulse of the divine *Savitṛi* I take thee with the arms of the *Asvins*, with the hands of *Pûshan*; thou art a giver!' For *Savitṛi* is the impeller of the gods; thus he takes it, impelled by *Savitṛi*. 'With the arms of the *Asvins*,' he says,—the *Asvins* are the *Adhvaryus* (of the gods): with their arms he thus takes it, not with his own. 'With the hands of *Pûshan*,' he says,—*Pûshan* is the distributor of portions: with his hands he thus takes it, not with his own. Moreover, that (stone) is a thunderbolt, and no man can hold it: by means of those deities he takes it.

4. 'I take thee: thou art a giver,' he says; for when they press him by means of that (stone), then there is an oblation; and when he offers an oblation, then he gives sacrificial gifts,—thus, then, that (stone) gives twofold, oblations and sacrificial gifts; wherefore he says, 'Thou art a giver.'

5. 'Perform thou this deep cult!' Cult means sacrifice; he thereby means to say, 'Perform thou this great sacrifice!'—'well-gotten for *Indra*;' by 'well-gotten' he means to say, 'well-produced;' and *Indra* is the deity of the sacrifice, wherefore he says, 'for *Indra*;'—'by the most excellent bolt,'

for he, Soma, is indeed the most excellent bolt¹, therefore he says, 'by the most excellent bolt;—'the (cult) rich in food and sweetness and drink,' whereby he means to say, 'the (cult) rich in sap.'

6. Thereupon he restrains speech. For once on a time, the gods, while performing sacrifice, were afraid of an attack from the Asura - Rakshas. They said, 'Let us sacrifice in a low voice, let us restrain speech!' They sacrificed (with formulas muttered) in a low voice and restrained speech.

7. He then fetches the Nigrâbhyâs (waters), and makes him (the sacrificer) mutter over them², 'Ye are the Nigrâbhyâs, heard by the gods; satisfy me, satisfy my mind, satisfy my speech, satisfy my breath, satisfy mine eye, satisfy mine ear, satisfy my soul, satisfy mine offspring, satisfy my flocks, satisfy my followers, let not my followers thirst!' For water is sap, and over it he invokes this blessing, 'Satisfy ye my whole self, satisfy my offspring, satisfy my followers, let not my followers thirst!' Now that Upâmsusavana (stone), forsooth, is in reality Âditya Vivasvant (the sun), it is the pervading vital air (vyâna) of this (sacrifice).

8. Thereon he metes out (the Soma). For in pressing him they slay him, they slay him by means of that (stone); thus³ he rises from hence, thus he

¹ It is doubtful what 'pavi' may mean here. It seems to mean originally a metallic mounting, especially of a shaft. The commentators explain it by 'thunderbolt.'

² The sacrificer holds the Hotri's cup with the Nigrâbhyâh to his breast.

³ Viz. by being placed upon the stone, which is identical with the sun (?); but cf. III, 8, 2, 27.

lives. And because he metes him out, therefore there is a measure,—both the measure among men¹, and what other measure there is.

9. He metes out with (Vâg. S. VI, 32), 'Thee for Indra, with the Vasus, with the Rudras!' For Indra is the deity of the sacrifice: therefore he says, 'Thee for Indra;' and by saying 'with the Vasus, with the Rudras,' he assigns a share, along with (or after) Indra, to the Vasus and the Rudras. —'Thee for Indra, with the Âdityas!' whereby he assigns a share to the Âdityas along with Indra. —'Thee for Indra, the slayer of foes!' a foe is an enemy: 'Thee for Indra, the slayer of enemies,' he means to say. This is his (Indra's) special share: as there is a special share for a chief, so is this his special share apart from the (other) gods.

10. 'Thee for the Soma-bearing falcon!' this he metes out for Gâyatrî.—'Thee for Agni, the bestower of growth of wealth!' Now Agni is Gâyatrî: he metes this out for Gâyatrî. And since Gâyatrî, as a falcon, fetched Soma from heaven, therefore she is (called) the Soma-bearing falcon: for that prowess of hers he metes out (for her) a second portion.

11. Now as to why he metes out five times²,—the sacrifice is of the same measure as the year, and there are five seasons in the year: he takes possession of it in five (divisions); hence he metes out five times.

¹ Tasmâd v iyam manushyeshu mâtrâ yat kaush/ho yat kumbhî yeyam kâ ka manushyeshu mâtrâ. Kânva text.

² According to Taitt. S. VI, 4, 4 he metes out five times with the above texts, and five times silently.

12. He touches it with (Vâg. S. VI, 33), 'What light of thine there is in the heavens, O Soma, what on earth, and what in the wide air, therewith make wide room for this sacrificer, for his prosperity: speak thou for the giver!' Now when he (Soma) first became sacrificial food for the gods, he thought within himself, 'I must not become sacrificial food for the gods with my whole self!' Accordingly he deposited those three bodies of his in these worlds.

13. The gods then were victorious. They obtained those bodies by means of this same (formula), and he became entirely the sacrificial food of the gods. And in like manner does this (priest) now thereby obtain those bodies of his, and he (Soma) becomes entirely the food of the gods: this is why he thus touches it.

14. He then pours Nigrābhyā water on it. Now the waters, forsooth, slew Vṛitra and by virtue of that prowess of theirs they now flow. Wherefore nothing whatsoever can check them when they flow; for they followed their own free will, thinking, 'To whom, forsooth, should we submit (or stop), we by whom Vṛitra was slain!' Now all this (universe), whatsoever there is, had submitted¹ to Indra, even he that blows yonder.

15. Indra spake, 'Verily, all this (universe), whatsoever there is, has submitted unto me: submit ye also to me!'—They said, 'What shall be our (reward) then?'—'The first draught of king Soma shall be yours!'—'So be it!' thus they submitted to

¹ The Kāṇva MS. has twice 'tatsthāna,' as Ait. Br. VI, 5, and twice 'tasthāna;' cf. Weber, Ind. Stud. IX, p. 295.

him ; and they having submitted, he drew (ni-grabh) them to his breast ; and because he thus drew them to his breast, therefore they are called Nigrābhyās. And in like manner does this sacrificer now draw them to his breast : and this is their first draught of king Soma, in that he pours Nigrābhyā water thereon.

16. He pours it with (Vāg. S. VI, 34), 'Ye are grateful, the subduers of *Vṛitra* ;'—the waters indeed are propitious : therefore he says, 'Ye are grateful ;' and 'the subduers of *Vṛitra*' he says because they did slay *Vṛitra* ;—'the beneficent wives of the immortal (Soma) ;' for the waters are immortal ;—'Ye goddesses, lead this sacrifice to the gods !' there is nothing obscure in this ;—'Invited, drink ye of Soma !' Thus invited they drink the first draught of king Soma.

17. Being about to beat (the Soma with the pressing-stone), let him think in his mind of him he hates : 'Herewith I strike N. N., not thee !' Now whosoever kills a human Brāhman here, he, forsooth, is deemed guilty¹,—how much more so he who strikes him (Soma), for Soma is a god. But they do kill him when they press him ;—they kill him with that (stone) : thus he rises from thence, thus he lives ; and thus no guilt is incurred. But if he hate no one, he may even think of a straw, and thus no guilt is incurred.

18. He beats with (Vāg. S. VI, 35), 'Fear not, tremble not !' whereby he means to say, 'Be not afraid, do not tremble, it is N. N. I strike, not thee !'—'Take thou strength !' whereby he means to say, 'Take sap !'—'Both ye bowls, that are

¹ 'Pariṭakshate' ought rather to mean 'they despise him.'

firm, remain firm, take strength!'—'Surely, it is those two (pressing-)boards that are thereby meant,' so say some;—what, then, if one were to break those two boards¹? But, forsooth, it is these two, heaven and earth, that tremble for fear of that raised thunderbolt (the stone): hereby now he propitiates it for those two, heaven and earth; and thus propitiated it does not injure them. By 'Take strength!' he means to say, 'Take sap!'—'The evil is slain, not Soma!' he thereby slays every evil of his.

19. Thrice he presses², thrice he gathers together,

¹ That is to say, in that case the formula would prove to have been a failure. According to the Taitt. Kalpas., quoted to Taitt. S. I, 4, 1 (p. 590), he presses the skin down upon the two press-boards while muttering this formula. The *Kāṇva* text argues somewhat differently,—*ime evaitat phalake āhur iti haika āhus tad u kim ādriyeta yad athaite bhidyeyâtām eveme haiva dyāvâprithivyâv etasmâd vagrâd udyatât samregete*,—'Some say those two boards are thereby meant; but who would care if they should get broken; for it is rather those two, heaven and earth,' &c.?

² The pressing of the *Upâmsu-graha*—also called the 'small' pressing, distinguished from the 'great pressing' (*mahâbhishava*) for the subsequent cups or libations (*graha*)—consists of three turns of eight, eleven, and twelve single beatings respectively. Before each turn *Nigrâbhyâ* water is poured upon the Soma plants by the sacrificer from the *Hotri's* cup. After each turn of pressing the *Adhvaryu* throws the completely-pressed stalks into the cup, and when they have become thoroughly soaked, he presses them out and takes them out again; this being the 'gathering together' referred to above. At the same time he mutters the *Nigrâbha* formula (paragraph 21); after which the pressed-out juice, absorbed by the water, is poured into the *Upâmsu* vessel in the following manner. Before the pressing the *Pratiprasthâtri* had taken six Soma-stalks, and put two each between the fingers of his left hand. After each turn of pressing he takes the *Upâmsu* vessel with his right hand and holds one pair of the Soma-stalks over it (or, according to others, all six at the same time), through which (as through

four times he performs the Nigrâbha,—this makes ten, for of ten syllables consists the virâg, and Soma is of virâg nature: therefore he completes (the ceremony) in ten times.

20. Then as to why he performs the Nigrâbha. Now when he (Soma) first became sacrificial food for the gods, he set his heart on those (four) regions, thinking, 'Could I but consort with those regions as my mate, my loved resort!' By performing the Nigrâbha, the gods then made him consort with the regions as his mate, his loved resort; and in like manner does this (sacrificer) now, by performing the Nigrâbha, make him (Soma) consort with those regions as his mate, his loved resort.

21. He performs with (Vâg. S. VI, 36), 'From east, from west, from north, from south—from every side may the regions resort to thee!' whereby he makes him consort with the regions as his mate, his loved resort. 'O mother, satisfy (him)! may the noble meet together¹!' A mother

a strainer) the Adhvaryu then pours the Soma-juice from the pressing-skin into the vessel. After the third turn the pressing-stone itself is put into the Hotri's cup, either with or without the muttering of the Nigrâbha formula. According to the commentary on Kâty. IX, 4, 27, the Soma-juice is transferred from the skin to the Upâmsu cup, by the straining-cloth being made to imbibe the juice and then being pressed out so as to trickle down through the plants between the Pratiprasthâtri's fingers. The description given by Haug, Ait. Br., Transl. p. 489, is somewhat different.

¹ The interpretation of this formula is very doubtful. The author evidently takes 'arîh' as nom. plur. of 'ari' (= ârya); but it does not appear how he takes 'nishpara,' while Mahîdhara explains it by 'pûraya (give him, Soma, his fill).' The St. Petersburg Dict. suggests that 'nishpara' may mean 'come out!' and that 'arîh' seems to be a nom. sing. here. I take the last part of the formula to mean, 'May he (Soma) win (or, perhaps, join) the longing (waters)!'

(ambā) is a woman, and the regions (dis, fem.) are women: therefore he says, 'O mother, satisfy (him)!—May the noble meet together!' The noble doubtless means people (creatures, offspring): he thus means to say, 'May the people live in harmony with each other!' Even the people that are far away (from each other) live in harmony with each other: therefore he says, 'May the noble meet together.'

22. Now as to why he is called Soma. When he first became sacrificial food for the gods, he thought within him, 'I must not become sacrificial food for the gods with my whole self!' That form of his which was most pleasing he accordingly put aside. Thereupon the gods were victorious; they said, 'Draw that unto thee, for therewith shalt thou become our food!' He drew it to him even from afar, saying, verily, that is mine own (svā me): hence he was called Soma.

23. Then as to why he is called *Yagña* (sacrifice). Now, when they press him, they slay him; and when they spread him¹, they cause him to be born. He is born in being spread along, he is born moving (yan *gâyate*): hence yan-*ga*, for '*yañga*,' they say, is the same as '*yagña*.'

24. Also this speech did he then utter (*Vâg. S.*

some of the *Nigrābhyā* water being poured on the Soma at each turn of pressing; and small stalks of Soma being, besides, thrown into the *Hotri*'s cup containing that water. As to the first part of the formula, it may perhaps mean, 'Well, pour out (or, pour forth, intrans.).' Professor Ludwig, *Rig-veda* IV, p. xvi, thinks that '*nishpara*' is a correction of the Taitt. reading '*nishvara*,' which *Sâyana* interprets, 'O mother (Soma), come out (from the stalks, in the form of juice),' and according to the *Sûtra* quoted by him, the sacrificer is at the same time to think of the wife he loves.

¹ That is, when they perform the Soma-sacrifice.

VI, 37; Rig-veda I, 84, 19), 'Verily thou, a god, shalt extol the mortal, O most mighty! than thee there is no other giver of joy¹, O lord! unto thee do I speak this word, O Indra!' For it was indeed as a mortal that he uttered this, 'Thou alone wilt produce (me) from here, no other but thee!'

25. And from the Nigrâbhyâ water they draw the several grahas (cups or libations of Soma). For it was the waters that slew *Vritra*, and in virtue of this prowess they flow; and it is from flowing water that he takes the *Vasatīvarī* water, and from the *Vasatīvarī* the Nigrâbhyâ water; and from the Nigrâbhyâ water the several grahas are drawn. In virtue of that prowess, then, the grahas are drawn from the *Hotri*'s cup. Now the *Hotri* means the *Rik* (fem.), a woman; and from woman creatures are born here on earth: hence he makes him (Soma) to be born from that woman, the *Rik*, the *Hotri*; wherefore (he takes the grahas) from the *Hotri*'s cup.

¹ This is the traditional meaning (*sukhayitri*) assigned to *mardāyitri* (the merciful, comforter); but it is not quite clear how the author of the *Brâhmaṇa* interprets it.

FOURTH KÂṆDA.

FIRST ADHYÂYA. FIRST BRÂHMANA.

1. The Upâmsu (graha), forsooth, is the out-breathing of the Sacrifice¹, the Upâmsu-savana (press-stone) the through-breathing, and the Antaryâma (graha) the in-breathing.

2. Now as to why it is called Upâmsu. There is a graha called Amsu², that is Pragâpati: his out-breathing is this (graha); and because it is his out-breathing, therefore it is called Upâmsu.

3. This (graha) he draws without a strainer³: whereby he puts the out-breathing into him as one tending away from him, and thus this forward-tending out-breathing of his streams forth from him. He purifies it with sprigs of Soma, thinking 'it shall be pure.' He purifies it with six (sprigs), for there are six seasons: it is by means of the seasons that he thus purifies it.

4. As to this they say, 'When he purifies the Upâmsu by means of sprigs, and all (other) Soma-

¹ That is, the sacrificial man, or the sacrifice personified in Soma and the sacrificer.

² Lit. 'the Soma-plant,' hence the (Soma)-sacrifice itself, or Pragâpati. See IV, 6, 1, 1 seq.

³ Bahishpavitât, lit. from (a vessel, or Soma) having the strainer outside (away from) it. While no proper strainer is used for the Upâmsu-graha, the Soma-juice being poured through Soma-plants (see p. 244, note 2); at the great pressing it is passed through a fringed straining-cloth (darâpavitra) spread over the Dronakalasa (the largest of the three Soma-troughs, the others being the Âdhavaniya and Pûtabhrî). See IV, 1, 2, 3.

draughts are purified by means of a strainer, whereby, then, do its sprigs become pure ?'

5. He throws them down again (on the unpressed plants) with (Vâg. S. VII, 2), 'What inviolable, quickening name is thine, to that Soma of thine, O Soma, be Hail!' Thus his sprigs become purified by means of the Svâhâ ('Hail!'). But this graha means everything, for it is the type of all the pressings¹.

6. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack from the Asura-Rakshas. They said, 'Let us completely establish the sacrifice: if the Asura-Rakshas should then attack us, our sacrifice will at least be completely established.'

7. Even at the morning Soma-feast they then completely established the entire sacrifice²,—at this same (upâmsu) graha by means of the Yagus; at the first chant (stotra) by means of the Sâman; and at the first recitation (sastra) by means of the Rîk: with that sacrifice thus completely established they subsequently worshipped. And in like manner does this sacrifice now become completely established,—by means of the Yagus at this same graha; by means of the Sâman at the first chant; and by means of the Rîk at the first recitation; and with this sacrifice thus completely established he subsequently worships.

8. He presses (the Soma) eight times; for of eight

¹ Viz. inasmuch as the Upâmsu-graha is obtained by three turns of pressing, and each of the three Savanas (pressings, Soma-feasts) consists of three rounds of pressing of three turns each. See p. 256, note 1.

² Cf. Taitt. S. VI, 4, 5, where this theory (divested of its legendary form) is ascribed to Aruṇa Aupavesi.

syllables consists the Gâyatri, and the morning Soma-feast belongs to the Gâyatri; thus this (first turn of pressing) is made to be the morning Soma-feast.

9. He draws (the juice of the first turn of pressing into the cup) with (Vâg. S. VII, 1), 'Grow thou pure for Vâkaspati!' for Vâkaspati (lord of speech) is the out-breathing, and this (Upâmsu) graha is the out-breathing: hence he says, 'Grow thou pure for Vâkaspati!'—'purified by the hands with the sprigs of the bull;' for he purifies it with sprigs of Soma: hence he says, 'with the sprigs of the bull;' and 'purified by the hands (gabhasti-pûta¹),' he says; for—'gabhasti' being the same as 'pâni' (hand)—he indeed purifies it with his hands.

10. He then presses eleven times; for of eleven syllables consists the Trishṭubh, and the midday Soma-feast belongs to the Trishṭubh: thus this (second turn of pressing) is made to be the midday Soma-feast.

11. He draws (the juice into the cup) with, 'Grow thou pure, a god, for the gods—;' for he (Soma) is indeed a god, and for the gods he becomes pure; —'whose portion thou art;' for he indeed is their portion.

12. He then presses twelve times; for of twelve syllables consists the Gagati, and the evening Soma-feast belongs to the Gagati: thus this (third turn of pressing) is made to be the evening Soma-feast.

¹ Sâyana, on Taitt. S. I, 4, 2, interprets it, 'Having been purified by the ray of the sun (while growing in the forest), do thou now become pure for the gods through the sprigs of the bull!' Cf., however, Taitt. S. VI, 4, 5, 'gabhastinâ hy enam pavayati,' where 'gabhasti' would seem to be taken in the sense of 'hand' (? the forked one). See p. 244, note 2.

13. He draws (the juice) with, 'Make thou our draughts sweet!' whereby he imbues him (Soma) with sap, and renders him palatable for the gods: hence, when slain, he does not become putrid¹. And when he offers (that graha) he thereby completely establishes him.

14. 'For one desirous of spiritual lustre (brahma-varṇasa) he should press eight times at each (turn),' so they say;—for of eight syllables consists the Gâyatrī, and the Gâyatrī is the Brahman: he indeed becomes endowed with spiritual lustre.

15. Thus the pressing amounts to twenty-four times (of beating). Now there are twenty-four half-moons in the year; and Pragâpati (the lord of creatures) is the year, and the sacrifice is Pragâpati: thus as great as the sacrifice is, as great as is its measure, so great he thereby establishes it.

16. 'For one desirous of cattle he should press five times at each (turn),' so they say;—the cattle (animal victims) consist of five parts: he indeed gains cattle; and there are five seasons in the year; and Pragâpati is the year, and the sacrifice is Pragâpati: thus as great as the sacrifice is, as great as is its measure, so great he thereby establishes it. This, however, is mere speculation: it is the other (manner) which is practised.

17. Having drawn the graha, he wipes (the vessel) all round, lest any (Soma-juice) should trickle down. He does not deposit it; for this is his out-breathing, whence this out-breathing passes unceasingly. Should he, however, desire to exorcise, he may

¹ The Kâṇva text adds, 'while whosoever else is slain becomes putrid.'

deposit it¹ with, 'I put thee down, the out-breathing of N. N.!' Thus, forsooth, inasmuch as he (the Adhvaryu) does not quit his hold of it, it is not again in that (enemy); and thus both the Adhvaryu and the Sacrificer live long.

18. Or he may merely cover (the vessel by his hand) with, 'I shut thee off, the out-breathing of N. N.!' Thus, forsooth, inasmuch as he does not deposit it, it is not again in that enemy; and thus he does not disorder the vital airs.

19. While he is still inside (the Havirdhâna) he utters 'Hail!' For the gods were afraid lest the Asura-Rakshas should destroy what part of this graha was previous to the offering. They offered it (symbolically) by means of the Svâhâ, while they were still inside (the cart-shed), and what was thus offered they afterwards offered up in the fire. And in like manner does he now offer it up by means of the Svâhâ, while he is still inside, and what has thus been offered he afterwards offers up in the fire.

20. He then walks out (of the Havirdhâna) with, 'I walk along the wide air².' For along the air

¹ That is, he may set it down on the khara for a moment without quitting his hold of it. While the subsequent cups of Soma are deposited in their respective places after they have been drawn, the Upâmsu and Antaryâma are offered immediately.

² With the Taittiriya the order of proceeding is somewhat different: The Adhvaryu pours the Soma through the Soma-plants into the Upâmsu cup after each turn of pressing, with, 'Become pure for Vâkaspati, O courser!'—'The bull purified by the hand with the plants of the bull!'—'Thou, a god, art a purifier of the gods whose share thou art: thee, to them!' respectively. He then takes the cup from the Pratiprasthâtri with, 'Thou art self-made!' eyes it with, 'Make our drinks sweet;' and wipes it clean upwards with, 'Thee for all powers, divine and earthly!' He then rises with, 'May the mind obtain thee!' steps to the Âhavanîya with, 'I move

the Rakshas roams rootless and unfettered on both sides, even as man here roams along the air, rootless and unfettered on both sides¹; and, that formula being the Brahman (prayer), a slayer of the Rakshas, he, by means of that Brahman, renders the air free from danger and injury.

21. Thereupon he (the Sacrificer) asks a boon. For the gods, forsooth, greatly desire to obtain the offering of that graha, and they grant to him that boon, in order that he may forthwith offer that graha to them: this is why he asks a boon.

22. He (the Adhvaryu) offers with (Vâg. S. VII, 3), 'Self-made thou art,' for, this graha being his (Yagñā's) out-breathing, it is indeed made by itself, born of itself²: hence he says, 'Self-made thou art';—'for all powers, divine and earthly,'—for it is born of itself for all creatures³;—'May the mind obtain thee!'—the mind being Pragâpati, he thereby means to say, 'may Pragâpati obtain thee!' 'Hail! thee, O well-born, for Sûrya!' thus he utters the second⁴

along the wide air,' and offers, while the sacrificer holds on to him from behind, with, 'Hail! thee, O well-born, to Sûrya!'

¹ See III, 1, 3, 13.

² 'For this libation is the out-breathing, and the out-breathing is he that blows yonder (the wind); and he indeed is made by himself, begotten (gâta) of himself, since there is no other maker nor begetter of him.' Kâṇva text.

³ Perhaps we ought to translate the passage, 'from all the powers, divine and earthly,' for it is born by itself from all the creatures. But cf. Taitt. S. VI, 4, 5: 'Thereby he puts out-breathing both into gods and men.'

⁴ While, in its force of 'subsequent,' avara here refers back to the first Svâhâ, pronounced by the Adhvaryu (par. 19); it also has here the meaning of 'lower,' and, developed out of this, that of 'preceding' (in which meaning it occurs in the *Rikprâtisâkhya*). Hence it is quite impossible adequately to render this play on the words avara, 'subsequent, lower, preceding,' and para, 'higher, subsequent.'

(or inferior) 'Hail!' with regard to a subsequent¹ (or higher; the highest) deity.

23. Now it is in him that burns yonder (the sun) that he has just offered that (libation); and the latter is the All: hence he makes that (sun) the highest of the All. But were he to utter the second (or higher) 'Hail!' with regard to a preceding (or lower) deity², then it would be even higher than yonder sun: therefore he utters the second 'Hail!' with regard to a subsequent deity.

24. And, having offered, he wipes the (vessel of the) graha upwards; whereby he puts that out-breathing into him as one tending away from him. Thereupon he rubs (the wiped-off Soma) upon the middle enclosing stick from west to east with the palm of his hand turned upwards³—whereby he puts that out-breathing into him as one tending away from him—with, 'Thee to the gods sipping motes of light!'

25. For in that orb which burns yonder he has just offered this (libation), and those rays thereof are the gods sipping motes of light: it is these he thereby gratifies; and thus gratified those gods convey him to the heavenly world.

26. For this same graha there is neither an invitory prayer nor an offering prayer⁴: he offers it

¹ That is, coming after Svāhā in the formula.

² The *Kāṇva* text reads: *etasmin vā etan mandale 'haushīd ya esha tapati; sarvam u vā esha grahaḥ; sarvasmād evaitad asmād enam uttarām karoti ya esho 'smāt sarvasmād uttaro yad dhāvarām devatām kuryāt param svāhākāram anyad dhaitasmād uttarām kuryāt.*

³ That is to say, he is to pass his hand, palm upwards, under the middle enclosing stick.

⁴ Such (*Rik* verses) as are ordinarily recited by the *Hotri*. When

with a (Yagus) formula, and thereby it becomes for him supplied with both an invitatory and an offering prayer. And if he desire to exorcise, let him offer some spray (of Soma) which may adhere either to his arm, or to his breast, or to his garment, with, 'O divine plant, let that be true wherefore I pray thee: let N. N. be struck down by destruction falling from above, crash!' Even as one of (enemies) that are being slain might escape, so does this (sprig) fly away from those that are being pressed: thus nothing (hostile)—either running thither or running away¹—remains to him for whom he performs this. He deposits that (cup) with, 'Thee for the out-breathing!' for this (graha) indeed is his out-breathing.

27. Now some deposit it on the south part (of the khara²), for, they say, it is in that direction that

the Upâmsu cup is drawn, the Hotri says, 'Restrain the out-breathing (prâna)! Hail! thee, O well-calling one, to Sûrya!' whereupon he breathes into (or towards) the cup with, 'O out-breathing, restrain my out-breathing!' After that he remains silent till the Antaryâma is drawn, when he addresses that graha with, 'Restrain the in-breathing (apâna)! Hail! thee, O well-calling one, to Sûrya!' whereupon he draws in his breath over the cup, and says, 'O in-breathing, restrain my in-breathing!' He then touches the pressing-stone with, 'Thee to the through-breathing!' and therewith frees his speech from restraint. Ait. Br. II, 21. On the terms out-breathing (prâna) and in-breathing (apâna, or up-breathing, udâna) see part i, p. 19, note 2; J. S. Speijer, Jâtakarma, p. 64; Sâyana on Taitt. S. I, 4, 3 (vol. i, p. 603); Taitt. S. VI, 4, 6. Different Haug, Ait. Br. Transl. p. 118.

¹ 'Na dhâvan nâpadhâvat parisishyate;' perhaps we ought to read 'nâpadhâvan;' unless indeed 'tasya' refers to Soma, as Sâyana seems to take it. The Kânva text has: tathâ ha teshâm nâpadhâvañs kana mukyate yebhyas tathâ karoti.

² According to the Sûtras of the Black Yagus (cf. Sâyana on Taitt. S. I, 4, 2, p. 598), the Upâmsu cup is 'deposited' on the south-east and the Antaryâma cup on the north-east corner of the

yonder (sun) moves. Let him, however, not do this, but let him deposit it on the north (uttara) part (of the khara), because there is not any higher (uttara) graha than this. He deposits it with, 'Thee for the out-breathing!' for this (graha) is indeed his out-breathing.

28. He then takes the Upâmsu-savana (pressing-stone). He neither touches it with the fringe nor with the straining-cloth, for that would be like rinsing it in water. If there be any spray adhering to it, let him remove it with his hand, and then lay down (the stone) beside (the Upâmsu cup), with the face towards the north, with, 'Thee for the through-breathing!' for this (stone) is indeed his (Yagñî's) through-breathing.

SECOND BRĀHMAṆA.

II. THE GREAT PRESSING¹.

1. The Upâmsu (graha), forsooth, is his out-breathing, the Upâmsu-savana (stone) his through-

khara or mound; the Upâmsu-savana stone being placed between them. Before depositing the vessel, the Adhvaryu pours some of the residue of Soma-juice from the Upâmsu cup into the Âgrayana-sthâlî, and having put a large twig of Soma into it for the evening pressing (? the Adâbhya graha, cf. Sây. on Taitt. S. I, 603), he 'deposits' it on the mound.

¹ The 'Great Pressing' (mahâbhishava) from which the Antaryâma and following libations are obtained is performed by the four priests, viz. the Adhvaryu and his three assistants, Pratiprasthâtri, Neshtri, and Unnetri, each having an equal portion of Soma-plants and one of the four remaining pressing-stones assigned to him. The ceremonies mentioned in III, 9, 4, 1 seq. are repeated on the present occasion, each of the priests tying a piece of gold to his ring-finger. The pressing is performed in three rounds of three turns each, the number of single strokes of the several turns

breathing, and the Antaryâma (graha) his in-breathing.

2. Now as to why it is called Antaryâma. That which is the out-breathing is also the in-breathing and the through-breathing. Now, in drawing the Upâmsu (graha), he puts into him that out-breathing which tends away from him; and in drawing the

being, however, not limited, as was the case at the pressing of the Upâmsu. Only before the first turn of each round Nigrâbhyâ water is poured on the plants. After each turn the scattered plants are gathered together on a heap. At the end of each round (of three turns) the Soma is touched (or 'strengthened'); whereupon the completely pressed-out stalks are thrown into the Hotri's cup and the Nigrâbha formula is pronounced (III, 9, 4, 21). The stalks which are still juicy are then 'gathered together' (see III, 9, 4, 19) into the so-called sambharanî and poured into the Âdhavanîya trough, and having been stirred about therein by the Unnetri, are taken out, pressed out, and thrown on the skin, when the same process is repeated. On the completion of the third round the Dronakalasa is brought forward (from behind the axle of the southern cart) by the Udgâtrîs (for the mantras used by them see Tândya Br. I, 2, 6-7) and placed on the four stones covered with the pressed-out Soma husks, the straining-cloth being then stretched over it, with the fringe towards the north. The Hotri's cup (held by the sacrificer and containing the remaining Nigrâbhyâ water) having then been filled up by the Unnetri with the Soma-juice in the Âdhavanîya trough, the sacrificer pours it in one continuous stream from the Hotri's cup upon the straining-cloth, spread over the Dronakalasa by the chanters (Udgâtrîs), muttering a mantra (Tândya Br. I, 2, 9) all the time. From this stream the first eight (at the midday pressing the first five) libations are taken, by the respective cups being held under, the remaining libations or cups being drawn either from the strained (or 'pure,' sukra) Soma-juice in the Dronakalasa, or from the Âgrayanasthâli or the Pûtabhrî. Sâyana on Ait. Br. II, 22, 1 seems to exclude the Antaryâma graha from the 'great pressing:' antaryâmagrahahomâd ūrdhvam mahâbhisnavam kṛtvā. Also in II, 21, 1 he mentions the Dadhi graha, Amsu graha, and Adâbhyâ graha (see p. 255, n. 2) as intervening between the Aponaptrîya ceremony and the drawing of the Upâmsu graha.

Antaryâma, he puts into him that in-breathing which tends towards him. But this same in-breathing is confined within his self; and because it is confined (yam) within (antar) his self, or because these creatures are sustained (yam) by it, therefore it is called Antaryâma.

3. He draws it from inside the strainer¹, whereby he puts that in-breathing into him as one tending towards him, and that in-breathing of his is placed (or beneficial) within his self. And thereby also that Upâmsu (libation) of his comes to be drawn from inside the strainer (i. e. from the pure Soma), for one and the same are the Upâmsu and Antaryâma, since they are the out-breathing and in-breathing. And thereby, moreover, that (vital air) of his comes to be unceasing also at the other grahas.

4. Now as to why he purifies the Soma by means of a strainer (pavitra). When Soma had oppressed his own family-priest Brîhaspati, he restored to him (his property); and on his restoring it, he (Brîhaspati) became reconciled to him. Still there was guilt remaining, if only for having contemplated oppressing the priesthood.

5. The gods purified him by some means of purification (or a strainer, pavitra), and, being cleansed and pure, he became the (sacrificial) food of the gods. And

¹ Antaḥpavitrât, lit. from (the vessel or stream of Soma) which has the strainer inside it; the straining-cloth being spread over the Dronakalasa, into which the pressed-out Soma-juice is poured. The Petersburg Dictionary assigns to it the meaning 'the Soma within the filtering vessel' (see IV, 1, 1, 3). Perhaps it means 'from that which has a strainer between,' i. e. from the poured-out stream from which the libation is taken, and which is separated from the Dronakalasa by the straining-cloth.

in like manner does he now purify him by means of that strainer, and, being cleansed and pure, he becomes the food of the gods.

6. Then as to why the grahas are drawn with the Upayâma¹. Now Aditi is this (earth), and hers was that prâyan̥t̥ya oblation, that Âditya rice-pap². But that was, as it were, previous to the Soma feast: she desired to have a share along with the gods in the Soma feast, and said, 'Let there be for me also a share of the pressed Soma!'

7. The gods said, 'This sacrifice has already been distributed among the deities: by means of thee the grahas shall be taken and offered to the deities!'—

¹ The term Upayâma, lit. 'foundation, substratum,' referring properly to 'that which is held under' while taking the libation, that is, the cup of the respective graha (and hence also identified with the earth, as the substratum of everything, cf. Sây. on Taitt. S. I, 4, 3), has come to be applied likewise to the formula 'upayâma-gr̥hîto 'si,' i.e. 'thou art taken with (or on) a support,' which is repeated at those libations before the formulas muttered while they are drawn into the respective vessels or cups (see par. 15). Haug, Transl. Ait. Br. p. 118 note, makes the following distinction between the graha (cup) and pâtra (vessel) of the Antaryâma (and Upâmsu) libation: 'The pâtra is a vessel resembling a large wooden jar with but a very slight cavity on the top, in which the Soma-juice is filled. The graha is a small cup, like a saucer, made of earth, and put over the cavity of the Soma vessel, in order to cover the "precious" juice. The bottom of it is first put in water, and a gold leaf placed beneath it. There are as many grahas as there are pâtras; they belong together just as cup and saucer, and are regarded as inseparable. The word graha is, however, taken often in the sense of the whole, meaning both graha and pâtra.' I doubt, however, whether this distinction is in accordance with the old authorities. The graha vessels or cups are described as resembling the shape of a mortar. For other peculiarities, see IV, 1, 5, 19. With some libations there is both a pâtra (cup) and a sthâlî (bowl).

² See III, 2, 3, 1 seq.

‘So be it!’ This, then, is her share of the pressed Soma.

8. And, again, why the grahas are drawn with the Upayâma. The Upayâma indeed is this (earth), since it is this (earth) that bears (upa-yam¹) food here for cattle and men and trees; and the gods are above this, for the gods are in heaven.

9. The reason, then, why the grahas are drawn with the Upayâma, is that they are drawn by means of this (earth); and why he deposits them in the womb², is that this earth is the womb of everything, that it is from her that these creatures have sprung.

10. That same Soma the priests carry about as seed. And seed which is cast outside the womb is lost; but that which he deposits in the womb is indeed deposited in this earth.

11. Now these two grahas are his out-breathing and in-breathing; one of them he offers after sunrise and the other before sunrise, in order to keep the out-breathing and in-breathing distinct from each other. He thus keeps the out-breathing and in-breathing distinct from each other: hence these two, even while being one and the same, are yet called differently ‘out-breathing’ and ‘in-breathing.’

12. Now those two grahas are for him day and night; one of them he offers after sunrise and the

¹ Lit. forms the support or basis for it. The sentence could also be translated, ‘this earth doubtless is an upayâma (support), since she bears food.’ Apparently he means to say that, as the gods are above, the food to be offered to them requires some support, something to ‘hold it up’ by for the gods to reach it.

² This refers to the formula ‘This is thy womb,’ with which most libations, after being drawn, are deposited in their proper place on the khara until they are used for offering. See IV, 1, 3, 19.

other before sunrise, in order to keep day and night distinct from each other: he thus keeps day and night distinct from each other¹.

13. The Upâṃsu, being the day, he offers in the night; and thus he puts the day into the night: whence even in the deepest darkness one distinguishes something².

14. The Antaryâma, being the night, he offers after sunrise, and thus he puts the night into the day: whence that sun, on rising, does not burn up these creatures; whence these creatures are preserved.

15. He draws (the Antaryâma graha) therefrom³ with (Vâg. S. VII, 4), 'Thou art taken with a support!'—The significance of the Upayâma has been told⁴.—'Restrain thou, O mighty (Indra), guard Soma!' the mighty, forsooth, is Indra; and Indra is the leader of the sacrifice: wherefore he says 'O mighty!' and by 'guard Soma' he means to say 'protect Soma!' 'Preserve the riches! gain thee food in the sacrifice!'—riches mean cattle: 'Protect the cattle' he thereby means to say. 'Gain thee food in the sacrifice!'—food means creatures: he thus makes these eager to sacrifice, and these creatures go on sacrificing and praising and toiling.

¹ 'Were he to offer both after sunrise, there would only be day, and no night; and were he to offer both before sunrise, there would only be night, and no day.' Kâṇva text.

² Tasmâd v idam râtrau tamasi sati nirgñâyata iva kimîd iva. Kâṇva text.

³ Viz. from the stream of Soma poured from the Hotri's cup on the straining-cloth. See p. 256, note 1.

⁴ See paragraph 6, with note.

16. 'Into thee I lay day and night¹; into thee I lay the wide air: allied with the gods, the lower and the higher,'—thereby he makes this (graha) one belonging to all the gods: because by means of it these creatures move about in the air breathing out and breathing in, therefore it belongs to all the gods.—'Delight thyself in the Antaryâma, O mighty one!' the mighty one is Indra, and Indra is the leader of the sacrifice, wherefore he says 'O mighty one!' and in that he draws it with 'into—into,' thereby he means to say 'I lay thee into his (Indra's) self.'

17. Having drawn it, he wipes (the vessel) all round, lest (any Soma-juice) should trickle down. He does not deposit it; for this is the in-breathing: hence this in-breathing passes unceasingly. But should he desire to exorcise, let him deposit it with 'I put thee down, the in-breathing of N. N.!'

18. If he deposits the Upâmsu, let him also deposit this (Antaryâma cup)²; and if he does not deposit the Upâmsu, let him also not deposit this. And if he covers the Upâmsu (with his hand), let him also cover this; and if he does not cover the Upâmsu, let him also not cover this: as the performance regarding the Upâmsu, so regarding this (graha); for one and the same are these two, the Upâmsu and Antaryâma, since they are the out-breathing and in-breathing.

19. Now the *Karakas*, forsooth, offer these two

¹ Mahîdhara offers the alternative interpretation, 'through thee I place day and night between (Soma and the enemies),' which is also Sâyana's interpretation on Taitt. S. I, 4, 3; as apparently that of the Taitt. S. itself, VI, 4, 6.

² See IV, 1, 1, 17-18.

(libations) with two different formulas¹, saying, 'These two are his out-breathing and in-breathing: we make the out-breathing and in-breathing of varied vigour.' But let him not do this, for they disorder the sacrificer's out-breathing and in-breathing. Now, one might also² offer this one silently:—

20. But, as he offers the Upâmsu with a formula, even thereby this (libation) also comes to be offered with a formula. How then could one offer it silently, for these two, the Upâmsu and Antaryâma, are one and the same, since they are the out-breathing and in-breathing?

21. With the very same formula with which he offers the Upâmsu, he offers this (libation),—'Self-made thou art: for all powers divine and earthly: may the mind obtain thee! Hail!—thee, O well-born, for Sûrya!' The significance of this formula has been told.

22. And, having offered³, he wipes the cup clean downwards. For even now, after offering the Upâmsu, he wiped (the cup) upwards; but here he wipes it downwards; whereby he puts the in-breathing into him as one tending towards him.

23. He then rubs (the wiped-off Soma) upon the middle enclosing stick from east to west with the palm of his hand turned downwards. For even now, after offering the Upâmsu, he rubbed it upon the

¹ This does not appear to refer to the Taittirîyas, since by them the same order of proceeding is prescribed for the Antaryâma as for the Upâmsu (p. 252, note 2); cf. Sâyana on Taitt. S. I, p. 603. See, however, Maitrây. Samh. I, 3, 4-5.

² 'Apîd (vai)' seems to have much the same meaning ('perhaps') as the later 'apî nâma.' Cf. I, 9, 1, 19.

³ He offers the entire Soma in the Antaryâma cup, without leaving any, or pouring any juice into the Âgrayanasthâli.

middle enclosing stick from west to east with the palm of his hand turned upwards; but here he does so from east to west with the palm of his hand turned downwards—whereby he puts the in-breathing into him as one tending towards him—with, ‘Thee for the gods sipping motes of light!’ The significance is the same as before.

24. Having returned (to the cart-shed), he deposits that (cup) with, ‘Thee for the in-breathing!’ for this is indeed his in-breathing. He deposits them¹ so as to touch one another; whereby he makes out-breathing and in-breathing touch one another, joins the out-breathings and in-breathings together.

25. Now these (cups and stone) repose without being moved until the evening Soma feast, whence men sleep here on earth; and at the evening Soma feast they are used again, whence these men, having slept, awake and are bustling and restless;—this, forsooth, is after the manner of the sacrifice, for the sacrifice is fashioned like a bird: the Upâmsu and Antaryâma (grahas) are its wings, and the Upâmsu-savana (stone) its body.

26. They repose without being moved until the evening Soma feast. The sacrifice is spread along; but what is spread along moves, whence those birds fly spreading their wings, not drawing them in. At the evening Soma feast they are again used; whence

¹ According to the Kâṇva text he is to place the Antaryâma cup on the south-east corner (dakṣiṇârdhe) of the khara (see p. 255, n. 2); while, according to Kâty. IX, 2, 1, both the Upâmsu and Antaryâma are to be placed on the north-east corner, the former south of the latter. This arrangement, however, would scarcely agree with IV, 1, 1, 27–28. The Upâmsu-savana stone, doubtless, is to lie between the two cups, with its face towards the Upâmsu.



these birds fly drawing in their wings to fold them. this indeed is after the manner of the sacrifice.

27. The Upâmsu, forsooth, is this (earth), for the Upâmsu is the out-breathing, and breathing out one breathes upon this (earth). And the Antaryâma is yonder (sky), for the Upâmsu is the in-breathing (up-breathing), and in breathing up one breathes towards yonder world. And the Upâmsu-savana (stone) is the air, for the Upâmsu-savana is the through-breathing, and he who breathes through (in and out), breathes through this air.

THIRD BRÂHMANA.

1. The Aindra-vâyava (graha), forsooth, is his speech; and as such belonging to his self¹. Now Indra, when he had hurled the thunderbolt at *Vṛitra*, thinking himself to be the weaker, and fearing lest he had not laid him low, hid himself. The gods also hid themselves away in the same place.

2. The gods then said, 'Verily, we know not if *Vṛitra* be slain or alive: come, let one of us find out, if *Vṛitra* be slain or alive!'

3. They said unto Vâyu—Vâyu, forsooth, is he that blows yonder—'Find thou out, O Vâyu, if *Vṛitra* be slain or alive; for thou art the swiftest among us: if he lives, thou indeed wilt quickly return hither.'

4. He spake, 'What shall be my reward then?'—'The first Vasha² of king Soma!'—'So be it!' so Vâyu went, and lo² *Vṛitra* slain. He spake, '*Vṛitra* is slain: do ye with the slain what ye list!'

¹ That is, to Yagñā's body (madhyadeha, Sây.) as distinguished from his limbs. The Petersb. Dict. takes adhyâtmam in the sense of 'in regard to the self (or person).' See IV, 1, 4, 1, with note; IV, 2, 2, 1 seq.

² At I, 6, 2, 3; II, 2, 3, 9, I erroneously supplied a verb of

5. The gods rushed thither,—as (those) eager to take possession of their property, so (it fared with) him (*Vṛitra*—*Soma*)¹: what (part of him) one of them seized, that became an *ekadevatya* (*graha*, belonging to one deity), and what two of them, that became a *dvidevatya*², and what many (seized), that became a *bahudevatya*;—and because they caught him up each separately (*vi-grah*) by means of vessels, therefore (the libations) are called *graha*.

6. He stank in their nostrils,—sour and putrid he blew towards them: he was neither fit for offering, nor was he fit for drinking.

7. The gods said to *Vāyu*, '*Vāyu*, blow thou through him, make him palatable for us!' He said, 'What shall be my reward then?'—'After thee they shall name those cups.'—'So be it!' he said, 'but blow ye along with me!'

8. The gods dispelled some of that smell, and laid it into the cattle,—this is that foul smell in (dead) cattle: hence one must not close (his nose) at that foul smell, since it is the smell of king *Soma*.

9. Nor must one spit thereat³; even though he should think himself ever so much affected, let him

motion with the particle *ed*, following the original interpretation in the Petersb. Dict. and Weber's Ind. Stud. IX, 249. I now adopt the later explanation put forth in the '*Nachträge*.' Professor Whitney, Amer. Journ. of Phil., III, p. 399, apparently draws from the same source.

¹ 'As (those) wishing to take possession of their property, so did they seize upon him each for himself (*evam tam vyagrīhnata*);' *Kāṇva* text. The construction of our text is quite irregular.

² The *dvidevatya* *grahas* (libations belonging to two gods) at the morning *Soma* feast are the *Aindra-vāyava* (*Indra* and *Vāyu*), the *Maitrā-varuṇa* (*Mitra* and *Varuṇa*), and the *Asvina*.

³ That is, because of it, or away from it. Perhaps, however, it belongs to the next clause, 'therefore, even . . .'

go round it windward¹; for Soma means eminence, and disease meanness: even as at the approach of his superior the meaner man would get down (from his seat), so does disease go down before him (Soma).

10. Then Vâyu blew a second time through him and thereby made him palatable; whereupon he was fit for offering and fit for drinking. Hence those (vessels), though belonging to various deities, are called 'vâyavya (Vâyu's vessels)².' His (Vâyu's) is that first Vashaṭ of king Soma, and, moreover, those vessels are named after him.

11. Indra then thought within himself:—'Vâyu, forsooth, has the largest share of this our sacrifice, since his is the first Vashaṭ of king Soma, and, moreover, those vessels are named after him: nay, but I, too, will desire a share therein!'

12. He said, 'Vâyu, let me share in this cup!'—'What will then be?'—'Speech shall speak intelligibly³!'—'If speech will speak intelligibly, then will I let thee share!' Thus that cup henceforward belonged to Indra and Vâyu, but theretofore it belonged to Vâyu alone.

13. Indra said, 'One half of this cup is mine!'—'Only one fourth is thine!' said Vâyu.—'One half is mine!' said Indra.—'Only one fourth is thine!' said Vâyu.

14. They went to Pragâpati for his decision. Pragâpati divided the cup (of Soma) into two parts and said, 'This (half) is Vâyu's!' Then he divided the (other) half into two parts and said, 'This is

¹ That is, in order to inhale as much of the strong smell of the Soma as possible (?).

² See p. 158, note 1.

³ Or, articulately, distinctly (niruktam).

Vāyu's!—This is thine!' then he assigned to Indra a fourth part for his share—one fourth is the same as a quarter: henceforward that cup belonged, one fourth of it, to Indra.

15. Now with this libation there are two *puroṣa*¹—formulas,—the first belonging to Vāyu alone, and the second to Indra and Vāyu; and two invitatory prayers (*anuvākyā*),—the first to Vāyu alone, and the second to Indra and Vāyu; and two *praisha* (directions),—the first belonging to Vāyu alone, and the second to Indra and Vāyu; and two offering prayers (*yāgyā*),—the first to Vāyu alone, and the second to Indra and Vāyu: thus he assigns to him (Indra) each time a fourth part for his share.

16. He said, 'If they have assigned to me a fourth part each time for my share, then speech shall speak intelligibly only one fourth part!' Hence only that fourth part of speech is intelligible which men speak; but that fourth part of speech which beasts speak is unintelligible; and that fourth part of speech which birds speak is unintelligible; and that fourth part of speech which the small vermin here speaks is unintelligible.

17. Wherefore it has been thus spoken by the *Rishi* (*Rig-veda* I, 164, 45):—'Four are the measured grades of speech; the *Brāhmans* that are wise know them: three, deposited in secret, move not; the fourth grade of speech men speak.'

18. He now draws (the *graha*) from that (stream of Soma)², with (*Vāg. S.* VII, 7; *Rig-veda* VII, 92, 1), 'Come nigh to us, O Vāyu, sipping of

¹ *Puroṣa* (lit. 'fore-shining') is the designation of the formulas preceding the *Upayāma*, 'Thou art taken with a support, &c.'

² See p. 256, note 1.

the pure (Soma)! Thine are a thousand steeds, O bestower of all boons! Unto thee hath been offered the gladdening juice whereof thou, O God, takest the first draught!—Thee for Vâyu!

19. And, having withdrawn (the cup), he again fills it¹, with (Vâg. S. VII, 8; Rig-veda I, 2, 4), 'O Indra and Vâyu, here is Soma-juice: come ye hither for the refreshing draught, the drops long for you!—Thou art taken with a support²!—Thee for Vâyu, for Indra and Vâyu!—with 'This is thy womb³: thee for the closely united!' he deposits (the cup). As to why he says, 'Thee for the closely united,'—he who is Vâyu, is Indra; and he who is Indra, is Vâyu: therefore he says, 'This is thy womb: thee for the closely united!'

FOURTH BRÂHMANA.

1. Mitra and Varuṇa, forsooth, are his intelligence and will; and as such belonging to his self: whenever he desires anything in his mind, as 'Would that this were mine! I might do this!' that is intelligence; and whenever that is accomplished, that is will⁴. Now intelligence indeed is Mitra, and will is

¹ When the cup is half-filled he withdraws it for a moment from the stream of Soma flowing from the Hotri's cup into the Droṇa-kalasa trough; after which he again holds it under to have it filled completely. For the shape of this cup, see IV, 1, 5, 19.

² See IV, 1, 2, 6, with note. ³ See IV, 1, 2, 9, with note.

⁴ The Kâṇva text adds, tad asyaitâv âtmanaḥ, 'and these two are of his self,' which seems to be intended to explain the preceding adhyâtmam, 'belonging to his self.' See IV, 1, 3, 1, with note.

Varuṇa; and Mitra is the priesthood, and Varuṇa the nobility; and the priesthood is the conceiver, and the noble is the doer.

2. Now in the beginning these two, the priesthood and the nobility, were separate: then Mitra, the priesthood, could stand without Varuṇa, the nobility.

3. Not Varuṇa, the nobility, without Mitra, the priesthood: whatever deed Varuṇa did unsped by Mitra, the priesthood, therein, forsooth, he succeeded not.

4. Varuṇa, the nobility, then called upon Mitra, the priesthood, saying, 'Turn thou unto me that we may unite: I will place thee foremost, sped by thee, I will do deeds!'—'So be it!' So the two united; and therefrom resulted that graha to Mitra and Varuṇa.

5. Such, then, is the office of Purohita (placed foremost, domestic priest). Wherefore let not a Brāhman desire to become the Purohita of any one Kshatriya (he may meet with), as thereby righteousness and unrighteousness unite; nor should a Kshatriya make any Brāhman (he may meet with) his Purohita, as thereby righteousness and unrighteousness unite.—Whatever deed, sped by Mitra, the priesthood, Varuṇa thenceforward did, in that he succeeded.

6. Hence it is quite proper that a Brāhman should be without a king, but were he to obtain a king, it would be conducive to the success (of both). It is, however, quite improper that a king should be without a Brāhman, for whatever deed he does, unsped by Mitra, the priesthood, therein he succeeds not. Wherefore a Kshatriya who intends to do a deed ought by all means to resort to a Brāhman, for

he verily succeeds only in the deed sped by the Brâhman.

7. Now he draws (the Maitrâ-varuṇa graha) from that (stream of Soma)¹, with (Vâg. S. VII, 9; Rig-veda II, 41, 4), 'This Soma, O Mitra and Varuṇa, hath been pressed for you; ye holy, now hear my cry!—Thou art taken with a support²!—Thee for Mitra and Varuṇa!'

8. He mixes it with milk. The reason why he mixes it with milk is this. Soma, forsooth, was Vritra. Now when the gods slew him, they said to Mitra, 'Thou also slayest!' But he liked it not and said, 'Surely, I am every one's friend (mitra): being no friend, I shall become an enemy (or, other than Mitra, Amitra).—'Then we shall exclude thee from the sacrifice!'—Then said he, 'I, too, slay!' Thereupon the cattle went from him, saying, 'Being a friend, he has become an enemy!' Thus he was deprived of the cattle. By mixing (the Soma) with milk, the gods then supplied him with cattle; and in like manner does this (priest) now supply him (the sacrificer or Mitra) with cattle by mixing (the Soma) with milk.

9. As to this they say, 'Surely he liked it not to slay!' Thus, what milk there is in this (mixture) that belongs to Mitra, but the Soma belongs to Varuṇa: therefore one mixes it with milk.

10. He mixes it with (Vâg. S. VII, 10; Rig-veda IV, 42, 10), 'May we delight in the wealth we have gained, the gods in the offering, the kine in pasture! that unfailing milch cow,

¹ See p. 256, note 1. For the shape of this cup, see IV, 1, 5, 19.

² See IV, 1, 2, 6, and note.

O Mitra and Varuṇa, grant ye unto us day by day!—with ‘This is thy womb: thee for truth and life¹!’ he deposits it. Now as to why he says, ‘Thee for truth and life,’—the truth is Mitra², since Mitra is the Brahman, and the truth is the Brahman (sacerdotium or sacred writ);—and life is Varuṇa, since Varuṇa is the year, and life is the year: therefore he says, ‘This is thy womb: thee for truth and life!’

FIFTH BRÂHMANA.

1. The Âsvina graha³, forsooth, is his organ of hearing; hence in drinking it he turns (the cup) all round⁴, since with that ear of his he hears all round.—Now when the Bhrîguṣ, or the Âṅgiras, attained the heavenly world, Kyavana the Bhârgava, or Kyavana the Âṅgirasa, was left behind here (on earth) decrepit and ghostlike⁵.

¹ This is a false analysis of *ritâyu*, ‘righteous, holy.’

² The text has ‘Brahman,’ which must be wrong. The Kâṇva recension has, correctly, *mitro vâ ritam*, *brahma hi mitro, brahma hy ritam*.

³ The Âsvina graha is not actually taken at this time, but later on, after the oblation of drops and the chanting of the Bahishpavamâna stotra; see IV, 2, 5, 12. The reasons for inserting it here are given in parag. 15–16.

⁴ Lit. ‘he drinks it while turning it all round,’ in accordance with the regular Sanskrit idiom. The Âsvina cup has three mouths, from which the Soma is drunk by turns. See Haug, Transl. Ait. Br. p. 132.

⁵ On this legend, and its probable connection with that of Medea’s cauldron, and the Germanic ‘quecprunno’ (Jungbrunnen, well of renovation), see A. Kuhn, ‘Herabkunft des Feuers und des Göttertranks,’ p. 11. For other translations, see Weber, Ind. Streifen, i. p. 13 seq.; Muir, O. S. T. v. p. 250 seq.; Delbrück ii. p. 121. For

2. But Saryâta, the Mânava, just then wandered about here with his tribe, and settled near by that same place. His boys¹, while playing, setting that decrepit, ghostlike man at nought, pelted him with clods.

3. He was wroth with the Sâryâtas, and sowed discord among them: father fought with son, and brother with brother.

4. Saryâta then bethought him²,—‘This has come to pass for something or other I have done!’ He caused the cowherds and shepherds to be called together, and said—

5. He said, ‘Which of you has seen anything here this day?’—They said, ‘Yonder lies a man, decrepit and ghostlike: him the boys have pelted with clods, setting him at nought.’ Then Saryâta knew that this was *Kyavana*.

6. He yoked his chariot, and putting his daughter Sukanyâ thereon, he set forth, and came to the place where the *Rîshi* was.

7. He said, ‘Reverence be to thee, O *Rîshi*;

another version, apparently more modern, of the same legend, found in the *Gaimintya* (Talavakâra) Brâhmana, see Professor Whitney, *Proceedings Amer. Or. Soc.* 1883, p. ix.

¹ That is, youths of his clan.

² Saryâta then bethought him, ‘From something I have done, thence (has come) so great a calamity.’ It then occurred to him, ‘Surely, *Kyavana*, the Bhârgava, or Âṅgîrâsa, was left behind here, decrepit: him I (must) have somehow offended sorely, thence so great a calamity.’ He called his tribe together. Having called the tribe together, he said, ‘Who, be he cowherd or shepherd, has noticed anything here?’ They said, ‘Yonder in the wood lies a decrepit, ghostlike man; him the boys have this day pelted with clods: that is the only thing we have descried (? tad evâdarishma),’ &c. *Kâṇva* text.

because I knew thee not, therefore have I offended thee; here is Sukanyâ¹, with her I make atonement to thee: let my tribe live at peace together!' And from that same time his tribe lived at peace together. But Saryâta, the Mânava, departed² forthwith, lest he should offend him a second time.

8. Now the Asvins then wandered about here on earth performing cures. They came to Sukanyâ, and desired to win her love; but she consented not thereto.

9. They said, 'Sukanyâ, what a decrepit, ghostlike man is that whom thou liest with; come and follow us!' She said, 'To whom my father has given me, him will I not abandon, as long as he lives!' But the *Rîshi* was aware of this.

10. He said, 'Sukanyâ, what have those two said to thee?' She told him all; and, when she had told him, he said, 'If they speak to thee thus again, say thou to them, "But surely, ye are neither quite complete nor quite perfect, and yet ye deride my husband!" and if they say to thee, "In what respect are we incomplete, in what respect imperfect?" say thou to them, "Nay, make ye my husband young again, and I will tell you!"' They came again to her, and said to her the same thing.

11. She said, 'But surely ye are neither quite complete nor quite perfect, and yet ye deride my husband!' They said, 'In what respect are we incomplete, in what respect imperfect?' She said, 'Nay, make ye my husband young again, and I will tell you!'

¹ That is, 'the fair maiden.'

² That is, 'he broke up his camp and departed with his tribe' (so 'payuyuge grâmaḥ, Kânva recension).

12. They said, 'Take him down to yonder pool¹, and he shall come forth with whatever age he shall desire!' She took him down to that pool, and he came forth with the age he desired.

13. They said, 'Sukanyâ, in what respect are we incomplete; in what respect imperfect?' The *Rîshi* himself answered them,—'In Kurukshetra yonder the gods perform a sacrifice and exclude you two from it: in that respect ye are incomplete, in that respect imperfect!' And the *Asvins* departed forthwith, and came to the gods, as they were performing a sacrifice, after the chanting of the *Bahishpavamâna*.

14. They said, 'Invite us thereto!' The gods said, 'We will not invite you: ye have wandered and mixed much among men, performing cures.'

15. They said, 'But surely ye worship with a

¹ Or, according to the Petersburg Dictionary, 'Throw him into yonder pool.' In the *Kâṇva* text no mention is made of a pool (*hrada*), but merely of water to which the *Rîshi* is taken by his wife. I subjoin Professor Whitney's translation of the corresponding passage of the *Gaiminiya Br.* version: 'They (the *Asvins*) said to him: "Sage, make us sharers in the Soma, Sir." "Very well," said he; "do you now make me young again." They drew him away to the *saisava* of the *Sarasvatî*. He said: "Girl, we shall all come out looking alike; do you then know me by this sign." They all came out looking just alike, with that form which is the most beautiful of forms. She, recognising him . . . "This is my husband." They said to him: "Sage, we have performed for you that desire which has been your desire; you have become young again; now instruct us in such wise that we may be sharers in the Soma." . . .

'Then *Kyavana* the *Bhārgavan*, having become young again, went to *Karyāta* the *Mānavan*, and conducted his sacrifice on the eastern site. Then he gave him a thousand; with them he sacrificed. Thus *Kyavana* the *Bhārgavan*, having praised with this *sāman* (the *kyāvana*), became young again, won a girl for wife, sacrificed with a thousand,' &c.

headless sacrifice!'—'How with a headless (sacrifice)?'—'Nay, invite us, and we will tell you!'—'So be it!' so they invited them. They drew this Âsvina cup for them; and those two became the Adhvaryu priests of the sacrifice, and restored the head of the sacrifice. Then, in the chapter of the divâkîrtyas¹, it is explained how they did restore the head of the sacrifice. Hence this libation is drawn after the chanting of the Bahishpavamâna, for it was after the chanting of the Bahishpavamâna that they arrived.

16. They said, 'Well, but we two, being the Adhvaryus, are the heads (leaders) of the sacrifice: transfer ye that graha of ours to this earlier time, to those belonging to two deities²!' Accordingly they transferred that graha for them to a former time, to those belonging to two deities: hence that graha is drawn in the tenth place, and is consecrated by Vashaṭ in the third place. And as to (the significance of) the Asvins,—the Asvins are manifestly³ those two, heaven and earth⁴, for it is those two

¹ Certain verses which are 'to be chanted by day.' According to Benfey (Ind. Stud. III, p. 228) also called mahâdivâkîrtya, and consisting of eleven verses (not in Sâma-veda), the first of which is called 'siras (head),' the second 'grīvâḥ (neck),' &c. The term is also applied to Sâma-veda II, 803-5 (Rig-veda X, 170, 1-3) in the Uhyagâna II, 12. The reference in the text seems to be to Sat. Br. XIV, 1, 1, 8 seq. See, however, Weber, Ind. Streifen, I, p. 15, note 4. The Kânva MSS. read 'divâkîrteshu.'

² One might expect the dual 'dvidevatyau,' as, besides the Âsvina graha, there are only two dvidevatya (belonging to two gods) grahas, viz. the Aindra-vâyava and Maitrâ-varuṇa. See p. 266, note 3.

³ Or, in their visible form (pratyaksham).

⁴ See Muir, O. S. T. v, p. 234. The identification of the Asvins with heaven and earth may have been suggested by Rig-veda VI, 70, 5,

that have obtained possession of everything here ;— 'the lotus-crowned' they (the Asvins) are called : Agni, forsooth, is the lotus of this earth, and the sun that of yonder sky.

17. Thus he takes (the Āsvina graha) from that (stream of Soma)¹, with (Vāg. S. VII, 11 ; Rig-veda I, 22, 3), 'Mix ye the sacrifice, O Asvins, with that goad of yours, rich in honey and joyfulness!—Thou art taken with a support²! thee for the Asvins!' with 'This is thy womb: thee for the honey-loving³ (Asvins)!' he deposits it. Now as to why he takes (the graha) with a verse containing (the word) 'honey (madhu),' and deposits it with 'thee for the honey-loving!'

18. Dadhyañk, the Ātharvāna, imparted to them (the Asvins) the brāhmaṇa called Madhu⁴: that (Madhu) is their favourite resort, and with that (favourite resort) of theirs he now approaches them ;—hence he takes (their graha) with a verse containing (the word) 'honey,' and deposits it with 'thee for the honey-loving!'

19. Now those vessels (other than those of the three dvidevatya grahas) are smooth⁵. The vessel of the graha for Indra and Vāyu has a (wooden)

where heaven and earth are called upon to mix the sweet drink, just as is the case with the Asvins in the verse with which their libation is taken.

¹ See p. 256, note 1.

² See IV, 1, 2, 6, and note.

³ The real meaning of this epithet (mādhvī) is uncertain.

⁴ ? 'The mystery called Madhu (sweet drink, Soma).' See part i, Introd. p. xxxiv ; Weber, Ind. Stud. I, p. 290.

⁵ It might also mean, that those (three dvidevatya) vessels are smooth, straight, save the peculiarities noticed above. The Kāṇva text, however, reads, *takkḥlakshṇāny anyāni pātrāṇi bhavanti*.

'belt' round it: this is its second (peculiarity of) shape, and therefore it belongs to two deities. The vessel of the graha for Mitra and Varuna is goat-like¹: this is its second shape, and therefore it belongs to two deities. The vessel of the graha for the Asvins is lip-shaped: this is its second shape, and therefore it belongs to two deities. And the reason why (this belongs to) the Asvins is that the Asvins are the heads (mukhya, viz. of the sacrifice), and this head (mukha²) is supplied with lips: hence the vessel of the Âsvina graha is lip-shaped.

SECOND ADHYÂYA. FIRST BRÂHMANA.

1. The Sukra and Manthin (grahas), forsooth, are his eyes. Now the Sukra, indeed, is he that burns yonder (the sun); and because it burns there³, therefore it is (called) Sukra ('bright'). And the Manthin, indeed, is the moon.

2. He mixes it with (barley) meal: thus he makes it to be gruel (mantha), whence it is (called) Manthin. Now those two (sun and moon), forsooth, are the eyes of these creatures; for were those two not to rise, these (creatures) could not distinguish even their own hands.

3. One of them is the eater, and the other the

¹ Or rather, according to the commentary on Kâty. IX, 2, 6, it resembles the breast of the goat (agakâ).

² Lit. 'mouth.'

³ This is how Sâyana takes the passage: sukragrahas tapati soḷati dīpyata iti tasya sukrânâmadheyam. It is doubtless the correct interpretation, though the pronouns 'esha' and 'etad' might lead one to refer them to the sun.

food¹; to wit, the Sukra is the eater, and the Manthin the food.

4. To one of them corresponds the eater, and to the other the food; to wit, the eater corresponds to the Sukra, and the food to the Manthin. Now these two (cups) are drawn for one (person) and offered to another. There are two Asura-Rakshas, *Sanda* and *Marka*: for them they are drawn; and to deities they are offered. The reason for this is as follows.

5. Now when the gods drove away the Asura-Rakshas, they could not drive away these two; but whatever (sacrificial) work the gods performed, that these two disturbed, and then quickly fled.

6. The gods then said, 'Contrive ye how we shall drive away these two!' They said, 'Let us draw two cups (of Soma-juice) for them: they will come down to us, and we shall seize them and drive them away.' They accordingly drew two cups (of Soma) for them, and they both came down, and, having seized them, they (the gods) drove them away². This is why (the two cups) are drawn for *Sanda* and *Marka*, but are offered to deities.

7. Also Yâgñavalkya said, 'Should we not rather draw them for the deities, since that is, as it were, the sign of conquest³?' In this, however, he merely speculated, but he did not practise it.

¹ The one that is to be eaten (*âdyañ*).

² Muir, O. S. T. ii, p. 386, translates *apa-han* by 'to smite,' which would seem to suit this passage much better than the ordinary meaning 'to beat off, repulse, eject;' but see paragraph 20. The corresponding version of the legend in *Taitt. S. VI, 4, 10* has '*apa-nud* (to drive away).'

³ Thus this passage is interpreted by *Sâyana*, who refers to *Pân. III, 3, 161* (*samprasne lin*) and *VIII, 2, 97* (*viâryamânânâm*

8. Now some make this the *puroruḥ* formula of the Sukra, 'He, the longing, light-enveloped, urged the daughters of the dappled (cloud) along the measurer of the welkin,'—saying, 'We thus make it like him that burns yonder, in that he says "the light-enveloped."'

9. But let him make this one the *puroruḥ* formula of the Sukra (*Vâg. S. VII, 12*; *Rig-veda V, 44, 1*), 'In the olden way, in the former way, in every way, in this way (drawest thou) supremacy from him, the barhis-seated, and the bliss-attaining,'—for the eater corresponds to this (Sukra cup), and the eater is supreme: hence he says, 'Supremacy from him, the barhis-seated, bliss-attaining,'—'and onward strength drawest thou from him, the roaring¹, the swift, that winneth those² through which thou waxest strong.—Thou art taken with a support: thee for *Sandal*!—With 'This is thy womb: protect manhood!' he deposits (the cup); for to this one corresponds the eater, and the man (hero) is the eater: hence he says, 'This is thy womb: protect manhood!' He deposits it on the south part (of the mount), for it is in that direction that yonder (sun) moves.

10. Thereupon he draws the Manthin with (*Vâg.*

plutaḥ). Possibly, however, 'no svid' may have to be separated from what follows: 'by no means! for deities we should draw them,' &c. The *Kânva* text reads, 'no svid khalu devatâbhya eva *grîhîyâmeti viditam hidam iti, tad u tan mîmâṃsâm eva kâkre nety u taḥ kâkâra.*'

¹ The *Rig-veda* reads 'girâ (through song)' instead of 'dhunim.'

² Viz. waters, juice, sap. Professor Ludwig supplies 'plants.' This verse is extremely obscure.

S. VII, 16; Rig-veda X, 123, 1), 'He, the longing¹, light-enveloped², urged the daughters of the dappled³ on the measurer of the welkin⁴: him the bards kiss like a child with songs at the union of the waters and the sun. —Thou art taken with a support: thee to Marka!'

11. He mixes it with (barley) meal: the reason why he mixes it with meal is this. Varuṇa once struck king Soma right in the eye, and it swelled (asvayat): therefrom a horse (asva) sprung; and because it sprung from a swelling, therefore it is called asva. A tear of his fell down: therefrom the barley sprung; whence they say that the barley belongs to Varuṇa. Thus whatever part of his eye was injured on that occasion in (that part he now restores him and makes him whole by means of this (barley): therefore he mixes (the libation) with meal.

12. He mixes it with (Vāg. S. VII, 17; Rig-veda X, 61, 3), 'At whichever offerings ye two, rushing swiftly as thought, accept with favour the songs—he, the manly, who by the reeds of this (one) hath seasoned⁵ in the hand the

¹ Vena, according to Roth and Grassmann, refers to the Gandharva, as the representative of the rainbow. This view is, however, rejected by Ludwig. The entire hymn is extremely and purposely obscure.

² Gṃyotir-garāyu, lit. 'having light for his chorion, or placenta.'

³ Prīsnigarbhāḥ, lit. 'those who have the dappled (cloud) for their womb (or, are contained therein);' apparently the rain-drops.

⁴ Ludwig identifies the measurer of the welkin with the moon (Soma). Grassmann takes it in the sense of 'in measuring through the air.'

⁵ The verse is manifestly corrupt. Professor Ludwig omits the accent in 'asrīṇīta,' thus taking it out of the relative clause; but

(object of his) desire;’—with ‘This is thy womb: protect the creatures!’ he deposits it (on the north part of the mound); for to this (graha) corresponds the food, and these creatures, the people, are food: hence he says, ‘This is thy womb: protect the creatures!’

13. There are two sprinkled and two unsprinkled chips of the sacrificial stake¹: the Adhvaryu takes a sprinkled and an unsprinkled one; and in like manner the Pratiprasthâtri takes a sprinkled and an unsprinkled one. And the Adhvaryu takes the Sukra, the Pratiprasthâtri the Manthin.

14. The Adhvaryu cleanses (his cup) with the unsprinkled chip, with, ‘Swept away is *Sanda*!’ In like manner the Pratiprasthâtri with, ‘Swept away is *Marka*!’ Thus even while drawing (the cups), they drive away the two Asura-Rakshas. With ‘May the Sukra-sipping gods lead thee forward!’ the Adhvaryu walks out (of the cartshed); with ‘May the Manthin-sipping gods lead thee forward!’ the Pratiprasthâtri: thus they lead forward those two (libations) to the deities.

15. Behind the Âhavanîya fire they put their (right) elbows together, and deposit (the cups) on the high altar: the Adhvaryu on the right hip, and the Pratiprasthâtri on the left—without quitting their hold of them—with ‘Unassailable art

even thus, no satisfactory sense, it seems to me, can be extracted from this line. When the Soma is mixed with milk or some other substance (as meal) two stalks of (kusa) reed-grass are laid on the cup, the accessory substance being then poured through them. Kâty. IX, 6, 9-10.

¹ In paragraphs 13-31 the libations from the Sukra and Manthin cups are anticipated. For their proper place in the actual performance, see note to IV, 3, 1, 1.

thou!' whereby they make the high altar unassailable by evil spirits; for they are about, in walking round it, to pass by the fire: hereby, then, they propitiate it, and so the fire does not injure them, while they walk round it on different sides¹.

16. The Adhvaryu walks round it (on the north side) with (Vâg. S. VII, 13), 'Abounding in heroes, producing heroes'—for to this (libation) corresponds the eater, and the hero is the eater: hence he says, 'Abounding in heroes, producing heroes!'—'encompass thou² the sacrificer with growth of wealth!' By saying 'Encompass thou the sacrificer with growth of wealth!' he invokes a blessing upon the sacrificer.

17. And the Pratiprasthâtri walks round (on the south side) with (Vâg. S. VII, 18), 'Abounding in creatures, producing creatures'—for to this (libation) corresponds the food, and the creatures, the people, are the food: hence he says, 'Abounding in creatures, producing creatures,'—'encompass thou the sacrificer with growth of wealth!' By saying 'Encompass thou the sacrificer with growth of wealth!' he invokes a blessing on the sacrificer.

18. They step out (from the altar) after closing the two (cups with their hands): thereby they make them invisible; whence no one sees yonder sun and moon when they go forward (eastwards). Having gone round to the front (of the stake), they uncover (the cups), and offer them while standing in front: thereby they make them visible; whence every one

¹ The Petersburg Dictionary takes 'vi-pari-i' in the sense of 'to turn round.' Cf. Kâty. IX, 10, 8; 'vividham dakshina uttaratas ka paribhogam ishyantau (!),' Sâyana.

² Or, 'walk round to the sacrificer.'

sees yonder sun and moon when they go backwards. Hence also no one sees the seed which is cast forwards, but every one sees what is produced backwards.

19. They put their elbows together behind the sacrificial stake, unless the fire should blaze up¹; but if the fire blaze up, they may join their elbows in front of the stake,—the Adhvaryu with, ‘The Sukra (bright), uniting with the sky, with the earth, with the brightly shining;’ the Pratiprasthâtri with, ‘The Manthin, uniting with the sky, with the earth, with the manthin-shining.’ Thus they make these two (cups) the resting-places of the eyes, and join the two eyes together: whence these two eyes are joined together with bones all round².

20. The Adhvaryu throws the unsprinkled stake-chip outside (the altar) with, ‘Cast out is *Sanda*!’ and in like manner the Pratiprasthâtri with, ‘Cast out is *Marka*!’ Thus they drive away the two Asura-Rakshas before the offerings.

21. Thereupon the Adhvaryu throws the sprinkled stake-chip on the Âhavanîya with, ‘Thou art the abode of the Sukra!’ and in like manner the Pratiprasthâtri with, ‘Thou art the abode of the Manthin!’ These two (chips), forsooth, are the kindlers of the eyes,—he kindles the eyes therewith; whence these eyes are kindled.

22. Thereon he mutters (*Vâg. S. VII, 14*), ‘May

¹ The sacrificial stake stands immediately in front of the high altar and fire. ‘Yadi tato ’gnir nobâdheta,’ *Kâṇva* text.

² That is, the cups represent the sockets of the eyes, and the libations the eyes themselves. Perhaps, however, we ought to translate, ‘whence these eyes are joined together (so as to be) on both sides of the bone,’ the sacrificial stake representing the bone or bridge of the nose. See paragraph 25.

we be the preservers of thine unbroken manhood and prosperity, O divine Soma!' This is the benediction of that performance: he thereby invokes a blessing.

23. He then calls (on the Agnîdh) for the Sraushat, and says, 'Urge thou for Indra the Soma-draughts brought forward, the pure, sweet-flowing, of the morrow's morning feast!' As the Vashaṭ is uttered, the Adhvaryu offers; then the Pratiprasthâtri; then the cup-bearers (kamasâdhvaryu).

24. Those two offer while standing in front (of the fire); for these two (libations) are the eyes: thus they put those eyes in the front; and hence these eyes are in the front.

25. They offer while standing on both sides of the stake; for what the nose is, that is the sacrificial stake: hence these two eyes are on both sides of the nose.

26. Being consecrated by Vashaṭ, these two (libations) are offered with a prayer. Now it is because the entire Savana is offered after these two (libations) that they attain to this (distinction)¹; and the reason why the entire Savana is offered after them, is that they are most distinctly Pragâpati's own: for they are the eyes, and the eye is the truth, and Pragâpati is the truth;—this is why the entire Savana is offered after them.

27. He offers with, 'This is the first consecration, assuring all boons: he is the first, Varuna,

¹ 'And because these two (libations), having been consecrated by Vashaṭ, are offered with a mantra, therefore they attain this (distinction) that the entire Savana is offered after them; and the reason why the entire Savana is offered after them, is that these two are its eyes,' &c.

Mitra, Agni;—he is the first, *Bṛihaspati*, the wise: to that Indra offer ye the liquor, Hail¹!

28. Now when he offers with, 'This is the first—he is the first,' it is just as with cast seed; for the eyes doubtless are formed first²: hence he offers with, 'This is the first—he is the first.'

29. He then gives directions:—'Let the *Hotri's* cup advance! let the Brahman's, the Chanters', the Sacrificer's (cups) advance! Ye cup-bearers of the fire-priests³, approach and fill up (the cups) with pure Soma!'—this is a composite direction. Having gone round (to behind the high altar) the *Pratiprasthâtri* pours his residue (of Soma) into the *Adhvaryu's* (*Sukra*) vessel; whereby he makes the food pay tribute to the eater. The *Adhvaryu* pours it into the *Hotri's* cup for drinking; because the draught belongs to the utterer of the *Vasha!*; for the *Vasha!* is the breath, and that breath has, as it were, departed from him while uttering the *Vasha!*. Now the draught is breath: thus he puts that breath back into him.

30. And the reason why they do not take those

¹ Or, according to *Mahîdhara*, 'To that Indra offer ye the liquor with *Svâhâ!*' The *Pratiprasthâtri* makes his libation after the *Adhvaryu*. The *Kânva* texts read, 'When the *Vasha!* has been uttered, the *Adhvaryu* offers, then the *Pratiprasthâtri*, then the others offer;' and, according to *Kâty.* IX, 11, 2, the *Kamasâdhvaryus* make libations from the cups of the nine *Kamasins* (see note 2, next page) with, 'This to Indra' at the *Vasha!*, and 'This to Agni' at the *Anu-vasha!*. These libations are evidently referred to in paragraph 31.

² ? *Sarvad dha vai retasa! siktasya sambhavatas kaksush! eva prathamē sambhavatas tasmâd v evam gapati; Kânva rec.*

³ 'Sadasyânâṃ hotrânâṃ.' The subordinate priests to whom the *dhishnyas* (except that of the *Hotri*) belong, both those in the *Sadas* and the *Âgnîdhra*. See page 148, note 4.

two (cups) behind¹, but do so take the other cups, is that those two are the eyes. The residue (of Soma), then, he pours into the Hotrī's cup.

31. They now fill up the cups of the fire-priests. For those residues² are remains of oblations, insufficient for offering: he now fills them up again, and thus they become sufficient for offering: therefore they fill up the cups of the fire-priests.

32. Thereupon they make the fire-priests offer together³. Now the fire-priests combined convey

¹ That is, to the Sadas, for the priests to drink from.

² Viz. the residues in the *kamasas* of the Hotrakas. The filling (by the Unnetrī) of the cups of the *Kamasins*—Hotrī, Brahman, Udgātṛī, (and Sacrificer); Prasāstrī, Brāhmanākḥamsin, Potrī, Neshtrī, and Āgnīdhra; that of the *Akhāvāka* remains empty for the present—takes place before the libations from the Sukra and Manthin grahas. Their cups are filled by the Unnetrī with Soma-juice from the Pūtabhrīt, with an 'underlayer' and final 'sprinkling' or 'basting' of 'pure' Soma from the Dronakalasa. Previous to the filling, the Adhvaryu calls on the Maitrāvaruṇa to 'recite to (those cups) being drawn,' the latter then reciting the hymn, Rig-veda I, 16, while the cups are filled. When the Sraushaḥ is about to be pronounced by the Agnīdh for the Sukra and Manthin libations, the cup-bearers lift (udyam) the cups, and, after the Pratiprasthātṛī has made his libation, they also pour some Soma-juice into the fire. The cup-bearers of the first four *Kamasins* do so twice (and then take their cups back to the Sadas), the others only once. Thereupon the cup-bearers of these last five—the so-called Hotrakas, or subordinate Hotrīs—are summoned again, and their cups having been filled up with 'pure' Soma, the Adhvaryu makes, after the Sraushaḥ, two more libations from each at the Vashaḥ and Anuvashaḥ respectively. For the offering-formulas and Anuvashaḥ-kāras, see Āsv. V, 5, 18-19. Holding the Agnīdh's cup in his hand, he then goes to the Sadas and sits down facing the Hotrī, whereupon they drink together the Soma in the dvidevatya cups.

³ The phrase 'hotrāḥ (fem.) samyāgayanti' is apparently analogous to the 'patnīḥ samyāgayanti' [they perform the Patnīsamayāgas, or, make the wives (of the gods) participate in the sacrifice] of the

the sacrifice to the gods,—it is them he thereby satisfies together, thinking, ‘Satisfied and pleased they shall convey the sacrifice to the gods:’ therefore they make the fire-priests offer together.

33. When (the libation of) the first, or last¹ fire-priest has been offered, he addresses them (Vâg. S. VII, 15), ‘Let the priests’ offices be satisfied, they that have obtained a good sacrifice of sweet drink; they that are well-pleased, when they have obtained good offering with Svâhâ!’ for this is the satisfaction of the priests’ (offices). Thereupon he approaches (to the Hotri’s hearth) and sits down with his face to the west, with ‘The Agnîdh hath sacrificed!’ for on this occasion the Agnîdh sacrifices last of those that sacrifice: hence he says, ‘The Agnîdh hath sacrificed.’

SECOND BRÂHMANA.

1. The Âgrayana graha, forsooth, is his self (body, trunk), and as such it is his all; for this self is one’s all. Therefore he draws it by means of this (earth), for of her is the bowl², and with a bowl he draws this (libation); and this (earth) is all, as this

Haviryagña. See part i, p. 256. Indeed Mahîdhara identifies the hotrâs with the metres of the offering-formulas, thus treating them as a kind of deities.

¹ The order of the dhishnya-priests is (1. Hotri), 2. Prasâstri (Maitrâvaruna), 3. Brâhmanâkhamsin, 4. Potri, 5. Neshtri, 6. Akhâvâka—the fires of all of whom are in the Sadas—and 7. the Agnîdh (in the Agnîdhra fire-house). The Akhâvâka, however, is for the present excluded from offering.

² Viz. inasmuch as the bowl is made of clay,—asyâh prithivyâh sakâsât sthâlî bhavati utpadyate; Sây. The Âgrayana, Ukthya, and Dhruva grahas are drawn in a sthâlî (pot or bowl).

graha is all: hence he takes it by means of this (earth).

2. He draws it full; for the 'full' means all, and this graha is all: therefore he draws it full.

3. He draws it for the All-gods; for the All-gods are all, and this graha is all: therefore he draws it for the All-gods.

4. He draws it at all (three) Soma feasts; for the (three) feasts mean all, and this graha is all: therefore he draws it at all the feasts.

5. And if the king (Soma) become exhausted, they extend him from out of that (bowl), make him issue therefrom; for the Âgrayana is the body, and from the body all these limbs issue. Therefrom they draw at the end the Hâriyogana cup¹: whereby the sacrifice is established at the end in this resting-place, the body (or its own self).

6. Then as to why it is called Âgrayana. His speech which he restrains, on taking up that press-stone², spoke out again first at this (libation); and because it spoke out first (agre) at this (libation), therefore this is called the Âgrayana³.

7. It was from fear of the evil spirits that (the gods) restrained their speech. Previously to this he draws six grahas, and this is the seventh: for there are six seasons in the year, and the year is all.

8. And all being conquered and free from danger and injury⁴, the gods now first uttered speech; and

¹ See IV, 4, 3, 2.

² The Upâmsusavana, cf. III, 9, 4, 6.

³ The primary meaning seems to be 'firstling.' For the Âgrayaneshâ, or offering of first-fruits, see part i, p. 369.

⁴ Or perhaps, 'and their entire conquest being free from danger and injury;' or, 'security and peace (abhayam anâsh/ram) having

in like manner does he first utter speech now that everything is conquered and free from danger and injury.

9. He now draws it from that (stream of Soma¹) with (Vâg. S. VII, 19; Rig-veda I, 139, 11), Ye Gods, who are eleven in heaven, who are eleven on earth, and who are eleven dwelling in glory in the (aerial) waters: do ye graciously accept this sacrifice!—Thou art taken with a support: thou art Âgrayana, a good firstling (sv-âgrayana)! Hereby he makes that speech of renewed vigour; whence he speaks therewith in a different way, while yet the same, in order to avoid sameness; for were he to take it with, 'Thou art Âgrayana, thou art Âgrayana,' he would commit (the fault of) sameness: therefore he says, 'Thou art Âgrayana, a good âgrayana.'

10. 'Guard the sacrifice! guard the lord of the sacrifice!' whereby he utters freed speech, meaning to say, 'Protect the sacrifice! protect the sacrificer!' for the lord of the sacrifice is the sacrificer. 'May Vishnu guard thee with his might! guard thou Vishnu!' whereby he utters freed speech—Vishnu being the sacrifice—'May the sacri-

been completely gained.' Cf. IV, 3, 3, 5; also III, 6, 3, 11; 8, 1, 9; 8, 2, 3.

¹ The Âgrayana is taken rather from two streams of Soma, viz. from that poured by the sacrificer from the Hotrî's cup into the Dronakalasa, and from another poured out by the Unnetrî; and consisting either of Soma taken from the Âdhavaniya or, according to others, of the residue of the Upâmsu libation, which had been temporarily kept in the Âgrayana bowl (see p. 255, note 2), and has to be emptied by the Unnetrî into some other vessel, when that bowl is about to be used for the Âgrayana libation. See Kâty. IX, 6, 15 comm.

fice protect thee with its power! protect thou the sacrifice!'—'Guard thou the Soma feasts all around!' whereby he means this very graha, because that belongs to all (three) Soma feasts¹.

11. Having then wrapped up (the bowl in) a fringed filtering-cloth, he utters 'Hiñ!' Now that same speech (Vāk, fem.), being unsupported, lay exhausted. By means of the 'Hiñ' the gods infused breath into that exhausted speech, for the 'Hiñ' is breath, the 'Hiñ' is indeed breath: hence one cannot utter the sound 'hiñ' after closing his nostrils. By means of that breath she rose again, for when one who is exhausted takes breath, he rises again. And in like manner does he now infuse breath into the exhausted speech by means of the 'Hiñ,' and through that breath she rises again. Thrice he utters the 'Hiñ,' for threefold is the sacrifice.

12. He then says (Vâg. S. VII, 21), 'Soma becometh pure!' For that (speech) which, for fear of the Asura-Rakshas, they (the gods) did not utter, he now utters and reveals when all is conquered and free from danger and injury: therefore he says, 'Soma becometh pure.'

13. 'For this priesthood, for this nobility'—whereby he means to say, 'for the priesthood as well as for the nobility;'—'for the Soma-pressing sacrificer he becometh pure;' whereby he means to say, 'for the sacrificer.'

14. Here now they say, 'Having said this much, let him deposit (the cup); for as much as the priesthood, and the nobility, and the people are, so much

¹ The Âgrayana libation is repeated at the midday as well as at the evening feast.

means this All, since Indra and Agni are this All¹: hence, having said this much, let him deposit (the cup).'

15. Let him, nevertheless, say this more, 'For sap and pith he becometh pure,'—by saying 'for sap' he means to say 'for rain;' and 'for pith' he says with a view to that pith or juice which springs from rain;—'for the waters and plants he becometh pure,' this he says for the waters and plants;—'for heaven and earth he becometh pure,' this he says for those two, heaven and earth, whereon this All rests;—'for well-being he becometh pure,' whereby he means to say 'for good.'

16. Here now some say, 'for spiritual lustre he becometh pure;' but let him not say so, for in saying 'for this priesthood,' he says it with a view to spiritual lustre. With, 'Thee for the All-gods! this is thy womb: thee for the All-gods!' he deposits (the cup); for it is for the All-gods that he draws it. He deposits it in the middle (of the mound); for this is his trunk, and that trunk is, as it were, in the middle. On the right (south) side of it is the Ukthya bowl, and on the left side the Âditya bowl.

THIRD BRÂHMANA.

1. That Ukthya (graha), forsooth, is his undefined breath (vital air)², and as such it is that self of his; for the undefined breath is the self; it is his

¹ On Indra and Agni, as the divine representatives of the two privileged castes, see part i, Introd. p. xvi seq.

² We ought doubtless, with the Kânva text, to read 'prânah' instead of 'âtmâ.'

vital energy. Hence he draws it by means of this (earth), because of her is the bowl, and he draws it with a bowl;—for undecaying and immortal is this (earth), and undecaying and immortal is the vital energy; therefore he draws it by means of this (earth or bowl).

2. He draws it full; for full means all, and the vital energy means all: therefore he draws it full.

3. That Dhruva (graha)¹, forsooth, (also) is his vital energy; by it his body is held together, and the joints are knit together. For (when) the last cup has not yet been drawn from that (Soma juice in the Ukthya vessel) for the *Akhâvâka* priest,

4. Then he takes the king (Soma) down (from the cart)², and pours one third of the Vasatvaris (into the Âdhavantiya trough). Thus the joint unites; for, indeed, he makes (the Ukthya cup) the first of the second pressing (Soma feast), and the last of the first: that which belongs to the second pressing he makes first, and that which belongs to the first he makes last. Thus he interlocks them; whence these joints are interlocked: this one overlapping thus, and this one thus.

5. In like manner at the midday pressing: (when)

¹ See IV, 2, 4, 1 seq.

² At the end of the morning feast the Soma in the Ukthya bowl (sthâli) is poured into the Ukthya cup (pâtra) in three portions; and part of each having been offered, the remaining juice is drunk by the Hotri's assistants, viz. the *Prasâstri*, *Brâhmanâkhamsin*, and *Akhâvâka*. Each of these potations is preceded by the chanting of an âgya-stotra, and the recitation of the âgya-sastra (see next page, note 2). But before the portion of the last-named priest is poured into his cup (kâmasa), fresh Soma-plants are taken down from the cart for the midday pressing; one half of the remaining Vasatvarî water (or one third of the original quantity) being also poured into the Âdhavantiya trough. See III, 9, 2, 3.

the last cup has not yet been drawn therefrom for the *Akṣhāvāka* priest, he pours (the remaining) one-third of the *Vasatīvarī* (into the *Ādhavanīya*). Thus the joint unites; for, indeed, he makes it the first of the second pressing, and the last of the first pressing¹: that which belongs to the second pressing he makes first, and that which belongs to the first he makes last. Thus he interlocks them; whence these joints are interlocked: this one overlapping thus, and this one thus. And because his body is thereby held together, therefore this (*graha*) is his vital energy.

6. This (*Ukthya graha*) is the cow of plenty, Indra's special portion. At the morning feast he (the *Adhvaryu*) divides it for three songs of praise², and at the midday feast for three,—this makes six times, for there are six seasons, and the seasons mature all wishes here on earth: for this reason, then, this (libation) is the cow of plenty, Indra's special portion.

7. He draws it without (reciting) a *puroruk*; for the *puroruk* is a song of praise, since the *puroruk* is a *Rik*, and the song of praise is *Rik*; and the libation is *Sāman*; and what other (formula) he mutters, that is *Yagus*. Formerly these same (*puroruk* verses) were apart³ from the *Riks*, apart from the *Yagus*, and apart from the *Sāmans*.

¹ That is to say, the last (thing) of the first of the last two pressings, or of the midday pressing.

² *Uktha*, lit. 'recitation,' is the old term for 'sastra' (IV, 3, 2, 1 seq.). Regarding the three *sastras* of the *Hotrakas*, for the recitation of which the *Ukthya graha* is divided between those priests, see notes on IV, 3, 1, 25; 3, 3, 19.

³ The *Kāṇva* text reads thrice 'abhyardhe.' Regarding the *puroruk* formulas see p. 268, note 1.

8. The gods said, 'Come, let us place them among the Yagus: thus this science will be still more manifold.' Accordingly they placed them among the Yagus, and thenceforward this science was still more manifold.

9. And the reason why he draws this (graha) without a puroruk, is that the puroruk is praise, (being) a *Rik*, and the song of praise is *Rik*; and in that he divides it for recitations, thereby indeed it becomes possessed of a puroruk: hence he draws it without a puroruk.

10. Now he draws it from that (stream of Soma¹), with (Vâg. S. VII, 22), 'Thou art taken with a support: thee for Indra, possessed of the great (chant), possessed of vigour,'—for Indra is the deity of the sacrifice; wherefore he says 'thee for Indra;' and by 'possessed of the great (chant), possessed of vigour,' he means to say 'for him, the strong;'—'I take (thee) the song-pleasing,' for he indeed takes it for songs of praise;—'what great vigour is thine, O Indra'—whereby he means to say, 'what strength is thine, O Indra'—'for that (I take) thee! for Vishnu—thee!' for he takes it for the life of the sacrifice: hence he says, 'for that—thee! for Vishnu—thee!' With, 'This is thy womb: thee for the songs of praise!' he deposits it; for he indeed takes it for songs of praise.

11. He distributes it² with, 'Thee, the god-

¹ See p. 256, note 1.

² That is, he pours, for each of the three assistant priests, his respective portion into the Ukthya-pâtra. This distribution does not however take place till the end of the morning performance; see note to IV, 2, 2, 4; 3, 1, 25.

pleasing¹, I take for the gods, for the life of the sacrifice.' He who would perform it in this manner would assume the command²; but let him rather distribute it to the respective deities.

12. With, 'Thee, the god-pleasing, I take for Mitra and Varuna, for the life of the sacrifice!' (he takes the portion) for the Maitrâvaruna priest;—for in verses to Mitra and Varuna they (the Udgâtrîs) chant praises for this (libation); and he (the Hotri) afterwards recites verses to Mitra and Varuna for the sastra, and offers with a verse to Mitra and Varuna.

13. With, 'Thee, the god-pleasing, I take for Indra, for the life of the sacrifice!' (he takes the portion) for the Brâhmanâkhamsin; for in verses to Indra praises are chanted for this (libation); and verses to Indra are afterwards recited as a sastra, and offering is made with a verse to Indra.

14. With, 'Thee, the god-pleasing, I take for Indra and Agni, for the life of the sacrifice!' (he takes the portion) for the Akhâvâka; for in verses to Indra and Agni praises are chanted for this (libation); and verses to Indra and Agni are afterwards recited as a sastra, and offering is made

¹ Or, the god-prospering (i. e. the one prospering the gods), devâvi.

² Prasâsanam kuryât. The same phrase occurs I, 9, 1, 14, where I translated 'will ensure dominion,'—probably wrongly, though I am by no means sure of the correct meaning. Sâyana there seems to take it in the sense of 'he bids (the gods grant his request), thus having chiefly his own interest in view'—'prasâsyante 'to devâh prârthya-mânâ iti prasâsanam parusham syât sâkshât svârthaparativam kuryât ity arthaḥ.' The Kânva text reads, 'let him not divide (the libation) with this (formula), for he who divides it thus—prasâsanam kuryât.' Perhaps he means to say, that by using that formula one would put oneself above the gods. At I, 9, 1, 14 'one would give orders (to the gods)' is probably the right translation.

with a verse to Indra and Agni. With, 'Thee . . . for Indra,' he performs at the midday feast, for the midday feast is sacred to Indra.

15. Now the *Karakâdhvaryus*¹ divide (the Ukthya libation into three portions), with 'Thou art taken with a support: thee, the god-pleasing, I take for the gods; (thee) the praise-pleasing, for praises,—agreeable to Mitra and Varuṇa!'—with 'This is thy womb: thee to Mitra and Varuṇa!' he (the *Karakâdhvaryu*) deposits it; and with 'Thou art a re-offering' he touches the sthâlî.

16. 'Thou art taken with a support: thee, the god-pleasing, I take for the gods; (thee) the praise-pleasing, for praises,—agreeable to Indra!—This is thy womb: thee to Indra!' thus he deposits it; and with 'Thou art a re-offering' he touches the sthâlî.

17. 'Thou art taken with a support: thee, the god-pleasing, I take for the gods; (thee) the praise-pleasing, for praises,—agreeable to Indra and Agni!—This is thy womb: thee for Indra and Agni!' thus he deposits it. He does not at this (third portion) touch the sthâlî with 'Thou art a re-offering.' ' . . . Thee for Indra!' he says each time at the midday feast, for the midday feast is sacred to Indra. Twice he touches the sthâlî with 'Thou art a re-offering;' and silently he puts it down the third time.

18. But, in order to avoid sameness (of performance), let him not take it out with the 'support;' nor let him deposit it in the 'womb;' for this (Ukthya

¹ 'Such is the rule (sthiti); but the *Karakâdhvaryus* divide it in this way.' *Kânva* text. The formulas of the Taitt. S. I, 4, 12, and Maitrây. S. I, 3, 14, differ from the above; perhaps the *Kâ/haka* is referred to; see v. Schroëder, M. S. I, p. 36, note 3.

libation) has at first been taken with the 'support,' and it has at first been deposited in the womb;—and were he now also to take it with the 'support,' and deposit it in the 'womb,' he would assuredly commit (the fault of) sameness. And as to his touching the sthâlî with 'Thou art a re-offering,' he will indeed again take a libation therefrom. Let him not heed this, but let him put down (the vessel) silently.

FOURTH BRÂHMANA.

1. That (opening of) vital air of his which is in front, that, forsooth, is the Vaisvânara (graha); and that which is behind is the Dhruva. Formerly, indeed, both these grahas, the Dhruva and Vaisvânara, were drawn; and even now one of them is still drawn, to wit, the Dhruva¹. And if he acquire a knowledge of that (Vaisvânara graha) either from the *Karakas*, or from anywhere else, let him pour it into the sacrificer's cup; but this (Dhruva graha he pours) into the *Hotri's* cup².

2. Now, what part of him there is below the navel, that part of his self, that vital energy of his, is this (Dhruva): hence he draws it by means of this (earth), because of her is the bowl (sthâlî)³, and with a bowl he draws it;—for undecaying and immortal is this (earth), and undecaying and immortal is the vital energy: therefore he draws it by means of this (earth).

¹ 'Formerly they took these two separately, as Dhruva and Vaisvânara; but now they take them as one only.' *Kânva* text.

² Both these libations are reserved for the evening feast.

³ See p. 288, note 2.

3. He draws it full; for full means all, and the vital energy means all: therefore he draws it full.

4. He draws it for (Agni) Vaisvânara; for Vaisvânara ('he that belongs to all men') is the year, and the vital energy (life) is the year: therefore he draws it for Vaisvânara.

5. Having been drawn at the morning pressing, it reposes apart from that time: thus he guides him (the sacrificer) safely through all the pressings.

6. Let him not pour it (into the Hotri's cup) during the chanting; for, verily, were he to pour it out during the chanting, the sacrificer would not live through the year.

7. He pours it out during the recitation of the sastra; whereby he guides him safely over the twelfefold chant of praise: thus he obtains ever continued life, and thus does the sacrificer live long. Therefore the Brâhman should sit through the praise of Agni (Agnish/oma)¹; till the offering of this (libation) he must not slip away²—nor must he

¹ ? Tasmâd brâhma^{no} 'gnish/omasat syât. The obvious meaning of this sentence is, 'hence the celebrator of the Agnish/oma should be a Brâhman,' or, perhaps, 'hence a Brâhman should celebrate the Agnish/oma;' but I do not see how it can have that meaning here, without at least a double-entendre in the term 'agnish/omasad,' Agnish/oma in that case ('the praise of Agni') referring both to the sacrifice generally and to the chanting (stoma or stotra). See next note. My MS. of Sâyana's commentary (from the library of the Mahârâga of Bikaner) has unfortunately an omission here.

² Viz. from the Sadas; 'ni/sarpet,' Kâṇva text. The verb sarp, 'to glide or creep,' is used technically of a peculiar noiseless mode of leaving (ni/sarp) the Sadas and returning thither (prasarp or pratisarp, see paragraph 10), and respectfully approaching the dhishnya fires. If it has to be taken here in that sense, the first prohibition would seem to refer to the Hotri (cf. Ait. Br. II, 22, where the question is argued whether or not the Hotri ought to

discharge urine : thus he obtains the full life—for this (libation) is his life—thus he reaches the full (measure of) life.

8. For, what part of him there is below the navel, that part of his self is this (Dhruva libation). Hence were he to slip away or discharge urine before the offering of this (libation), he would discharge the Dhruva (the firm, constant one): hence, lest he should discharge the Dhruva, he sits through the praise of Agni. This, indeed, applies only to the sacrificer¹, for this (libation) is part of the sacrificer's self.

9. He sits through the praise of Agni²;—for Soma is glory: hence they both approach, he who partakes of the Soma and he who does not,—they approach, forsooth, to behold that glory. And thus indeed the Brāhmans, having crept near together, take unto them that glory, when they drink (the Soma);—and verily whosoever, knowing this, drinks (Soma), becomes glorious³ indeed.

10. Now, those same (priests) having, while gliding along⁴, deposited that glory in him who sits through (celebrates) the praise of Agni, they glide along and turn away from that glory⁵: having thus encompassed it, he again takes that glory unto him—

proceed to the chanting-place with the other priests, and is decided in the negative); since the sacrificer, to whom the second prohibition refers (Kāty. IX, 6, 23), goes along with them, according to IV, 2, 5, 4. According to the commentary on Kāty. IX, 6, 33, in performing the *sarpaṇa* the priests and sacrificer should move along sitting at the morning feast; walking with bent bodies at the midday feast; and walking upright at the evening feast.

¹ Tad u tad yagamānasyaiva. Kāṇva text.

² Or, he indeed becomes a celebrator of the Agnish/oma.

³ The Kāṇva text has 'yasasvi.'

⁴ See p. 299, note 2.

⁵ The Kāṇva MS. (W.) reads, 'agnish/omasad etad yāsaḥ sannī-

self ;—verily, whosoever, knowing this, sits through (celebrates) the praise of Agni, he passes away after becoming the most glorious of these (men).

11. Now, the gods and the Asuras, both of them sprung from Pragâpati, were contending for this sacrifice—their father Pragâpati, the year,—saying, ' Ours he shall be ! ours he shall be !'

12. Then the gods went on singing praises and toiling. They devised this Agnishôma feast, and by means of this Agnishôma feast they appropriated the entire sacrifice and excluded the Asuras from the sacrifice. And in like manner does this (sacrificer), by means of this Agnishôma feast, now appropriate the entire sacrifice, and exclude his enemies from the sacrifice : therefore he celebrates the Agnishôma.

13. Having drawn it (the Dhruva graha), he deposits it with the northern cart¹, lest he should confound the vital airs, for the grahas are vital airs : now the other grahas he deposits on the raised (mound), but this one (he deposits) after pushing (the dust) aside without leaving as much as a blade of grass between².

14. For those (other cups of Soma) are that part of his body from the navel upwards, and above, as it were, is what is from the navel upwards, and above, as it were, is what is raised : therefore he deposits

dhâyata etasmât parâñko yasâso (sic) bhavanti' ('they turn away from that glorious one').

¹ The dhruva-sthâlî is placed just in front of the northern prop.

² Lit. not putting a blade of grass between (the sthâlî and the ground on which it stands). Cf. Kâty. IX, 2, 18. Apparently he is to shift the sthâlî along the ground from the khara to the place where it is to stand, all grass and other objects being thus removed between this vessel and those standing on the mound ('vyuhyaitam na trinam kânântardhâya,' Kânva text).

(the others) on the raised (mound), and this one (he deposits) after pushing (the dust) aside without leaving as much as a blade of grass between.

15. For this (cup of Soma) is that part of his body from the navel downwards; and below, as it were, is what is from the navel downwards; and below, as it were, is what (one deposits) after pushing (the dust) aside and leaving not so much as a blade of grass between: therefore he deposits this (Dhruva graha) after pushing (the dust) aside, without leaving so much as a blade of grass between.

16. Now, that sacrifice which is being performed is Pragâpati, from whom these creatures on earth have been born,—and indeed even now they are born after this (sacrifice). The creatures that are born therefrom after those (libations) which he deposits on the raised (mound), stand on this (earth) with something different from their own self,—for those which stand on hoofs indeed stand on this (earth) with something different from their own self. And when he deposits this (Dhruva cup) after shifting aside (the dust), and not leaving so much as a blade of grass between,—the creatures that are born thereafter from this (sacrifice), stand on this (earth) with their own self, namely, men and wild beasts¹.

17. Moreover, on the one hand, in throwing up (the mound) he puts upon this (earth) something different from it; and those creatures that are born from this (sacrifice) after those (libations) which he deposits on the raised (mound), they stand on this (earth) with something different from their own self, namely, with hoofs.

¹ Svâpada, lit. 'dog-footed' beasts.

18. And, on the other hand, they offer in the Âhavanīya¹ a sacrificial cake, parched barley-grains, porridge, sour curds, and clotted curds,—this is like pouring (food) into one's mouth. But this (libation) remains apart, (being) of one form like water. Hence while he eats the multiform food with that mouth (the fire), he lets flow from that opening the uniform (libation) like water. Then as to why it is called Dhruva.

19. Now, once on a time, the gods, while performing sacrifice, were afraid of an attack from the Asura-Rakshas. The Asura-Rakshas assailed them from the south, and overturned those southern cups of Soma,—even that southern Soma-cart they overturned; but that other (cart) they could not overturn: the northern cart then kept the southern cart steady². And because they could not overturn that (northern cup) therefore it is called Dhruva (firm)³.

20. They indeed watch over it; for this (cup of Soma) is the head of Gâyatrī, Gâyatrī being the sacrifice,—there are twelve chants (stotra) and twelve recitations (sastra): that makes twenty-four, and of twenty-four syllables consists the Gâyatrī. This cup of Soma is her head; but the head means excellence, for the head indeed means excellence: hence people say of him who is the best man of a place, that 'so and so is the head of such and such a place.' And, indeed, the best man would come to harm, if this

¹ See IV; 2, 5, 15 seq.

² 'They (the gods) then made the southern cart firm from (or by means of) the northern cart.' Kâṇva text.

³ It is more probable that the Dhruva (firm, constant) derives its name from the fact that it remains intact till the very end of the Agnishōma, as suggested in the Petersburg Dictionary.

(cup) were to come to harm ; and, the best man being the sacrificer, they watch (this cup) lest the sacrificer should come to harm.

21. Moreover, this (graha) is Gâyatrî's calf, Gâyatrî being the sacrifice,—there are twelve chants and twelve recitations : that makes twenty-four, and of twenty-four syllables consists the Gâyatrî. This is her calf ;—when they watch it, then they watch these calves for the sake of the milking : 'as they yield this milk, even so may this Gâyatrî yield all the sacrificer's wishes,'—this is why they watch it.

22. And when both the Adhvaryu and the Prati-prasthâtri walk out (of the cart-shed) and (afterwards) enter (again)¹, it is as if (a cow) were to come with the calf tied to her. They come to this cup of Soma, and he (the Adhvaryu) pours it out ; whereby he lets loose the Gâyatrî : 'Made over to the sacrificer, may this Gâyatrî yield all his desires !' for this reason he pours it out.

23. He pours it (into the Hotri's cup¹) with (Vâg. S. VII, 25), 'The firm Soma I pour out—or, I take—with firm mind and speech : now may Indra make our people of one mind, free from enemies !' whereby he means to say, 'so that Indra may make these our creatures, the people, of one mind and free from enemies, for their happiness and glory and nourishment !'

24. Here now he draws it from that (stream of Soma)², (Vâg. S. VII, 24 ; Rîg-veda VI, 7, 1), 'Agni

¹ Viz. at the evening feast, when the Adhvaryu pours the Soma from the Dhruva-sthâli into the Hotri's cup (paragraph 23).

² See p. 256, note 1. The preceding paragraphs anticipate the future rites regarding this libation, the original drawing of which is only now described.

Vaisvânara, the crest of heaven, the disposer of the earth, born in the sacred rite, the wise all-ruler, the guest of men,—him the gods have begotten as a vessel for their mouth. Thou art taken with a support: thou art firm (Dhruva), of firm abode, the firmest of the firm, the most solidly founded of the solid! This is thy womb—thee for Vaisvânara! therewith he deposits it after pushing (the dust) aside, and not leaving so much as a blade of grass between: for he indeed takes it for (Agni) Vaisvânara.

FIFTH BRĀHMANA.

1. Having drawn the cups of Soma, and gone out (of the cart-shed to the high altar)¹, he offers the oblation of drops². The reason why he offers the oblation of drops is this. Whatever drops of that (Soma) are spilt here, to them he now wishes a safe journey to the Âhavantya, for the Âhavantya is the resting-place of offerings: this is why he offers the oblation of drops.

2. He offers with (Vâg. S. VII, 26; Rig-veda X, 17, 12), 'Whatever drop of thine leapeth

¹ The libations (grahas) having been taken, and the remaining Nigrâbhyâ water, mixed with Soma-juice, poured from the Hotri's cup into the Dronakalasa (p. 256, note 1), the Adhvaryu, Pratiprasthâtri, Prastotri, Udgâtri, Pratihartri, and Sacrificer walk out of the Havirdhâna shed, each following one touching the hem of the garment of the one before him, and betake themselves to the altar.

² The vipruḍ-homa, an expiatory oblation for the Soma spilt during the pressing, consists of a prakarami spoon full of ghee. According to Âsv. V, 2, 6, and Lâty. I, 11, 9, it would seem that each of those taking part in the Sarpana (see p. 299, note 2) makes two oblations (called 'pravritta-homa' by Lâty. Sr. and Pañkavimsa Br.).

away, whatever stalk of thine,'—whatever particle (of Soma) is spilt, that is a drop, that indeed he means; and by 'whatever stalk of thine' he mentions the stalk;—'stone-pressed, from the lap of the press-bowls;' for pressed by the stone¹ it leaps away from the two press-bowls;—'be it from the Adhvaryu or from the strainer,'—for it leaps away either from the Adhvaryu's hands or from the strainer,—'that I offer unto thee in my mind consecrated by Vashaṭ, Hail!' whereby it becomes for him as an offering consecrated by Vashaṭ.

3. Thereupon the Adhvaryu takes two stalks of grass from the covered altar. The two Adhvaryus² proceed first (to the chanting-place beside the pit), as the out-breathing and in-breathing of the sacrifice; then the Prastotri, as the voice of the sacrifice; then the Udgâtri, as the self (or body), the Pragâpati, of the sacrifice; then the Pratihatri, either as the physician or the through-breathing³.

4. The Sacrificer holds on to those five priests from behind⁴, for as much as those five priests are, so much is the whole sacrifice, the sacrifice being fivefold: hence the Sacrificer thereby holds on to the sacrifice.

5. He (the Adhvaryu) then throws one of the two

¹ 'Grâva-kyuta' seems to be taken by the author in the sense of 'set in motion by the (pressing) stone.' The Rig-veda reads 'bâhu-kyuta'; also 'dhishanâyâh' instead of 'dhishanayoḥ.'

² That is, the Adhvaryu and his assistant, the Pratiprasthâtri.

³ Ait. Br. II, 20 enumerates Adhvaryu, Prastotri, Pratihatri, Udgâtri, and Brahman (see also Âsv. V, 2, 4-5); the Lâtyây. Sûtra I, 11, Adhvaryu, Prastotri, Udgâtri, Pratihatri, Brahman, and Sacrificer.

⁴ That is, each holds on to the hem of the garment of the one who precedes him.

stalks of grass forward towards the pit¹, with, 'Thou art the ascent of the gods!' for when the gods through the sacrifice attained to the heavenly world, it was from that pit that they went upwards to the heavenly world: he thus makes the sacrificer look along the road to heaven.

6. He then throws down the other stalk in front of the chanters, silently, for those chanters represent the hymn of praise (stotra), Pragâpati (the sacrifice),—he (Pragâpati) draws to himself everything here, and takes possession of everything here: it is to him that that stalk is offered, and thus he does not draw the Adhvaryu to himself, and take possession of him. And when they mutter²,—for the chanters mutter now³,—

7. Then he bespeaks the chant, saying, 'Soma becometh pure!' He bespeaks the chant right off⁴, and they chant right off; for these chants, the Pavamânâh⁵, are directed towards the gods, since

¹ The Udgâtrîs (chanters) also throw stalks of grass to the south with their left hands, with the text, Pañkav. I, 3, 3.

² And when he thinks 'they have muttered' (atha yadâ manyate 'gâpishur iti)—for the chanters mutter now. Kânva text.

³ For the mantras the Udgâtrîs have to mutter on this occasion, previous to the chanting, see Tândya Br. I, 3, 4–6. The recitation of the Âgyasastra, by the Hotri, succeeding the chanting of the Bahishpavamâna-stotra, is likewise preceded by a prayer muttered by that priest, for which see Ait. Br. II, 38; Âsv. V, 9.

⁴ That is, without repeating that formula, in the same way as the Pavamâna chants are performed without repeating single verses. See p. 308, note 2.

⁵ The first stotra at each pressing is called pavamâna (purifying, i.e. during the chanting of which the Soma becomes clarified), viz. the Bahishpavamâna at the morning, the Mâdhyandina pavamâna at the midday, and the Ârbhava (or tritîya) pavamâna at the evening pressing. The other stotras are called Dhurya, 'to be harnessed, belonging to or forming a team.' For the correspondence between the stotra and sastra, see p. 325, note 2.

the gods thereby attained to the heavenly world right off (straightway): therefore he bespeaks the chant right off, and right off they chant.

8. With 'Turn ye back ¹!' (he bespeaks) the other chants (viz. the Dhuryas), and turning back (or repeating) they chant the Dhuryas², for the latter

¹ This is Sâyana's interpretation of 'upâvartadhvam,' instead of 'draw near,' as translated by me at I, 5, 2, 12. He is probably right in connecting it with the repetitions which certain verses have to undergo in the dhurya-stotras.

² There are many different stomas, or forms of chanting stotras, named from the number of verses produced in each form (generally by repetitions of certain verses). Those required for the Shadâha and Dvâdarâha (see IV, 5, 4, 1 seq.) are: *trivṛt* (9), *pañkadasa* (15), *saptadasa* (17), *ekaviṃsa* (21), *triṇava* (27), *trayastrimsa* (33), *ṭaturviṃsa* (24), *ṭatusṭatvârimsa* (44), and *ashṭaṭvârimsa* (48). The first four of these are those most frequently used, and the only ones used at the Agnishôma. All these stomas, with one exception (24), have two or more different varieties or arrangements, called *vish/uti*, differing from one another either in the order in which the several verses are to be chanted, or in regard to the number of repetitions which the corresponding verses have to undergo. Besides, stomas are generally performed in three turns or rounds, *paryâya*, consisting of a triplet of verses (some of which may have to be repeated more than once), and preceded by the sound 'hum' (*Hinkâra*). Thus the first Âgyastotra, Sâmv. II, 10-12, (consisting of three verses, a, b, c,) is to be performed in the *pañkadasa-stoma*; that is, the three verses have to be so treated, by repetitions, as to produce fifteen verses in three turns. Now, as there are three different varieties of performing the *pañkadasa-stoma*, the stotra might be chanted in one or other of the following three arrangements:—

- | | | | |
|-----------------|-------|-------|---|
| 1. Hum a a a | b | c | } this form is called 'pañka-
pañkîni,' i. e. consisting
of five in each row. |
| Hum a | b b b | c | |
| Hum a | b | c c c | |
| Or 2. Hum a a a | b | c | } ('aparâ' or 'other, second'). |
| Hum a | b | c | |
| Hum a | b b b | c c c | |

are directed towards these creatures: whence creatures are produced here repeatedly.

9. And as to why they chant the Bahishpavamāna here (near the *ĥātvāla*). In the beginning, forsooth, yonder sun was here on earth¹. The seasons embraced him and ascended from hence to the heavenly world: there he burns firmly established

Or 3.	Hum	a	b	c	}	this form is called 'udyatī,' or the ascending one.
	Hum	a	bbb	c		
	Hum	aaa	b	ccc		

The three paryāyas of a stoma (or vish/uti) show each three subdivisions (viz. aaa—b—c, being those of the first paryāya above), called vish/āva. When the Udgātṛis are about to commence a chant, the Prastotṛi spreads in their midst a cloth, doubled up so that the unwoven fringe lies over the selvage, either towards the east or north. Thereon he marks the subdivisions of the rounds, by means of sticks (*kuśā*), a span long, of some kind of wood suitable for sacrifice, split lengthways along the pith (the bark being left outside) and somewhat pointed at one end, then smeared over with some fragrant substance, and wrapped up singly in pieces of the same kind of cloth as that spread on the ground. The marking of the vish/āvas, or subdivisions, takes place at the end of the prastāva or prelude (see next page, note 1) in this way, that each vish/āva is marked by as many sticks as the corresponding verse has to be repeated; those of the first vish/āva being laid down with the point to the north, then behind or west of them those of the second turn with the point to the west, and behind them those of the third turn with the point to the north. Thereupon those of the other two rounds are laid down in the same way, each turn north of the preceding one. Hence the arrangement of sticks for the first of the above varieties of the pañkadara-stoma would be three straight, one across, one straight; one straight, three across, one straight; one straight, one across, three straight.

With the exception of the Bahishpavamāna, the chanting is performed in the Sadas by the side of the Udumbara post (see III, 6, 1, 2 seq.), the latter being likewise enclosed in a cloth of the above description, wrapt round it from left to right, with the unwoven fringe towards the top.

¹ Cf. Tāndya Br. VI, 7, 24.

in the seasons. And in like manner do the priests thereby embrace the sacrificer and ascend from hence to the heavenly world: this is why they chant the Bahishpavamāna here.

10. The Bahishpavamāna¹ chant truly is a ship

¹ The Bahishpavamāna-(stotra), or 'outside-pavamāna,'—so called because (on the first day of a Soma-sacrifice) it is performed outside the altar (commentary on *Pañkav.* Br. VI, 8, 10-11; or outside the Sadas, *Sây.* on *Sāmav.* S. p. 47),—is chanted in the *Trivṛt*, or threefold, stoma; consisting, as it does, of three gāyatrī triplets (*Sāmav.* II, 1-9 for the *Agnishōma*), and none of its verses being chanted more than once. This stoma has three different varieties, viz. the *udyatī*, or ascending mode, the first turn of which consists of the first verses of the three triplets, the second turn of the second verses, and the third turn of the last verses, hence $a^1 a^2 a^3$ — $b^1 b^2 b^3$ — $c^1 c^2 c^3$; the *parivartinī*, or reverting mode, following the natural order, $a^1 b^1 c^1$ — $a^2 b^2 c^2$ — $a^3 b^3 c^3$; and the *kulāyini*, or web-like mode, performed in the order $a^1 b^1 c^1$ — $b^2 c^2 a^2$ — $c^3 a^3 b^3$. Cf. Haug, *Transl. Ait. Br.* p. 237, where, however, these forms are described quite differently. The term used for the natural order of verses in the *parivartinī* *vishvuti* is 'parāki,' i. e. thitherwards, straight off. From the statement in paragraph 7 above, that 'they chant straight off (*parāk*),' one might therefore infer that that particular mode of chanting ought to be used for the Bahishpavamāna-stotra; but the term 'parāk' may also be taken as referring to each of the several verses being chanted 'straight off,' without any repetition. Haug, *Transl. Ait. Br.* p. 120 note, remarks: 'Each of these verses is for the purpose of chanting divided into four parts: *Prastāva*, i. e. prelude, the first being preceded by *hum*, to be sung by the Prastotar; *Udgītha*, the principal part of the Sāman, preceded by *Om*, to be chanted by the Udgatar; the *Pratihāra*, i. e. response [? rather check, stop; cf. IV, 3, 4, 22], introduced by *hum*, to be chanted by the Pratihartar; and the *Nidhana*, i. e. finale, to be sung by all three. To give the student an idea of this division, I here subjoin the second of these *ṛikas* in the Sāman form, distinguishing its four parts:—

[The connected *ṛik* form is: Abhi te madhunā payo—atharvāno asisrayur—devam devāya devayau.]

'*Prastāva*: abhi te madhunā payom.

'*Udgītha*: om ātharvāno asirādeyurvam devāyadā.

bound heavenwards: the priests are its spars and oars, the means of reaching the heavenly world. If there be a blameworthy one, even that one (priest) would make it sink: he makes it sink, even as one who ascends a ship that is full would make it sink. And, indeed, every sacrifice is a ship bound heavenwards: hence one should seek to keep a blameworthy (priest) away from every sacrifice.

11. Thereupon, when the chanting is over¹, he

¹ *Pratihāra*: hum āvāyo.

¹ *Nidhana*: sām.

¹ The *Nidhanas*, i. e. finales, are for the nine Pavamāna-stotra verses the following ones: sāt, sām, suvāh, idā, vāk, and ā (for the four last verses). See also Burnell, *Ārsheyabr.* p. xlv seq.

¹ *Lāly.* I, 12; II, 1; *Tāndya Br.* VI, 7 seq. give the following details: The *Prastotri* takes the *prastara* (bunch of grass, representing the Sacrificer) from the *Adhvaryu* and says, 'Brahman, we will chant, O *Prasāstar!*' The Brahman and *Maitrāvaruṇa* having given their assent (*Āsv.* V, 2, 12-14), the *Prastotri* hands the *prastara* to the *Udgātri*. The latter touches his right thigh with it (or bends his right knee thereon) and 'harnesses' (introduces) the chant by the formula, 'With Agni's fire, with Indra's might, with Sūrya's brilliance, may *Bṛhaspati* harness thee,' &c. (*Tāndya Br.* I, 3, 5); whereupon he mutters, 'I will make food,' &c. (ib. 6); and after looking towards the pit and a vessel of water and the sun, he commences the chant. The three chanters are seated west of the *Adhvaryu* and *Pratiprasthātri* (who look towards them), viz. the *Udgātri* facing the north, the *Prastotri* the west, and the *Pratihātri* the south (or south-east). To the west of them are seated three, four, or six subordinate singers, or choristers (*upagātri*), who accompany the chanting in a deep voice with the sound 'Ho.' When the chant is completed, the *Udgātri* says, 'I have made food,' and makes the sacrificer mutter the formula, 'Thou art a falcon,' &c. (*Pañk.* Br. I, 3, 8); whereupon he takes a stalk of grass from the *prastara*, cuts off the top and bottom, so as to make it of the length of four thumbs' breadths, and throws it into the pit with, 'If it has been chanted,' &c. (ib. II, 1, 8). They then pour out the vessel of water into the pit, with, 'I send you to the sea,' &c., and make 3, 5, 7 or 9 steps northwards outside the altar,

utters this speech,—‘Agnīdh, spread the fires! strew the barhis! Prepare the cakes! go on with the victim!’ The Agnīdh spreads the fires, that is to say, kindles them¹; he strews that barhis², thinking, ‘When the barhis is strewn, I will offer to the gods on the kindled (fire).’—‘Prepare the cakes,’ he says, because he is about to proceed with the cakes; and, ‘Go on with the victim,’ because he is about to get ready the victim³.

12. Having again entered (the cart-shed) he draws the Âsvina graha⁴. Having drawn the Âsvina graha he goes out and girds the sacrificial stake⁵; and having girt the stake he gets ready the victim: he thereby puts flavour (juice) into him (Soma—the sacrificer).

13. Having been slain at the morning feast, it continues being cooked till the evening feast; whereby he puts flavour (juice) into the whole sacrifice, imbues it with flavour.

14. Let him therefore, at the Agnishōma, slay a (victim) sacred to Agni, for there is harmony when, at the Agnishōma, he slays a (victim) for Agni. If

whereupon they betake themselves to the Âgnīdhṛīya. During the chanting, the Unnetṛi pours the Soma-juice from the Âdhavaniya trough through the strainer into the Pūtabhrīt.

¹ The Agnīdh takes burning coals from the Âgnīdhṛīya fire, and puts them on the dhishṇya hearths, in the order in which they were raised. See p. 148, note 4.

² He spreads a layer of (ulapa) grass along the ‘spine’ (the line from the middle of the back to the middle of the front side) of the altar.

³ *Parum* hy âlipsisamāno (!) bhavati. *Kāṇva* MS.

⁴ Having taken this cup of Soma or libation (with the formula, Vāg. S. VII, 11) from the Droma-kalasa or the Pūtabhrīt, he makes the sacrificer eye the several cups and Soma vessels, as set forth IV, 5, 6, 1 seq.; the Âsvina being looked at sixth in order (or fourth of the grahas), not tenth (as was its order of drawing). See IV, 1, 5, 16.

⁵ See III, 7, 1, 19 seq.

it be an Ukthya sacrifice, let him slay one to Indra and Agni in the second place, for songs of praise (uktha)¹ refer to Indra and Agni. If it be a Shodāsin sacrifice, let him slay one to Indra in the third place, for the sixteenfold chant (shodāsin)² means Indra. If it be an Atirātra, let him slay one to Sarasvatī in the fourth place, for Sarasvatī is speech, and speech (vāk, fem.) is female, as the night (rātri, fem.) is female : he thus duly distinguishes the forms of sacrifice³.

¹ Or, the (three) Uktha-stotras (Sāmav. II, 55-62) and sastras, the characteristic feature of the Ukthya sacrifice. Cf. p. 325, note 2; and IV, 6, 3, 3.

² The Shodāsi-stotra (Sāmav. II, 302-304) chanted in the ekavimsa stoma is the characteristic stotra of the Shodāsin sacrifice. The term meaning 'having a sixteenth' (viz. stotra), it evidently refers originally to the sacrifice, and has then also been applied to the stotra and sastra. See also Haug, Ait. Br. Transl. p. 255, note 2.

³ On this occasion the same rites are performed as at the sacrifice of the Agnishomīya buck (III, 6, 4, 1 seq.), viz. from the girding of the stake (III, 7, 1, 19) to the election of the Hotri (III, 7, 4, 9). Then the other priests are elected, viz. Adhvaryu (and Pratiprasthātri), the Prasāstri (Maitrāvaruna), the Brāhmanāthamsin, the Potri, the Neshtri, the Āgnīdhra, and finally the sacrificer himself; after which each of them makes two election-oblations (pravṛtāhoma) of ghee, the first with, 'May I be well-pleasing to Speech, well-pleasing to the Lord of speech : O divine Speech, what sweetest, most pleasing speech is thine, therewith endow me ! Hail to Sarasvatī !' the second with, 'May the holy Sarasvatī, of abundant powers, rich in devotion, accept favourably our sacrifice !' Thereupon they proceed with the animal offering up to the offering of the omentum (vapā) and cleansing (III, 8, 2, 30); after which all the eighteen priests and the sacrificer perform the Sarpāra (see p. 299, note 2), that is, they step up to the eight dhishnya hearths (with formulas Vâg. S. V, 31 a-d ; 32 a-d respectively), the Adhvaryu then pointing out the Âhavanīya, the Bahishpavamāna place, the Kātvāla, &c. (with Vâg. S. V, 32 e seq.); and touching the Sadas and its door-posts, and addressing Sūrya (the sun), the R̥tvigs (officiating priests) and dhishnya hearths (with V, 33-34). Kāty. IX, 8, 8-25. For the duties of the Udgātṛis, see Lāty. Sr. II, 2, 10 seq.

15. Thereupon he proceeds with (the offering of) the cakes of the Soma feast. Now Soma is a god, for Soma was in the heaven ;—‘Soma, forsooth, was *Vritra* ; the mountains and stones are his body : thereon grows that plant called *Usânâ*,’ said *Svetaketu Auddâlaki* ; ‘that they bring hither and press.’

16. Now when he slays the victim, he thereby puts flavour into it ; and when he proceeds with (the offering of) the Soma feast cakes, he puts sap into it : thus it becomes Soma for him.

17. They all belong to *Indra* ; for *Indra* is the deity of the sacrifice : that is why they all belong to *Indra*.

18. And as to why there are a cake, parched barley-grain, a porridge, sour curds, and clotted curds,—it is that those who are the deities of the sacrifice shall be well-pleased.

19. For, when one has eaten cake here, he wishes, ‘I should like to take parched grains, I should like to eat porridge, I should like to eat sour curds, I should like to eat clotted curds!’ All these (are objects of one’s) wishes : it is in order that those who are the deities of the sacrifice shall be well-pleased. Now as to why that offering of clotted curds (*payasyâ*) is prepared only at the morning libation, and not at the two other libations (Soma feasts).

20. The *Gâyatrî*, forsooth, bears the morning libation (to the gods), the *Trishúbh* the midday libation, and the *Gagatî* the evening libation,—but, then, the *Trishúbh* bears the midday libation, not alone, (but) with both the *Gâyatrî* and the *Brîhattî*¹ ; and the *Gagatî* (bears) the evening libation, not alone,

¹ For the metres of which the *Mâdhyandina-pavamâna* stotra is composed, see p. 333, note 1.

(but) with the Gâyatrî, the Kakubh, and Ushnih, and the Anushubh¹.

21. The Gâyatrî alone bears singly the morning libation,—with those two sets of five (pañkti)², the set of five chants, and the set of five oblations: there are four Âgya (chants)³ and the Bahishpavamâna is the fifth,—the Pañkti metre is five-footed—with that pañkti of chants, not alone, the Gâyatrî bears the morning libation.

22. To Indra belongs the cake, to the two bay steeds the parched grains (dhânâh)⁴, to Pûshan the porridge (karambha), to Sarasvatî the sour curds (dadhi), and to Mitra and Varuṇa the clotted curds (payasyâ)⁵,—the Pañkti is five-footed—with that pañkti of oblations, not alone, the Gâyatrî bears the

¹ The Ârbhava or Trîtiya-pavamâna stotra, Sâmav. II, 39–52 (see note on IV, 3, 5, 24), is made up of five parts, composed chiefly in the Gâyatrî, Kakubh, Ushnih, Anushubh, and Gagatî metres respectively. It is chanted in the Saptadâsa-stoma, the seventeen verses being obtained in the following way. The Gâyatrî triplet (II, 39–41) is chanted twice, in the Gâyatra and Samhita tunes, making six verses. Then verses 42 and 44 once each, in the Sapha and Paushkala tunes respectively. Then the triplet II, 47–49 twice, in the Syâvâsva and Ândhîgava tunes (six verses). And finally the triplet II, 50–52 once, in the Kâva tune (three verses). This makes together seventeen verses. Verses 43, 45, and 46 of the Samhita are omitted in the chanting.

² Pañkti means both 'a set of five,' and the pañkti metre, consisting of five octosyllabic feet.

³ See p. 325, note 2.

⁴ Taitt. Br. I, 5, 11 assigns them to the Asvins, for the reason that they performed cures therewith.

⁵ These five sacrificial dishes, called savanîyâh (or aindrâh) purodâsâh, are placed together in one vessel (pâtîrî)—the purodâsa proper, or rice-cake to Indra, being placed in the centre—and oblations are made from them to the respective deities at one and the same time, two pieces being cut from each dish into the guhû for the chief offering, and one piece from each into the upabhrît

morning libation (to the gods): for the sake of completing that paṅkti, that oblation of clotted curds to Mitra and Varuṇa is prepared only at the morning libation, and not at the two other libations.

THIRD ADHYĀYA. FIRST BRĀHMANA.

1. Having drunk (Soma)¹ and said, 'We are

spoon, for the svish/akṛit. While cutting the portion he calls on the Maitrāvaruṇa to 'Recite (the invitatory prayer) of the cakes of the morning feast for Indra!' The anuvākyā (Rig-veda III, 52, 1) having been recited by the Maitrāvaruṇa, the Adhvaryu steps to the fire, calls on the Āgnīdhra for the Srausha formula (see I, 5, 2, 16, with note), and thereupon on the Maitrāvaruṇa to 'Urge the cakes of the morning feast brought forward for Indra!' That priest then urges, 'Let the Hotṛi pronounce the offering prayer to Indra! May Indra with his bays eat the grain! [O Hotar, pronounce the offering prayer!]' Whereupon the Hotṛi recites, 'We who worship (part i, p. 142, note),—May Indra with his bays eat the grains, with Pūshan the porridge; with Sarasvatī, with Bhāratī, the sour curds, with Mitra and Varuṇa the clotted curds! [cf. Ait. Br. II, 24; Taitt. Br. I, 5, 11; Āsv. V, 4, 3] Vaushat!' when the Adhvaryu pours the oblation into the fire. For the oblation to Agni Svish/akṛit the invitatory prayer is Rig-veda III, 28, 1, and the offering formula 'Havir agne vihi,' 'graciously accept the offering, O Agni!' The offerings completed, the dishes of sacrificial food are placed on the Hotṛi's hearth.

¹ The Puroḍāsa offerings, described in the preceding paragraphs, are followed by libations from the dvidevatya cups, viz. the Ain-dravāyava, Maitrāvaruṇa, and Āsvina. Each time the Adhvaryu is about to make a libation, the Pratiprasthātṛi draws Soma-juice into the Âditya cup (pâtra) and makes libations therefrom immediately after the Adhvaryu on the north side of the fire. And each time he pours the remains from the Âditya cup into the Âditya sthâlî with, 'Thee to the Âdityas!' finally covering the latter with the former (see IV, 3, 5, 6). Then follows the filling of the cups of the Kamasins (see p. 287, note 2), and the libations from the Sukra and Manthin grahas (already anticipated in IV, 2, 1, 13-31) and from the cups of the Kamasins. Thereupon the Adhvaryu goes to the Sadas and sits down opposite the Hotṛi; and in alternate draughts and with mutual 'invitations' they empty the

invited together¹, he (the Adhvaryu) rises. He takes a piece of the cake, and at the place where the *Akṣāvāka*, being seated, is now (about to) recite, he puts the piece of cake in his hand and says, 'O *Akṣāvāka*, say what thou hast to say!' Now, the *Akṣāvāka* was excluded (from the Soma)².

2. Indra and Agni preserved him for the production of creatures, whence the *Akṣāvāka* priest belongs to Indra and Agni. But it is by means of that sacrificial food, the piece of cake which he now puts in his hand, and by means of that (saying) of the seers which he now recites, it is thereby they (Indra and Agni) preserve him.

3. When the *Akṣāvāka* has (again) taken his seat

dividevatya cups. The remains are poured into the *Hotri's* cup, and portions of the *puroḍāśas* having then been put into those cups, they are deposited in the left track of the southern cart. The Adhvaryu and *Pratiprasthātri* then drink the remains of the *Sukra* and *Manthin* cups; the other priests also drinking from their cups, without, however, quite emptying them, after which the cup-bearers deposit them in the *Havirdhāna*, behind the axle of the southern cart. Henceforward, till the *Vaisradeva* cup is drawn (IV, 3, 1, 25), those cups are called *nârāsaṃsa*. The Adhvaryu then takes a piece of the sacrificial cake and rises, calling out, 'We are invited together;' after which follows the rehabilitation of the *Akṣāvāka*, referred to above. Being called upon by the Adhvaryu, he recites the verse *Rig-veda* V, 25, 1 (beginning with '*akṣā*,' whence perhaps his name), 'Hither will I sing Agni the god for your protection,' &c., and then says, 'Ye Brāhmins, invite us Brāhmins also!' whereupon the Adhvaryu says, 'This Brāhman desires an invitation: invite him, *Hotri*!' Being then invited, he pronounces an *anuvākyā*, and his cup-bearer fills his cup, which henceforth ranks last but one, thus preceding that of the *Āgnīdhra*. He now drinks from his cup, and the latter is then deposited along with the other *Kamasas*; whereupon the priests, who have taken part in the offering of the *puroḍāśas*, and the sacrificer eat the *Idā* in the *Āgnīdhra* fire-house.

¹ Or rather, we have been mutually invited.

² See III, 6, 2, 12.

(behind his hearth), he (his Adhvaryu) proceeds with the libations of the seasons (*Ritugraha*). The reason why he proceeds with the libations of the seasons when the *Akṣhāvâka* is seated, is that the *Akṣhāvâka* represents a sexual union, since the *Akṣhāvâka* belongs to Indra and Agni, and Indra and Agni are two, and a productive union means a pair : from that same productive union he produces the seasons, the year.

4. And again why he proceeds with the libations of the seasons, when the *Akṣhāvâka* is seated. The seasons, the year, are everything ; he thus produces everything : this is why he proceeds with the libations of the seasons when the *Akṣhāvâka* is seated.

5. Let him draw twelve of them,—twelve months there are in the year : therefore he should draw twelve (cups of Soma). But he may also draw thirteen, for, they say, there is a thirteenth month¹. Let him nevertheless draw twelve only, for such is completeness.

6. He draws them from the *Dronakalasa* (Soma trough), for the *Dronakalasa* is *Pragâpati*, and from out of that *Pragâpati* he produces the seasons, the year.

7. He draws them by means of double-mouthed cups² ;—for where is the end of those two (cups) that are double-mouthed ? Hence this year revolves without end. When he has drawn this (libation), he does not deposit it : whence this year is ceaseless.

8. He recites no invitatory prayer ; since one

¹ See part i, p. 321, note 6.

² The two *Ritu* vessels are made of *kârshmarya* or *asvattha* wood, of the shape of spoon-bowls, with spouts on both sides. *Kâty.* IX, 2, 13.

invites with an invitatory prayer, and the present season has already come, either by day or by night. Nor does he utter a second *Vashaḥ*, lest he should turn away the seasons. Simultaneously they (the *Adhvaryu* and *Pratiprasthâtri*) draw the two first and the two last libations: thus they embrace everything here by means of the year, and everything here is embraced within the year.

9. Out (of the *Havirdhâna* shed) walks the one, in steps the other, whence these months pass following one another. But were both to walk out together, or were both to enter together, these months would assuredly pass separated one from the other: therefore while out walks the one, in steps the other.

10. Six times they perform¹ with, 'With the

¹ The twelve *Ritugrahas* are drawn alternately by the *Adhvaryu* and *Pratiprasthâtri*—the first two and the last two simultaneously, the others singly, so that the one enters the cart-shed while the other leaves. Both in entering and leaving the *Pratiprasthâtri* passes by the *Adhvaryu* on the north side, and for a moment encircles him by passing his arms round him and holding his own vessel south of him. With the exception of the last two libations, the libations are offered up entire (holocausts). When either of them is about to offer one of the first six libations, he calls on the *Maitrâvaruṇa* to 'Prompt (the *Hotri*, &c.) by the season!'—and at the four succeeding ones (after turning round the vessels so as to put the other mouth in front) to 'Prompt by the seasons!' For the last two libations they again reverse the vessels to the previous position and call on him to 'Prompt by the season!' The *Maitrâvaruṇa*'s formula runs thus: 'Let the *Hotri* pronounce the offering prayer to Indra!—From the *Hotri*'s cup, from heaven to earth, may he drink Soma together with the season (or, seasons)! O *Hotri*, pronounce the offering prayer!' Whereupon the *Hotri* (*Potri*, &c.) recites—'We who worship,—From the *Hotri*'s cup, from heaven to earth, may he drink Soma together with the season (or, seasons)! *Vaushaḥ*!' These formulas are slightly varied according to the deity to whom the libation is offered, and the priest who pronounces the offering prayer and *Vaushaḥ*. The

season'—thereby the gods created the day; and four times with, 'With the seasons'—thereby they created the night. And, assuredly, were only this much (used), there would be nothing but night: it would never pass away.

11. Over and above they perform twice with the formula 'With the season;' thereby the gods subsequently gave the day (again), whence it is now day here, then it will be night, and to-morrow day.

12. By 'With the season' the gods forsooth created the men, and by 'With the seasons' the beasts; and because they created the beasts in the middle of those (men), therefore these beasts (cattle), being shut in on both sides, have come into the power of men.

13. And having performed six times with, 'With the season,' they both turn round their vessels to the other side; and having performed four times with, 'With the seasons,' they turn round their vessels to the other side: from the one side (or mouth) indeed the gods created the day, and from the other side the night; from the one side the gods created men, and from the other beasts.

14. Now he draws the cups (for the seasons)

deities and offering priests of the twelve libations are: 1. Indra—the *Hotri*; 2. the Maruts—the *Potri*; 3. *Tvashtri* and the wives of the gods—the *Neshtri*; 4. Agni—the *Âgnîdhra*; 5. Indra-Brahman—the *Brâhmanâkhamsin*; 6. Mitra-Varuna—the *Maitrâvaruna*; 7-10. Deva Dravinodas—the *Hotri*, *Potri*, *Neshtri*, and *Akhâvâka* respectively; 11. the Asvins—the *Hotri*; 12. Agni *Grîhapati*—the *Hotri*. For this last libation, the *Maitrâvaruna* in the first place calls on the sacrificer with, 'O lord of the house, pronounce the offering prayer!' and the sacrificer then again on the *Hotri* with, 'O *Hotri*, pronounce the offering prayer upon this!' whereupon the *Hotri* pronounces the (sacrificer's) offering prayer. *Kâty. IX, 13; Sâṅkhâyana Sr. VII, 8; Haug, Transl. Ait. Br. p. 135.*

therefrom¹, with (Vâg. S. VII, 30), 'Thou art taken with a support: thee for Madhu!' the Adhvaryu takes (the first); with 'Thou art taken with a support: thee for Mâdhava!' the Prati-prasthâtri (the second). These two are the spring (months²): because in spring plants sprout and trees are brought to ripeness, therefore these two are Madhu (sweet) and Mâdhava.

15. With 'Thou art taken with a support: thee for Sukra!' the Adhvaryu draws (the third); with 'Thou art taken with a support: thee for Suñi!' the Prati-prasthâtri (the fourth). These two are the summer (months): because during them it burns fiercest, therefore these two are Sukra (clear) and Suñi (bright).

16. With 'Thou art taken with a support: thee for Nabhas!' the Adhvaryu draws (the fifth); with 'Thou art taken with a support: thee for Nabhasya!' the Prati-prasthâtri (the sixth). These two are (the months) of the rainy season: it rains from yonder sky, and hence these two are Nabhas (mist, cloud) and Nabhasya.

17. With 'Thou art taken with a support: thee for Ish (sap)!' the Adhvaryu draws (the seventh); with 'Thou art taken with a support: thee for Ūrg (food)!' the Prati-prasthâtri (the eighth). These two are the autumn (months): because in autumn food (ûrg) and juice, (namely) plants, ripen, therefore these two are Isha and Ūrga.

18. With 'Thou art taken with a support: thee for Sahas!' the Adhvaryu draws (the ninth); with 'Thou art taken with a support: thee for

¹ Viz. from the Dronakalasa trough; see paragraph 6.

² The Kâṇva text adds *ritû* in each case.

Sahasya!' the Pratiprasthâtri (the tenth). These two are the winter (months): because the winter by force (sahas) brings these creatures into his power, therefore these two are Saha and Sahasya.

19. With 'Thou art taken with a support: thee for Tapas!' the Adhvaryu draws (the eleventh); with 'Thou art taken with a support: thee for Tapasya!' the Pratiprasthâtri (the twelfth). These two are (the months) of the dewy season: because during them it freezes most severely, therefore these two are Tapas and Tapasya.

20. With 'Thou art taken with a support: thee to Amhasaspati (lord of trouble)!' he (the Adhvaryu) draws the thirteenth libation, if he draw a thirteenth. The Pratiprasthâtri then pours his residue into the Adhvaryu's vessel, or the Adhvaryu pours his residue into the Pratiprasthâtri's vessel. He (the Adhvaryu) takes it (to the Sadas) for the purpose of drinking it¹.

21. Thereupon the Pratiprasthâtri draws the Aindrâgna graha with the vessel not used for the drinking. The reason why he draws the Aindrâgna libation with the vessel not used for drinking is that

¹ The Kâṇva text has 'bhakshyam' instead of 'bhaksham.' Each of the priests who have pronounced the offering prayer and Vashat partakes of this Soma in his respective order,—the Hotri thus taking four draughts; and the Adhvaryu and Pratiprasthâtri (who, after drawing the Aindrâgna cup, join them in the Sadas) drinking alternately from the same vessel with those Hotri priests, who pronounced the Vashat at their libations. As at the drawing of the libations, the vessel is turned round after the sixth and tenth offering priests have drank. The vessel having been emptied, the Adhvaryu takes it outside the Sadas, and then sits down in front of the Hotri's hearth, with his face to the east, till the recitation of the Sastra (IV, 3, 2, 2).

no second Vashaṭ is pronounced on the *Ritugrahas*, and for them he is about to take the *Aindrâgna graha*: thus they become consecrated for him by a second Vashaṭ through the *Aindrâgna*.

22. And again, why he draws the *Aindrâgna graha*. By drawing the libations to the seasons he has generated this All, and having generated this All, he now establishes it on the out-breathing and in-breathing: hence this All is established on the out-breathing and in-breathing, for Indra and Agni are the out-breathing and in-breathing, and these two, heaven and earth, are the out-breathing and in-breathing, and within these two this All is established.

23. And again, why he draws the *Aindrâgna cup*. By drawing the libations to the seasons he has generated this All, and having generated this All, he lays the out-breathing and in-breathing into this All: hence these two, the out-breathing and in-breathing, are laid into (or beneficial, *hita*, in) this All.

24. He now draws it from that (*droṇakalasa* trough) with (*Vâg. S. VII, 3, 1; Rig-veda III, 12, 1*), 'O Indra and Agni, through our songs come ye hither to the Soma, to the agreeable fume: drink thereof, urged by our hymn!—Thou art taken with a support: thee to Indra and Agni!'—with 'This is thy womb: thee to Indra and Agni!' he deposits it (on the mound), for it is for Indra and Agni that he draws it.

25. Thereupon he draws the *Vaisvadeva cup*¹.

¹ According to Kâty. IX, 13, 33 seq. the order of performance is as follows. In the first place the first *Āgnyasastra* is recited. Thereupon the *Adhvaryu* fetches the *Aindrâgna cup* from the *Havirdhâna* (where it was deposited by the *Pratiprasthâtri*), makes a libation from it—after calling on the *Hotri*, as at all libations accompanied

For by drawing the *Ritugrahas* he has generated this All; but were there nothing but that, there would indeed be only as many creatures as were created in the beginning: no (more) would be generated.

26. Now, in that he draws the *Vaisvadeva graha*, thereby he sends forth this All, these creatures in due order: whence these creatures are generated again repeatedly. He draws it with the *Suśra* cup, for the *Suśra* (bright) is yonder burning (sun), and

by a *sastra*, 'Singer of praises, recite Soma's offering prayer;' the *nârâraṃsa* cups being shaken by the cup-bearers at the same time—and then drinks the remaining Soma with the *Hotri*. Thereupon he draws the *Vaisvadeva* cup from the *Dronakalaṣa*, pours the remaining juice from the latter into the *Pûtabhrî*, and spreads the straining-cloth over the empty vessels for the midday pressing. He also prepares the *Savanîya* *purodâsas* (see p. 315, note 4), for the midday feast, omitting however the dish of clotted curds (*payasyâ*). Then follows the chanting of the first *Âgya* *stotra* by the *Udgâtri*s, and the recitation of the *Pratîga-sastra* by the *Hotri*, after which takes place the *Vaisvadeva* libation (and emptying of the cup) in the same way as with the *Aindrâgna*—the *kamasas* being also drained of their contents by the respective priests. Then follows the distribution—already referred to IV, 2, 3, 11 seq.—of the Soma in the *Ukthya* bowl into three parts for the three *Hotrakas*, now about to recite their *sastras* (preceded by their respective *stotras*). The *Adhvaryu* takes one portion of the Soma, calls on the *Udgâtri*s to chant the *stotra*, and afterwards on the *Prasâtri* (*Maitrâvaruṇa*) to recite his *sastra*; after which he makes a libation from the portion of Soma, and pours the remainder into the *Prasâtri*'s cup, to be drunk by that priest. In the same way the *Pratiprasâtri* then proceeds with the portions of the two other *Hotrakas*, viz. the *Brâhmanâkhamsin* and *Akhâvâka*. Each time also the ten *kamasas* are filled, and after libations therefrom, are emptied by the *Kamasins*. See also p. 287, note 2. At the end of the performance the priests pass silently out (*nihsarp*, see p. 299, note 1) of the *Sadas* by the back-door and out of the *Vedi*; the midday performance afterwards beginning with the *pratisarpana*, or 'creeping back' to the *Sadas*, with homage to the *dishnya* hearths, &c.

what rays of his there are, they are the All-gods: therefore he draws it with the Sukra cup.

27. He draws it from that (Soma in the Drona-kalasa) with (Vâg. S. VII, 33; Rig-veda I, 3, 7), 'Ye protectors and supporters of men, O All-gods, come hither, ye givers, to the giver's liquor!—Thou art taken with a support: thee to the All-gods!' with 'This is thy womb: thee to the All-gods!' he deposits it¹, for it is for the All-gods that he draws it.

SECOND BRÂHMANA.

1. Now truly when the Hotri praises (recites the sastra²), he sings, and to him thus singing the

¹ Viz. in the place of the Sukra cup, on the south-east corner of the khara or mound.

² Every chant or hymn (stotra) of the Udgâtis is followed by a 'song of praise' (sastra) recited by the Hotri or one of his three assistants (Mairâvaruṇa, Brâhmanâkṣamsin, and Akṣâvâka); the first two sastras at each savana being recited by the Hotri, and the three additional ones at the morning and midday feast by his assistants (Hotrakas). The exact correlation between the stotras and sastras at the three savanas will appear from the following table:—

I. Prâtaḥ-savana.

1. Bahish-pavamâna-stotra.		1. Âgya-sastra (Hotri).
2. Âgya-stotra	} dhuryas.	2. Prâṭiga-sastra (Hotri).
3. "		3. }
4. "		4. } Âgya-sastras (Hotrakas).
5. "		5. }

II. Mâdhyandina-savana.

6. Mâdhyandina-pavamâna-stotra.		6. Marutvatîya-sastra (Hotri).
7. Prishṭha-stotra	} dhuryas.	7. Nishkevalya-sastra (Hotri).
8. "		8. " " }
9. "		9. " " }
10. "		10. " " }

Adhvaryu responds (prati-â-gar), whence the name response (pratigara).

2. [The Hotri] calls upon that (Adhvaryu) seated (before him) with his face towards the east¹. For all

III. Trīṭiya-savana.

- | | |
|--|--------------------------------|
| 11. Ârbhava (or Trīṭiya)-pava-
mâna. | 11. Vairvadeva-sastra (Hotri). |
| 12. Agnishōma-sâman (Yagñâ-
yagñīya). | 12. Âgnimâruta-sastra (Hotri). |

These are the twelve stotras and sastras of the Agnishōma. At the Ukthya sacrifice, the performance of the evening feast is completed by the addition of three uktha stotras and sastras, one for each Hotraka.

¹ While the Adhvaryu sits before the Sadas, with his back to the Hotri (p. 322, note 1), the latter performs the (tûshnīm-) gapa—i.e. the muttering of the formula 'May Father Mâtariśvan grant flawless (verse-) feet! may the bards sing flawless hymns!' &c. Ait. Br. II, 38; Âsv. Sr. V, 9, 1—after which he addresses to the Adhvaryu his call (âhâva), 'sōmsâvōm (let us two recite, Om)!'—which formula is used at all sastras, except that, at the midday and evening libations, it is preceded by 'Adhvaryo' (O Adhvaryu); while at the evening savana the first syllable of the verb is repeated, thus 'sōsomsâvo.'—The Adhvaryu rises, turns round so as to face the Hotri, and responds by 'somsâmo daiva (we recite, O divine one)!' According to Ait. Br. III, 12, the Âhâva and Pratigara together are to consist of the number of syllables corresponding to the metre of the respective libation, viz. 8, 11, 12 respectively. Then follows the Hotri's Tûshnīm-samsa or 'silent praise;' viz. 'Earth! Agni is the light, the light is Agni, Om!—Indra is the light, Ether! the light is Indra, Om! Sûrya is the light, the light, Heaven! is Sûrya, Om!'—This is followed by a Puroruk, or preliminary invocation of a deity, recited in a loud voice, and consisting of twelve short formulas resembling the Nivid (part i, p. 114, note 2; ib. I, 4, 2, 5 seq.), which, indeed, takes its place in the sastras of the midday and evening libations, being inserted in the middle or before the last verse of the hymn of the sastra; viz. 'Agni kindled by the gods, Agni kindled by man, Agni the well-kindling, the Hotri chosen by the gods, the Hotri chosen by men, the carrier of offerings, the leader of sacrifices, the irresistible Hotri, the swift carrier of oblations: may he, the god,

others except the *Udgâtri* perform their priestly duties while facing the east, and in this manner that priestly duty of his is performed towards the east.

3. Now the *Udgâtri* is *Pragâpati*, and the *Hotri*, (being) the *Rik* (fem.), is a female. And when he chants, then the *Udgâtri*, *Pragâpati*, implants seed in the female *Hotri*, the *Rik*; this the *Hotri* brings forth by means of the *sastra* (recitation), he sharpens

bring hither the gods! may Agni, the god, worship the gods! may (Agni), the knower of beings, perform the sacrificial rites! (Ait. Br. II, 34.) Then follows the hymn, the *Âgya-sûkta*, the chief part of the *sastra*, viz. *Rig-veda* III, 13, 'To him, your god Agni, will I sing with loudest voice; may he come hither to us with the gods; may he, the best offerer, sit down on our sacred grass!' &c.; the seven (anush/ubh) verses of which are recited in the order 1, 5, 4, 6, 3, 2, 7. The first and last verses being, however, repeated thrice, the number is thus raised to eleven. The recitation of the hymn is followed by the so-called *ukthavîrya* ('the strength of the praise'), consisting of the formula *uktham vâhi*, 'praise hath been sung,' with some words added to it differing at different *sastras*,—at the present *sastra* '*ghoshâya tvâ*,' 'thee (I have recited) for sound (praise)!' [for school-differences as to these formulas, see Haug, Transl. Ait. Br. p. 177],—to which the *Adhvaryu* responds, *Om ukthasâh*, 'yea, singer of praise!' The *Ukthavîrya*, together with the response, is again to consist of as many syllables as the characteristic metre of the respective libation. Then follows the recitation, by the *Âgnîdhra* (Ait. Br. VI, 14), of the *yâgyâ* or offering prayer, viz. *Rig-veda* III, 25, 4.—As regards the term '*âgya*,' the *Pañk.* Br. VII, 2, 1, 2, derives it from *âgi*, a race, in accordance with the following legend: When *Pragâpati* offered himself as a sacrifice to the gods, the latter could not agree as to which of them should have the first share. *Pragâpati* then proposed that they should run a race for it. In this race Agni came off first, then *Mitra-varuna*, then *Indra*. To each of these three divinities an *âgya* was thereupon assigned; and, by a secret understanding between *Indra* and *Agni*, these two divided the fourth *âgya* between them. Hence the *âgneya*, *maitrâvaruna*, *aindra*, and *aindrâgna sastra* (and stotra), belonging to the *Hotri*, *Maitrâvaruna*, *Brâhmanâkhamsin*, and *Akhâvâka* priests respectively.

it even as this man is sharpened¹, and because he thereby sharpens (so) therefore it is called *sastra*.

4. Having turned round (so as to face the *Hotri*, the *Adhvaryu*) then responds : thereby he quickens² that implanted seed. On the other hand, were he to respond while standing with his face turned away (from the *Hotri*), that implanted seed would assuredly perish away, and would not be brought forth ; but thus facing each other (the male and female) bring forth the implanted seed.

5. Now the strength of the metres was exhausted by the gods, for it was by the metres that the gods attained the world of heaven. And the response (song) is ecstasy (*mada*³)—what ecstasy there is in the *rik* and that which there is in the *Sāman*, that is sap : this sap he now lays into the metres, and thus makes the metres of restored strength ; and with them of restored strength they perform the sacrifice.

6. Hence if (the *Hotri*) recites by half-verses, let (the *Adhvaryu*) respond at each half-verse ; and if he recites by *pādas* (hemistichs), let him respond at each *pāda*. For whenever, in reciting, he (the *Hotri*) draws breath, there the *Asura-Rakshas* rush into the sacrifice : there he (the *Adhvaryu*) closes it up by means of the response, so that the evil spirits, the *Rakshas*, cannot rush in ; and thus he destroys the world of the sacrificer's enemies.

¹ That is, fashions him, or makes him slender. A fanciful derivation of *sastra* (*sa*ms, to recite, praise, cf. *carmen*), from the root *sâ* (so), to sharpen (? or from *sa*s, to cut, carve). 'Yathāyam purovartī purushas tīkshṇakṛtāḥ, avaya(va)vibhāgena spash/ikṛtas tathā sastrenaitad retāḥ syati spash/am karoti,' *Sāy*.

² *Upanimadati*, 'cheers ;' the *Kāṇva* text (W.) has '*upanivadati*.'

³ Or, intoxication, intoxicating drink. See paragraph 10, and p. 330, note 1.

7. Now, in the beginning the metres consisted of four syllables. Then *Gagatī* flew up for Soma and came back, leaving behind three syllables. Then *Trishūbh* flew up for Soma and came back, leaving behind one syllable. Then *Gāyatrī* flew up for Soma, and she came back bringing with her those syllables as well as Soma. Thus she came to consist of eight syllables: wherefore they say, 'Gāyatrī is octosyllabic.'

8. With her they performed the morning feast of the Soma-sacrifice,—whence the morning feast pertains to *Gāyatrī*. With her they performed the midday feast. *Trishūbh* then said to her, 'To thee will I come with three syllables: invite me, and exclude me not from the sacrifice!'—'So be it!' she said and invited her. Thus the *Trishūbh* came to consist of eleven syllables, and therefore they say, 'The midday Soma feast pertains to *Trishūbh*.'

9. With her (*Gāyatrī*) indeed they performed the evening feast. *Gagatī* then said to her, 'To thee will I come with one syllable: invite me, and exclude me not from the sacrifice!'—'So be it!' she said and invited her. Thus the *Gagatī* came to consist of twelve syllables; and therefore they say, 'The evening Soma feast pertains to *Gagatī*.'

10. As to this they say, 'Surely all the Soma feasts pertain to *Gāyatrī*, since *Gāyatrī* alone went on increasing.' At the morning feast he should therefore respond with a complete (formula), for complete¹ *Gāyatrī* returned. At the midday feast

¹ Or perhaps, successful, *samsiddhā* [svakṛtyāny akṣharāny aparityagāvikṛitā (ṛavikṛitā), Sāy.]. The response (*pratigara*) here alluded to, is probably the one ordinarily used by the *Adhvaryu*, whenever the *Hotṛi* pauses in his recitation, at the end of half-

(he responds with a formula) containing once (the verb) 'to rejoice (mad)'¹, for she (Trishṭubh) came back, leaving one syllable behind; and with that same (formula) he then completes her, makes her whole,—

11. When trishṭubh verses were recited. At the evening Soma feast (the Adhvaryu responds with a formula) containing thrice (the verb) 'to rejoice',² for she (Gagati) came back leaving three syllables behind; and with these (formulas) he then completes her, makes her whole,—

12. When (the hymn) to Heaven and Earth is recited³. Now these creatures subsist on those two,

verses (or pādas), nivids, &c., viz. 'Othâmo daiva,'—or, Ôthâvo daivom, whenever the Hotri puts in the sacred syllable 'om.' 'Tasmât kâranâd gâyatra-prâtaḥsavane samsiddham avikṛitam vidhâsyamânam omanam prati-grîhnyât,' Sây. For the Adhvaryu's response, 'samsâmo daiva,' to the Hotri's summons (âhâva), see p. 326, note 1.

¹ When the first verse of the trishṭubh hymn, Rig-veda X, 73, is recited by the Hotri in the Marutvatīya Sastra at the midday feast, the Adhvaryu's response is 'madâmo daiva' (we rejoice, O divine one). Kâty. X, 3, 8; cf. Weber, Ind. Stud. X, p. 37.

² According to Kâty. X, 6, 6 'madâmo daiva' is optionally the Adhvaryu's response at the recitation in the Âgnimârutra Sastra of three of the so-called Anupânīya (or Svâdushkiliya) trishṭubh verses VI, 47, 1-4 (see note on IV, 4, 2, 18). Possibly the present paragraph may refer to those verses, in which case the words 'when trishṭubh verses are recited' would begin a fresh paragraph. Sâyana, however, seems to take it in the same way as above; cf. also the Kârva reading in next note.

³ This is the (Gagati) hymn I, 159 recited in the Vairvadeva Sastra. According to Kâty. X, 6, 5, the response is to be thrice (after each of the three first verses) 'madâmo daiva.' The Kârva has for paragraphs 10-12, 'At the morning feast he responds by a complete (formula), for complete Gâyatri returned. At the midday feast he responds once with one containing "mad," when he

the heaven and the earth—he thereby imbues those two, heaven and earth, with vigour; and upon those two, thus vigorous and affording the means of subsistence, these creatures subsist. Let him respond with ‘Om!’ only, for that is truth, that the gods know.

13. Now some respond with ‘Othâmo daiva vâk,’ saying, ‘The response is speech (vâk): thus we obtain speech.’ But let him not do this; for surely, in whichever way he may respond, speech is obtained by him, since he responds by speech. Let him therefore respond with ‘Om!’ only, for that is truth, that the gods know.

THIRD BRÂHMANA.

C. THE MÂDHYANDINA SAVANA, OR MIDDAY SOMA FEAST.

1. He presses out (the Soma-juice) with ‘Ihã!
Ihã²!’ (hither), whereby he draws Indra nigh; and

recites trish/ubh verses, for she (Trish/ubh) returned leaving one syllable behind: hereby now he completes her, makes her whole. At the evening feast with something containing thrice “mad,” for she (Gagatî) returned leaving three syllables behind: hereby now he completes her, makes her whole. At the (hymn) to Heaven and Earth he responds with one that contains “mad;” when he recites (the hymn) Heaven and Earth—these creatures subsisting on those two, Heaven and Earth—he thereby puts juice into them, and upon those two, thus rendered juiceful, these creatures subsist. He responds with “Om,” for that is truth, that the gods know.’

¹ That is, instead of ‘vâk,’ hence ‘Othâmo daivom.’ ‘Om’ pure and simple is the response at the end of the sastra.

² ‘Iha’ (here, hither) with the last syllable protracted. The Hotri’s cup with the Nigrâbhyâ (vasatîvarî) water having been handed to the sacrificer, and the fillet or band (ushnîsha) with which the Soma-plants are tied together, to the Grâvastut, the pressing is performed in the same way as the ‘great pressing,’ at

with 'Bṛihat! Bṛihat!' (great), whereby he draws Indra¹ nigh.

2. The Sukra and Manthin grahas he draws first, for thereby the Soma feast comes to be supplied with pure Soma (sukra). Thereupon the Âgrayana, for that (cup) is drawn at all (three) feasts. Then the Marutvatiya cup; then the Ukthya, for here also there are songs of praise (Uktha)².

3. Now some draw the Marutvatiya after they have drawn the Ukthya; but let him not do this,—let him rather draw the Ukthya after he has drawn the Marutvatiya.

the Prâtaṣavana (see p. 256, note 1). Meanwhile the Grâvastut takes the band, and winds it thrice round his head and face from left to right. And whenever Soma-stalks are taken out for pressing he extols the stones by chanting the Grâva-stotra or 'praise of the stones.' According to Âsv. Sr. V, 12; Ait. Br. VI, 7, 2, this chant consists of the verses Rig-veda I, 24, 3; V, 81, 1; VIII, 81, 1; VIII, 1, 1, followed by the hymn X, 94, ascribed to the serpent Rîshi Arbuda. Before the last verse of this hymn he inserts the hymns X, 76 and X, 175 (ascribed to the serpents Garatkarṇa and Arbuda respectively); and either before, or between, or after these two hymns he throws in the pâvamânîḥ (Rig-veda IX) according to requirement, till the pressing is completed, or the libations are to be drawn, when having wound up with the last verse of the first Arbuda hymn, he makes over the band to the sacrificer. The five cups mentioned in paragraph 2 are filled from the stream of Soma flowing from the Hotṛi's cup into the Dronakalasa; the Âgrayana (p. 290, note 2) however being taken (in the Âgrayana sthâli or bowl) from that and two other streams, poured by the Unnetṛi from the Âdhavaniya, and by the Pratiprasthâtṛi from some vessel containing the Soma previously kept in the Âgrayana sthâli.

¹ Probably on account of the connection of the Bṛihat-sâman with Indra; see part i, p. 196, note 2.

² See p. 294, note 2. Sâyana here curiously explains the term by 'stotrâni.'

4. These, then, are five grahas he draws ; for that midday Pavamāna chant is a thunderbolt : hence it is a fifteenfold five-hymned chant¹, for the thunderbolt is fifteenfold². He is so by means of these five grahas (cups of Soma³): for five are these fingers, and with the fingers he hurls (the thunderbolt).

5. Indra hurled the thunderbolt at *Vṛitra* ; and having smitten *Vṛitra*, the wicked, and safety and peace being secured⁴, he led forth the dakṣiṇās (gifts to priests). Wherefore now also, when they (the *Udgātṛis*) chant the midday Pavamāna, and safety and peace are secured, the dakṣiṇās are led forth. And so, forsooth, does he now by means of those five cups of Soma hurl the thunderbolt at the wicked, hateful enemy, and having smitten *Vṛitra*, the wicked, and safety and peace being

¹ The Mādhyandina-pavamāna-stotra, *Sāmav.* II, 22-29, is made up of three hymns (sūkta), consisting of three gāyatrī (22-24), two *br̥hatī* (and *satobr̥hatī*, 25, 26), and three *trishubh* verses (27-29) respectively. These are chanted in such a way as to produce five *Sāman* hymns (i. e. a hymn of three verses), viz. the gāyatrī triplet is chanted twice, in the *Gāyatra* and *Āmahīyava* tunes ;—the *br̥hatī*-*satobr̥hatī* couplet is likewise chanted twice, in the *Raurava* and *Yaudhāgaya* tunes, the two verses being as usual (by the repetition of certain *pādas*) made into three. These, with the addition of the *trishubh* hymn, chanted in the *Ausana* tune, make five *Sāman* hymns of three verses each, or altogether fifteen verses (*pañkadarastoma*).

² Or consists of the fifteenfold (chant), as *Sāyana* takes it. Regarding the connection between the *pañkadasa-stoma* (the characteristic stoma of the midday pressing) and *Indra* (the deity of the midday pressing), see part i, introd. p. xviii.

³ Perhaps 'graha' has here a double meaning, viz. 'that which is taken, a draught, cup of Soma,' and 'the taker, se'zer.'

⁴ See p. 289, note 4.

secured, he leads forth the dakshinās. This is why he draws those five cups.

6. Then as to why he draws the Marutvatīya cups. Now this, the midday pressing feast, is Indra's special (nishkevalya) feast: thereby he strove to smite Vṛitra, thereby he strove to vanquish him. But the Maruts, having on that account¹ withdrawn, were standing on an Arvattha tree² (Ficus Religiosa). Now Indra is the nobility, and the Maruts are the people, and through the people the noble becomes strong: therefore the two Ritu cups (they say)³ may be of arvattha wood; but in reality they are of kārshmarya wood.

7. Indra called on them, saying, 'Do ye join me that with you as my force I may smite Vṛitra!' They said, 'What will be our (reward) then?' He drew those two Marutvatīya cups for them.

8. They said, 'Having put aside this one (cup) for our vigour, we will join thee.' Having accordingly put it aside for their vigour⁴, they joined him. But Indra sought to obtain it, thinking, 'They have come to me after putting aside their vigour.'

¹ Lit. 'thus;,' 'itisabdenâpakramanaprakârô 'bhinayena pradar-syate,' Sây.

² This passage would seem to be based on a mistaken interpretation of Rig-veda I, 135, 8; where the bard says that 'the victorious (gâyavaḥ) have come nigh to the arvattha,' the 'gâyavaḥ' here evidently referring (not to the Maruts, as in I, 119, 3), but to the powerful draughts of Soma flowing into the arvattha vessel. The Kânva text reads, Sâ (i.e. vis, the people or Maruts) hâsvatthe tish/hate.

³ The Kânva text inserts 'ityâhuḥ.'

⁴ The context seems to be purposely ambiguous, as it may also be construed thus: They said, 'After putting aside this (cup), we will come (attain) to strength.' Having accordingly put it aside, they came to strength.

9. He said, 'Do ye join me with vigour!'— 'Then draw a third cup for us,' they said. He drew a third cup for them, with, 'Thou art taken with a support,—thee for the vigour of the Maruts!' They then joined him with vigour,—and he conquered with them, and smote Vṛitra with them;—for Indra is the nobility, and the Maruts are the people, and through the people the noble becomes strong. Hence he now bestows that strength on the nobility, and therefore he draws the Marutvatīya cups.

10. Let him draw them for Indra Marutvat (accompanied by the Maruts), and not for the Maruts likewise. For were he also to draw cups for the Maruts, he would make the people refractory to the nobility. He thus assigns to the Maruts a share therein after Indra, whereby he makes the people subservient and obedient to the nobility: therefore let him draw the cups for Indra Marutvat, and not for the Maruts likewise.

11. But he was afraid of their desertion,—'Lest they should desert me, lest they should take to some other (party)¹,' so thinking, he by that (share in the libation) made them unwilling to desert him. This is why he should draw the grahas for Indra Marutvat.

12. He draws them with the two vessels of the seasons, for the year, the sacrifice, means the seasons. There, at the morning Soma feast, they are overtly attended to, in that he draws the grahas for the seasons²; and now they are covertly attended

¹ For the construction, see p. 33, note 1.

² See IV, 3, 1, 3 seq.

to, in that he draws the Marutvatīya grahas with the two vessels of the seasons.

13. He draws (the first) from that (stream of Soma)¹, with (Vāg. S. VII, 35; Rig-veda III, 51, 7), 'O Indra, leader of the Maruts, drink thou the Soma here, as thou drankest of the liquor at (the sacrifice of) the Son of Saryāti: by thy guidance, in thy protection, O Lord, do the wise serve thee with good offerings!—Thou art taken with a support: thee to Indra Marutvat!—This is thy womb: thee to Indra Marutvat!'

14. [The second he draws² with Vāg. S. VII, 36;

¹ See p. 331, note 2.

² Here the author again anticipates, important parts of the performance being not even referred to. On the present occasion only one Marutvatīya cup is drawn and deposited on the mound (khara). The Ukthya cup having then been drawn and deposited, the priests leave the Havirdhāna in the same way as at the morning performance (see IV, 2, 5, 1, with note), and perform the Viprudhomas, or drop-offerings. Thereupon the priests 'creep' (sarp), with their upper bodies bent parallel to the ground, to the Sadas, where, near the Udumbara post, the chanting of the midday Pavamāna-stotra now takes place after the necessary preliminaries. If the Pravargya has been performed on the preceding day (see III, 4, 4, 1, with note), the Dadhi-gharma, or libation of hot milk mixed with sour milk, is now made. Then follow the oblations from the Savanīya-puroḍāsa (see IV, 2, 5, 15 seq., and p. 323, note 1). Thereupon filling of the cups of the ten Kamasins, and the libations from (and drinking of) the Sukra and Manthin cups. After the eating of the Idā of the puroḍāsas, the Dākshina-homas and distribution of the sacrificial fees take place, as set forth in the next Brāhmaṇa. Thereupon the Adhvaryu calls on the Maitrāvaruṇa to pronounce the invitatory prayer to Indra Marutvat (viz. Rig-veda III, 51, 7), 'O Indra, attended by the Maruts, here drink the Soma,' &c., followed by the order (praisha), 'Let the Hotri pronounce the offering prayer to Indra Marutvat!'

Rig-veda III, 47, 5], 'The mighty bull, followed by the Maruts, the bountiful, divine ruler Indra,—him, the all-subduing, the terrible bestower of victory, do we now invoke for new favour.—Thou art taken with a support: thee to Indra Marutvat!—This is thy womb: thee to Indra Marutvat!'—with 'Thou art

The Pratiprasthâtri now draws a second Marutvatîya cup in the other Ritu-pâtra. The offering prayer (Rig-veda III, 47, 2, 'United with the host of Maruts, O Indra, drink the Soma, O wise hero!' &c.) having meanwhile been pronounced by the Hotri, the Adhvaryu makes libations from the first cup at the Vashaḥ and Anuvashaḥ. Then pouring the remains of the juice into some other vessel, to be taken to the Sadas, he enters the Havirdhâna and draws the third Marutvatîya graha with the cup just emptied. Having deposited it, he betakes himself to the Sadas to drink with the Hotri the remains of the first libation. Thereupon the Hotri recites the Marutvatîya Sastra.

The Marutvatîya Sastra consists of the following parts. After the summons (âhâva) to the Adhvaryu, and the response (pratigara) of the latter, the Hotri intones the

Pratipad (opening triplet), Rig-veda VIII, 57, 1-3, followed by the Anukâra (sequel), VIII, 2, 1-3.

Then the Indranihava pragâtha (VIII, 53, 5) and the Brâhmanaspatya pragâtha (I, 40, 5).

Then follow the three Dhâyyâs (complementary verses), III, 20, 4; I, 91, 2; I, 64, 6; and the Marutvatîya pragâtha, VIII, 89, 3, succeeded by the hymn X, 73, the chief part of the Sastra, in the middle of which (after the sixth verse), the Nivid ('Let us sing, Om! may Indra with the Maruts drink of the Soma,' &c.) is inserted.

Having recited the last verse (paridhâniyâ or closing verse) of the hymn, he concludes the Sastra by the Ukthavîrya, 'Praise has been sung to Indra who hears thee!' Thereupon the offering prayer III, 47, 4 is pronounced, and libations are made, both at the Vashaḥ and Anuvashaḥ, by the Adhvaryu from the third, and after him each time, by the Pratiprasthâtri from the second graha.

The priests having drank in the Sadas the Soma remaining from the grahas and in the kâmasas, the Mâhendhra cup is drawn.

taken with a support: thee for the strength of the Maruts!' he draws the third cup.

15. Thereupon he draws the Mâhendra cup. For Indra was then bound up with evil, in the shape of the people, the Maruts; as one might, for the sake of victory, eat from the same vessel with the people¹, so it was when they drew a cup for him in common with the Maruts.

16. When all was conquered and free from danger and injury, the gods plucked him from out of all evil—even as one might pluck out a reed from its sheath—when they drew the cup for the Great Indra. And even as the reed becomes leafless, so is he thereby freed from all evil, when one draws the Mâhendra cup.

17. And again, why he draws the Mâhendra cup. Before the slaughter of *Vṛitra*, he was indeed Indra; but when he had slain *Vṛitra*, he became the Great Indra, even as one who has conquered all around, becomes a Great King (*mahârâga*): therefore he draws the Mâhendra cup. And, moreover, he forsooth makes him great for the slaughter of *Vṛitra*: therefore also he draws the Mâhendra cup. He draws it in the Sukra vessel, for bright (*sukra*) and great indeed is he (the sun) that burns yonder: therefore he draws it in the Sukra vessel.

18. He thus draws it from that (*Dronakalasa* or *Pûtabhrîṭ*), with (*Vâg. S. VII, 39; Rig-veda VI, 19, 1*), 'Great is Indra and hero-like, gladdening the people, of double stature and unimpaired in power. For our sake he waxed strong for heroic deed,—great and broad was he, and

¹ That is, as a chief, or lord, might do so with a clansman (*vaisyena*, *Kânva* text); or as the master of a house with his servants.

well-shapen by the shapers¹.—Thou art taken with a support: thee to Mahendra!’—with ‘This is thy womb: thee to Mahendra!’ he deposits it; for it is indeed for the Great Indra that he draws it.

19. And having bespoken (the chant²), he says this speech,—‘Pressers, press ye! make the mortars

¹ Or, according to Ludwig, ‘rendered favourable by the performers (priests).’

² That is, the (first) *Prishtha*-stotra, consisting of the Rathantara-sâman, Sânav. II, 30–31. For the way in which the two verses are manipulated (by repetition of the last pâda of the first, and of the second pâda of the second verse), so as to yield a three-versed choral, see Haug, Ait. Br. II, p. 198; Weber, Ind. Stud. VIII, p. 25. These chants derive their name from the circumstance that the Sâmans employed in them are capable of being used as ‘*prishthas*,’ that is, of being chanted twice with another Sâman inserted between them,—or, to speak symbolically, to serve as the womb for the reception of an embryo. For this purpose the Rathantara and *Brihat* Sâmans are chiefly used. See note on IV, 5, 4, 13. Whenever the *Prishthas* are chanted in this way (which they are not at the ordinary Agnishoma), it is chiefly at this very place in the Soma performance, at the midday libation. The chant is succeeded by the recitation, by the *Hotri*, of the Nishkevalya Sastra, consisting of the following parts. The Âhâva (and pratigara) is followed by the Stotriya (Rig-veda VII, 32, 22–23, identical with the Rathantara) and Anurûpa (VIII, 3, 7–8) pragâthas; then a dhâyyâ, X, 74, 6; the Sâma-pragâtha, VIII, 3, 1, and the hymn (to Indra) I, 32, with the Nivid inserted in the middle (after the eighth verse). Finally the *Hotri* pronounces the Ukthavîrya, and the offering prayer, VII, 22, 1, after which the Mâhendra libation is poured into the fire.

Then follows the distribution of the Ukthya graha among the three assistants of the *Hotri*, and the recitation of their (nishkevalya) sastras—each preceded by a *Prishtha*-stotra [Sânav. II, 32–34 (chanted to the Vâmadevya-sâman); 35–36 (Naudhasa); 37–38 (Kâleya) respectively]—as at the conclusion of the morning performance; see p. 295, note 2. Thereupon he addresses the above summons to the respective priests, for the preparations necessary for the evening pressing.

resound! Agnīdh, stir the sour milk! be thou mindful of Soma's (pap)!¹ It is for the evening's press-feast that those pressers press out (the Soma-juice), for the evening feast they make the mortars resound, for the evening feast the Agnīdh stirs the sour milk, for the evening feast he boils the pap for Soma. For these two press-feasts, the morning feast and the midday feast, are indeed rich in pure Soma, are rich in juice; but that third press-feast is emptied of the pure Soma. Hence he forms it from out of this midday feast; and thus that third press-feast becomes for him rich in pure Soma, rich in juice: this is why he now speaks that speech.

FOURTH BRĀHMANA.

1. Now, they slay the sacrifice, when they spread (perform) it:—to wit, when they press out the king (Soma), they slay him; when they quiet the victim, they slay it; and with mortar and pestle, with the upper and nether millstone, they slay the havis offering.

2. When slain, that sacrifice was no longer vigorous. By means of dakṣhiṇās (gifts to the priests) the gods invigorated it: hence the name dakṣhiṇā, because thereby they invigorated (dakṣhay) it. Whatever, therefore, fails in this sacrifice, when slain, that he now invigorates by means of gifts to the priests; then the sacrifice becomes indeed successful: for this reason he makes gifts to the priests.

3. Now at the Haviryagñā, indeed, they give as little as six or twelve (cows¹), but no Soma-sacrifice should have dakṣhiṇās of less than a hundred. For

¹ See II, 2, 2, 3-5.

he, Pragâpati¹, forsooth, is the visible sacrifice; and man is nearest to Pragâpati, and he has a life of a hundred years, a hundred powers, a hundred energies. Only by a hundred he invigorates him, and not by less than a hundred: wherefore no Soma-sacrifice should have dakshinâs of less than a hundred; nor should any one officiate as a priest for a sacrificer at a (Soma-sacrifice) where less than a hundred are given,—‘lest he should be an eyewitness when they will but slay and not invigorate him (Soma).’

4. Now, truly, there are two kinds of gods; for the gods, forsooth, are the gods; and the learned Brâhman versed in sacred lore are the human gods. And the sacrifice to them is twofold, oblations (being the sacrifice) to the gods, and gifts to the priests being that to the human gods, to the learned Brâhman versed in sacred lore. With oblations, forsooth, one gratifies the gods, and with gifts to the priests the human gods, the learned Brâhman versed in sacred lore. These two kinds of gods, when gratified, convey him to the heavenly world.

5. But it is to the officiating priests, forsooth, that these gifts of his belong, for they prepare him another self,—to wit, this sacrifice, consisting of *Rik* and *Yagus* and *Sâman* and oblations,—that becomes his self in yonder world: ‘It is they that have generated me,’ from this (consideration) he should give the gifts to officiating priests and not to non-officiating.

6. Having gone back to the Gârhapatya fire², he

¹ ‘For he, Soma, doubtless is the visible Pragâpati (pratyaksham pragâpatiḥ).’ Kânva text.

² That is, the fire at the front door of the hall (the old Âhavanîya fire). Each priest has to perform two such dâkshina-homas

offers the gift offerings. Having tied a piece of gold in a fringed cloth¹, and laid it (into the spoon), he offers. 'May there be a place for me in the world of the gods!' With this hope he offers whoever offers: that same sacrifice of his goes to the world of the gods; and behind it goes the gift he gives to the priests, and holding on to the gift follows the sacrificer.

7. Now, there are four (kinds of) gifts to priests,—gold, the cow, cloth, and the horse. But it is not proper that he should lay a horse's foot or a cow's foot (into the spoon): hence he ties up a piece of gold in a fringed cloth, and having laid it (into the spoon) he offers.

8. He offers with two verses to the Sun. For yonder world is shut off by darkness; and dispelling the darkness by that light he reaches the heavenly world: therefore he offers with two verses to the Sun.

9. He offers with this gāyatrī verse (Vāg. S. VII, 41; Rig-veda I, 50, 1), 'The lights bear on high that divine knower of beings, Sūrya, that all may see him,—Hail!'—for the gāyatrī is this earth, and she is a safe resting-place: hence he thereby stands firmly on this safe resting-place.

10. He then makes the second offering with this trishṭubh verse (Vāg. S. VII, 42; Rig-veda I, 115, 1), 'The brilliant front² of the gods hath risen,

of ghee. For the Hotrī's formulas, see Ârv. Sr. V, 13, 14. For the proper place of these offerings in the performance, see p. 336, note 2.

¹ Or rather, in a cloth such as is used at a dasâhoma, or oblation at which the fringe (or unwoven end) of a cloth is used (dasâhomīya).

² That is, either 'face' or 'van-guard,' anīka.

the eye of Mitra, Varuṇa, and Agni: Sūrya, the soul of the movable and immovable, hath filled the heaven and the earth and the air,—Hail!’ whereby he approaches the world (of the gods).

11. He then makes either one or two oblations on the Āgñīdhra (fire). The reason why he makes one or two oblations on the Āgñīdhra fire is that Agni rules over beasts (cattle)¹, and they lie round about him on every side: it is him he pleases by this oblation, and thus pleased he is gracious unto this (sacrificer), and the latter offers (to the priests a cow) graciously given up by him (Agni).

12. He offers with (Vāg. S. VII, 43; Rīg-veda I, 189, 1), ‘O Agni, lead us on a good path unto wealth; thou, O god, that knowest all works! keep thou from us the sin that leadeth astray, and we will offer unto thee most ample adoration,—‘Hail!’ Thereupon, if he intends to give away a horse, harnessed or unharnessed, let him make a second oblation; but if not, he need not attend to this.

13. He offers with (Vāg. S. VII, 44), ‘May this Agni make wide room for us: may he march in front smiting the haters! May he gain riches in the winning of riches: may he, fiercely rushing, conquer the enemies! Hail!’ for the horse is a winner of riches (spoils, prizes).

14. Thereupon, taking some gold, (the sacrificer)

¹ For this usurpation, on the part of Agni, of one of Rudra’s functions, Sāyana refers to a legend in the Taittirīyaka (Taitt. S. I, 5, 1), where Agni is identified with Rudra, Agni being so called because he roared (rud). See also Sat. Br. I, 7, 3, 8.

goes to the hall. South of the altar stand the Dakshinâ (cows). Standing in front of the hall, he respectfully addresses them¹ with (Vâg. S. VII, 45), 'By your beauty have I come to beauty.' Now at first cattle did not submit to being given away. Laying aside their own beauteous forms² they approached with their (bare) bodies. The gods then went up to them from the offering ground with their (the animals') own forms; and they, knowing their own forms, resigned themselves and became well-disposed to being given away. And in like manner does he now go up to them from the offering ground with their own forms; and they, knowing their own forms, resign themselves and become well-disposed to being given away.

15. 'May the all-knowing Tutha distribute you!'—Now, Tutha is the Brahman: he thus distributes them by means of the Brahman. And the Brahman knows who is fit to receive a dakshinâ and who is unfit: thus these (cows) of his are given away only to him who is fit to receive a dakshinâ and not to him who is unfit.

16. 'Go ye forward in the way of truth,'—for whosoever walks in the way of the gods, walks in the way of truth;—'ye of shining (kandra) gifts!' whereby they walk with that light (kandra, the moon).

¹ The cows are driven past him along the back of the altar, between the hall and Sadas, and then along the north side of the altar, south of the Âgnîdhra and between the pit (kâtvala) and heap of rubbish (utkara), the sacrificer following them as far as the Âgnîdhra. At the same time the Subrahmanyâ litany (see III, 3, 4, 17 seq.) may be recited.

² Sâyana explains 'rûpâni' by 'sâmarthyâni,' capabilities, powers.

17. He then goes to the Sadas, saying, 'Behold thou the heaven, behold the air!' whereby he means to say, 'May I through thee, the dakshinâ, see the (heavenly) world.'

18. Thereupon he looks on the Sadas, with, 'Unite with the Sadas-priests!' whereby he means to say, 'May the Sadas-priests not go beyond thee!'

19. He then takes the gold and goes up to the Âgnîdhra (fire-house), saying (Vâg. S. VII, 46), 'May I this day obtain a Brâhman who has a father and forefathers!'—for he who is renowned and of renowned family, is one who has a father and forefathers; and by the gifts which he gives to a renowned (priest), though they be but few, he gains great things.—'A *Rîshi*, the scion of *Rîshis*,' for he who is renowned as learned in sacred lore, is a *Rîshi*, the scion of *Rîshis*;—'of well-bestowed gifts,' for he indeed is one on whom gifts are well-bestowed.

20. Having thus respectfully sat down by the Âgnîdh, he gives him the gold, with 'Given (râta) by us, go ye to the gods!'—for whatever sacrificial gift he gives unhesitatingly, with a liberal (râta) mind, thereby he gains great things, 'Go ye to the gods,' he says, for he who sacrifices, sacrifices with the hope, 'May there be a place for me in the world of the gods;' and he thus makes him a sharer in the world of the gods.—'Enter ye to the Giver!' whereby he means to say, 'Enter ye into me!' and thus those (cows)¹ do not get lost to him. And as to his giving

¹ The cows (and other gifts) are presented at the same time, viz. either a hundred to each officiating priest, or to each his proportionate share of an aggregate of a hundred cows, viz. twelve cows

a dakshinâ first to the Agnîdh, it was from thence (from the Âgnîdhra)¹ that all the gods gained immortality: therefore he gives the dakshinâ first to the Agnîdh.

21. Then, approaching in the same way, he gives some gold to an Âtreya². For, at the time³ when they recite the morning prayer, they were once upon a time singing praises here in front⁴. Now Atri was the Hotri of the Rîshis. Then the darkness of the Asuras came rushing into the Sadas. The Rîshis said to Atri, 'Come back here, and dispel this darkness!' He dispelled that darkness; and thinking, 'He indeed is the light who has dispelled this darkness,' they brought him this light, gold, for a sacrificial gift,—for gold is indeed light; and by that same splendour and energy the Rîshi dispelled the darkness. And so does he now also dispel the darkness by that light: therefore he bestows gold on an Âtreya.

to each of the first four priests, six to each of the second four (Brâhmanâkhamsin, &c., see § 22), four to each of the third four, and three cows to each of the remaining four priests.

¹ See III, 6, 1, 27-28.

² That is, one of Âtreya descent, who does not officiate as a priest, and who is seated in front of the Sadas. According to the Kânva text (and Kâty. X, 2, 21) the Adhvaryu approaches him with 'Ka Âtreyam'—who (? sees) the Âtreya?—thrice repeated. Kâtyâyana specifies some subdivision of the (female line of) the Âtreya race—also mentioned in the same order in the Pravardhyâya—as excluded from this privilege. On this legend cf. V, 3, 2, 2; Taitt. S. II, 1, 2, 2; Tândya Br. VI, 6, 8; Ind. Stud. III, p. 464.

³ Viz. early in the morning of the sutyâ day, when the Prâtaranuvâka is recited. See p. 229, note 2.

⁴ I take 'purâ' in the sense of 'in front' (cf. III, 9, 1, 12), that is, in the havirdhâna shed, and not in that of 'formerly' (Ind. Stud. X, 158). The Kânva text brings out the meaning still more clearly: Sa yad âtreyâya hiranyam dadâty, atrir hi vâ rîshînâm hotâ sa yatro

22. Then to the Brahman, for the Brahman watches over the sacrifice from the south. Then to the Udgâtri (chanter); then to the Hotri; then to the two Adhvaryus, seated in the cart-shed. Then, having returned (to the Sadas he presents gold) to the Prastotri; then to the Maitrâvaruṇa; then to the Brâhmanâkḥamsin; then to the Potri; then to the Neshtri; then to the Akḥâvâka; then to the Unnetri; then to the Grâvastut; then to the Subrahmanyâ. To the Pratihartri he presents it last, since he is the restrainer (pratihartri)¹: he thus in the end restrains (the cows) for him, and so they do not become lost to him.

23. Thereupon he (the Adhvaryu) says (to the Maitrâvaruṇa), 'Recite (the invitatory prayer) to Indra, followed by the Maruts!' Now when, in the beginning, Pragâpati gave gifts, Indra thought within himself, 'Everything here, forsooth, he will give away, and not anything will he leave for us.' He then, to stop the giving, raised up that thunderbolt 'Recite to Indra Marutvat!' and thereafter he (Pragâpati) gave no more. And in like manner is that thunderbolt 'Recite to Indra Marutvat!' now raised up to stop the giving, and thereafter he (the sacrificer) gives no more.

24. There are, then, four (kinds of) sacrificial gifts: Gold—thereby indeed he preserves his own life, for gold is life. That he (Pragâpati or Varuṇa) gave

ha vâ ada âsinaḥ prâtaranuvâkam anvâha tad dha smaitat purâsîno hotâ samsaty atha pasât tamaḥ sado 'bhipupluve. Te hoṣus tamo vâ idam sado 'bhyaprosh/eti pratyāṇ prehîti pratyāṇ prehîti sa pratyāṇ prait sa tat tamo 'pâhan, &c. Sâyana also interprets it by 'pûrvasmin pradese âhavanîyasya samîpe.'

¹ For the part taken by the Pratihartri in the chanting of stotras, see p. 310, note 1.

to Agni, performing the office of the Agnidh (fire-kindler): wherefore now also gold is given to the Agnidh.

25. Then the Cow—thereby he preserves his own breath, for the cow is breath, since the cow is food, and breath also is food: her he gave to Rudra, the Hotri.

26. Then Cloth—thereby he preserves his own skin, for the cloth is skin: this he gave to Bṛhaspati, who chanted.

27. Then the Horse—for the horse is a thunderbolt: he thereby makes the thunderbolt the leader. And, moreover, he who sacrifices, sacrifices with the hope 'May there be a place for me in Yama's world!' He thus makes him a sharer in Yama's world. This he gave to Yama, the Brahman.

28. The (proffered) gold he (the Adhvaryu) goes to meet (accepts) with (Vâg. S. VII, 47), 'Let Varuṇa give thee to me (who am) Agni!' for to Agni Varuṇa gave it. 'May I obtain immortality! be thou life to the giver, joy (mayas) to me, the receiver!'

29. And the cow he accepts with, 'Let Varuṇa give thee to me, Rudra!' for to Rudra Varuṇa gave her. 'May I obtain immortality! be thou breath to the giver, strength (vayas) to me, the receiver!'

30. And the cloth he accepts with, 'Let Varuṇa give thee to me, Bṛhaspati!' for to Bṛhaspati Varuṇa gave it. 'May I obtain immortality! be thou a skin to the giver, joy to me, the receiver!'

31. And the horse he accepts with, 'Let Varuṇa give thee to me, Yama!' for to Yama Varuṇa

gave it. 'May I obtain immortality! be thou a steed (*hayaḥ*) to the giver, strength (*vayas*) to me, the receiver!'

32. And whatever other gift he gives that he gives with the hope, 'May I also have this in yonder world!' That he accepts with (*Vâg. S. VII, 48*), 'Who hath given it? to whom hath he given it? Hope hath given it, for Hope hath he given it: Hope is the giver, Hope the receiver. This to thee, O Hope!' Thus he assigns it to a deity.

33. Here they say¹,—Let him not assign it to any deity; for whatsoever deity he here kindles, that deity, being kindled, becomes ever more glorious from one day to the morrow; and to whatever fire he here adds fuel, that fire, being kindled, becomes ever more glorious from one day to the morrow; and ever more glorious does he become, whosoever, knowing this, accepts (a gift): even as one offers in kindled fire, so does he offer that (gift) which he gives to one learned in the scriptures. Therefore he who is learned in the scriptures need not assign (the gift to a deity).

¹ The Kāṇva text of this paragraph seems more correct: Thus he assigns it to deities; for when he bestows (*abhyâdhâ*) anything on a deity, that deity thereby shines ever more brilliantly; and whatever (fuel) he adds to the fire, thereby it shines ever more brilliantly: and more glorious does he become from day to day whosoever, knowing it, accepts it thus. Here now Âsuri said, 'But he who is learned in the scriptures need not regard this; for as one puts fuel on kindled fire, and offers on kindled fire, thus he gives who gives gifts to one learned in the scriptures.'

FIFTH BRĀHMANA.

D. THE TRITĪYA SAVANA, OR EVENING PRESSING.

1. Now there are three kinds of gods,—the Vasus, the Rudras, and the Âdityas. Between them the press-feasts are divided: the morning pressing belongs to the Vasus, the midday pressing to the Rudras, and the third pressing to the Âdityas. But the morning pressing belonged to the Vasus exclusively, and the midday pressing to the Rudras exclusively, and the third pressing to the Âdityas conjointly (with others).

2. The Âdityas then said, 'As that morning pressing belongs exclusively to the Vasus, and that midday pressing exclusively to the Rudras, so offer ye now to us a libation before the common (pressing).' The gods said, 'So be it!' After the completion of the midday pressing, they offered that (libation) previous to the third pressing¹. And in like manner is that libation offered to this day after the completion of the midday pressing and previous to the third pressing.

3. The Âdityas said, 'Neither in the one pressing have we a share nor in the other: we fear lest the Rakshas might injure us!'

4. They said to the (cups) belonging to two deities (dvidevatya²), 'We are afraid of the Rakshas: pray, let us enter into you!'

¹ The Âditya-graha, with which the succeeding paragraphs deal, is considered as not belonging to the Tritīya Savana proper, but as a preliminary ceremony.

² For the three dvidevatya grahas (Aindravâyava, Maitravaruna, and Ârvina), see Brâhmanas IV, 1, 3-5.

5. The Dvidevatyas said, 'What will be our reward then?'—'By us ye shall be supplied with the Anuvasha¹!' said the Âdityas.—'So be it!'—They entered into the dvidevatya cups.

6. Hence, when at the morning pressing he (the Adhvaryu) proceeds with the dvidevatya cups, the Pratiprasthâtri draws Soma-juice from the Drona-kalasa into the Âditya vessel, with this much (of the formula, Vâg. S. VIII, 1), 'Thou art taken with a support!' The Adhvaryu calls for the (Agnîdh's) Srausha², and after the Adhvaryu's libation the Pratiprasthâtri pours (his juice into the fire), and with this much 'Thee to the Âdityas!' he pours the remains (into the Âditya-sthâlî). In the same way at all (three dvidevatya libations).

7. Thus, the reason why the Pratiprasthâtri draws the Soma-juice, is that they entered into the dvidevatya cups. And the Âdityas then said, 'By us ye shall be supplied with the Anuvasha!' For, that second libation which he (the Pratiprasthâtri) makes, he makes to (Agni) Svishṭakṛit, and by means of the Svishṭakṛit these (dvidevatyas) are supplied with the Anuvasha; and thus those (libations) of

¹ At the three dvidevatya libations no Anuvasha/kâra is permitted; that is to say, the Hotri is not to pronounce the words, 'O Agni, accept of the Soma!' after the Vasha², with which the offering prayer (yâgyâ) concludes. But as the libation, ordinarily made at the Anuvasha², corresponds to the oblation to Agni Svishṭakṛit made after each chief oblation at the haviryagña (see I, 7, 3; Ait. Br. III, 5), there is apparently no such Svishṭakṛit oblation at the dvidevatya libations. Now, as each of these chief libations, made by the Adhvaryu, is followed by one made by the Pratiprasthâtri from the Âditya vessel (see p. 316, note 1), these latter libations are here, as it were, identified with the Svishṭakṛit and the Anuvasha/kâra.

his are supplied with the Anuvashaṭ, having the (oblation to Agni) Svishṭakṛit performed for them. He offers on the north part (of the fire), for that is the region of that god¹: hence he offers on the north part.

8. And again, why the Pratiprasthâtri draws the Soma. They entered into the Dvidevatyas; and from those which they entered he thereby draws them out. He then covers it²—for they were afraid of the Rakshas—with ‘O Vishṇu, Far-strider, here is thy Soma, protect it lest they should injure it!’ For Vishṇu is the sacrifice: to the sacrifice he thus makes it over for protection. Now, after the completion of the midday Soma feast and before the evening feast he says, ‘Come hither, Sacrificer!’

9. They enter (the Havirdhâna) together,—the Adhvaryu, Sacrificer, Âgnîdhra, Pratiprasthâtri, Unnetri, and whatever other attendant (of the Adhvaryu) there is³. They close both doors,—for they (the Âdityas) were afraid of the Rakshas. He (the Adhvaryu) takes up the Âditya-sthâlî and Âditya-pâtra, and holds them close over the Pûta-bhrîṭ, ‘lest (any Soma-juice) should be spilt.’

10. He then draws (the juice from the sthâlî into the pâtra) with (Vâg. S. VIII, 2; Rig-veda VIII, 51, 7), ‘At no time art thou barren, and never fairest thou the worshipper, O Indra; but

¹ See I, 7, 3, 20.

² The remains of Soma-juice he pours after each libation from the Âditya-pâtra into the Âditya-sthâlî, and finally puts the former on the latter by way of a lid. See p. 316, note 1.

³ While they enter by the front door, the mistress of the house enters by the back (west) door. Kâty. X, 4, 2.

more and ever more is thy divine gift increased, O mighty lord!—Thee to the Âdityas!

11. Let him not draw it with a 'support'—for it was originally drawn with a support—to avoid a repetition (of sacrificial performance); but were he now also to draw it with a support, he would certainly commit a repetition.

12. Having withdrawn (the cup for a moment from the flowing juice), he again pours it in with (Vâg. S. VIII, 3; Rig-veda VIII, 52, 7), 'At no time art thou heedless, but watchest over both generations; the Soma feast¹ is thy strength, O fourth Âditya: the ambrosia is ready for thee in the heavens!—Thee to the Âdityas!'

13. Thereupon he takes sour milk; for the evening pressing belongs to the Âdityas, and cattle are after (the manner of) the Âdityas²: he thereby puts milk into the cattle, and thus that milk in cattle is beneficial³. 'He should put it right in the centre (of the Âditya cup),' they say, 'for that milk is right in the centre of cattle.' But let him rather put it in the back part (of the cup), for that milk is in the hind part of cattle.

14. And the reason why he takes sour milk is that those remains (of Soma) poured together are the leavings of offerings, and insufficient for an oblation: he now increases those (remains), and thus they

¹ The Rig-veda reads 'havanam' (invocation) instead of 'savanam.'

² Or, cattle correspond, stand in relation, to the Âdityas. Sâyana takes 'anu' in the sense of 'behind, inferior to, dependent upon (hîna).' The cattle are inferior to, or dependent upon, the Âdityas, inasmuch as the Âdityas give the rain on which the cattle depend for their food.

³ Or, 'put' (hita) into them.

become sufficient for an oblation. This is why he takes sour milk.

15. He takes it with (Vâg. S. VIII, 4; Rig-veda I, 107, 1), 'The sacrifice draweth nigh to the glory of the gods: be ye merciful, O Âdityas! Let your favour incline unto us, that it may set us free from all trouble!—Thee to the Âdityas!'

16. He mixes it by means of the Upâmsusavana stone¹. For, indeed, that Âditya Vivasvat (the sun) is really the same as the Upâmsusavana, and this is the Âditya libation: thus he makes him delight in his own share.

17. He touches it neither with the fringe nor with (the woven part of) the straining-cloth; for those two pressings, the morning pressing and midday pressing, forsooth are rich in pure Soma, rich in juice, but this, the third pressing, is emptied of its pure Soma. Now, in that he does not touch it either with the fringe or the straining-cloth, thereby that third pressing of his also becomes rich in pure Soma and juice: therefore he touches it neither with the fringe nor with the straining-cloth.

18. He mixes it with (Vâg. S. VIII, 5), 'O Âditya Vivasvat, this is thy draught of Soma: feast thou upon it!' Thereupon he hands the Upâmsusavana to the Unnetri. Then he says to the Unnetri, 'Drop in the pressing-stones!' He drops them either into the Âdhavantiya or into a cup².

¹ See p. 238, note 2.

² 'Into the Âdhavantiya trough or into a kamasa cup containing Soma-juice,' Kâty. X, 4, 10; 'into the Âdhavantiya or the Sam-bharani,' Kânva text; 'into the Âdhavantiya or into the graha,' Weber, Ind. Stud. X, 386. Perhaps the next paragraph has to

19. After drawing the king (Soma)—the third press-feast belonging to the Âdityas, and the pressing-stones being after (the manner of¹) the Âdityas, he thus makes them delight in their own share—they open the doors.

20. He now walks out, covering (the cup with his hand or the sthâlî); for they (the Âdityas) were afraid of the Rakshas. He then says (to the Maitrâvaruṇa), 'Recite (the invitatory prayer) to the Âdityas!' If he likes, he may now enumerate (their qualities); but let him rather enumerate them, after he has called for the Sraushat,—'Prompt (the Hotri to recite the offering prayer) to the Âdityas, the beloved, rite-loving, law-loving lords of the great abode, the rulers of the wide air.' He offers, as the Vashat is pronounced. He (the Hotri) pronounces no Anuvashat, lest he should consign the cattle to the fire. The remains (of juice in the sthâlî and graha) he (the Adhvaryu) hands to the Pratipra-sthâtri.

21. Thereupon he again enters (the Hāvirdhâna) and draws the Âgrayana graha². They spread (over the Pûtabhrîṭ) a straining-cloth with the fringe towards the north. The Adhvaryu pours out (the

be taken along with this: 'Or into a kâmasa, after drawing Soma (into it).' According to Kâty., the stones are taken out again immediately and laid down in their places on the pressing-skin.

¹ See p. 353, note 2. Sâyana again takes 'anu' in the sense of 'after, behind,' apparently on the ground that, in the above formulas, the stones are mentioned after the Âditya. The text of my manuscript is, however, rather corrupt at this place.

² The Âgrayana Soma was originally drawn into the Âgrayana bowl (sthâlî) and deposited in its place in the centre of the khara. It is now poured from the bowl into some other vessel, and thence through a straining-cloth into the Pûtabhrîṭ.

juice) of the Âgrayana; the Pratiprasthâtri holds out (and pours in) the two residues (of the Âditya graha¹); the Unnetri adds thereto (some juice from the Âdhavantiya) by means of a kâmasa cup or a dipping-vessel (udañkâna).

22. Thus he draws the Âgrayana graha from four streams; for the evening pressing belongs to the Âdityas, and cows are after the manner of the Âdityas; whence this milk of cows is of a fourfold nature: therefore he draws the Âgrayana from four streams².

23. And as to why the Pratiprasthâtri holds out the two residues: this is (the remains of) the Âditya libation, and for the Âditya libation he pronounces no Anuvashat; and from that (Âgrayana graha) he intends to draw the Sâvitra graha,—so that the Anuvashat is performed for it by means of the Sâvitra graha.

24. And again why the Pratiprasthâtri holds out the two residues. Previous to that mixed (press-feast), previous to the evening feast, they have offered that (unmixed or special) libation to those (Âdityas); but this libation is taken for the evening feast: thereby the Âdityas take part in the evening feast, and thus they are not excluded from the sacrifice. This is why the Pratiprasthâtri holds out the two residues³.

¹ 'Sampraskandayati pratiprasthâtâdityapâtrayoḥ samsravam,' Kânva text.

² In drawing the Âgrayana cup he uses the same formula as at the morning pressing. See IV, 2, 2, 9 seq.

³ In the actual performance of the Agnishôma the drawing of the Âgrayana graha is followed by sour milk being poured to the Soma-juice left in the Pûtabhrîṭ, the compound being consecrated by the lady eying it with an appropriate mantra. Thereupon they leave the Havirdhâna shed in the same way as at the morning feast

FOURTH ADHYĀYA. FIRST BRĀHMANA.

1. Savitri, forsooth, is his¹ mind: therefore he draws the Sâvitra cup. And, forsooth, Savitri is his breath (vital air);—when he draws the Upâmsu cup, then he puts into him that vital air in front; and when he draws the Sâvitra cup, then he puts into him that vital air behind: thus those two vital airs on both sides are beneficial (or, put into him), both that which is above and that which is below.

2. And the sacrifice, forsooth, is the seasons, the year. There, at the morning feast, they are overtly attended to, in that he draws the cups for the seasons; and at the midday feast they are covertly attended to, in that he takes the Marutvatīya libations by means of the two Ritu vessels². Now here (at the evening feast) they neither draw any libation expressly for the seasons, nor is any libation taken with the two Ritu vessels.

(see IV, 2, 5, 1, with notes), and perform the Viprud-homas, followed by the Sarpana and chanting of the Ârbhava, or Trītiya Pavamāna stotra (for an account of which, see p. 314, note 2). Then follow the oblations from the victim (which has been cooking since the morning, see IV, 2, 5, 13), &c., up to the eating of the parvidā (see III, 8, 3, 4 seq.); and offering of the four Savanīya-puroḍāsas, likewise up to the eating of the idā. Previous to the eating, small pieces of rice-cake are thrown into the kāmāsa cups, as an oblation to the sacrificer's deceased ancestors, with naming of his father, grandfather, and great-grandfather (as at the Pindapitriyagñā, II, 4, 2, 19 seq.); whereupon the pieces are eaten along with the idā.

¹ Viz. that of Yagñā, the sacrificial man, representing the sacrificer himself, with a view to the preparation of a new body in a future existence.

² See IV, 3, 3, 12.

3. But Savitri, forsooth, is he that burns yonder (the sun); and he indeed is all the seasons: thus the seasons, the year, are overtly attended to at the evening feast,—for this reason he draws the Sâvitra cup.

4. He draws it with the Upâmsu vessel. For Savitri is his mind, and the Upâmsu is his breath: therefore he draws it with the Upâmsu vessel; or with the Antaryâma vessel, for that is one and the same, since the Upâmsu and Antaryâma are the out-breathing and in-breathing¹.

5. He draws it from the Âgrayana graha; for Savitri is his mind, and the Âgrayana is his body (or self): he thus puts the mind into the body. Savitri is his breath, and the Âgrayana is his body: he thus puts the breath into the body.

6. He thus draws it therefrom with (Vâg. S. VIII, 6; Rig-veda VI, 71, 6), 'Bring thou forth boons for us this day, O Savitar, boons to-morrow, boons day by day: O God, through this our prayer may we be sharers of boons, of a good and plenteous abode!—Thou art taken with a support!—Thou art Savitri's joy-giver, thou art a joy-giver: give me joy! speed the sacrifice; speed the lord of the sacrifice to (receive) his share!'

7. Having drawn it, he does not deposit it; for Savitri is his (Yagñâ's) mind, and hence this mind is restless. And Savitri is his breath: hence this breath passes to and fro unrestingly. He then says (to the Maitrâvaruna), 'Recite (the invitational prayer) to the god Savitri!' Having called for the

¹ See IV, 1, 1, 1.

Sraushat, he says, 'Prompt (the Hotri to recite the offering prayer) to the god Savitri!' The Vashat having been pronounced, he offers. He (the Hotri) pronounces no Anuvashat¹,—for Savitri is his mind,—'lest he should consign his mind to the fire;' and Savitri being his breath,—'lest he should consign his breath to the fire.'

8. Then with the (same) vessel, without drinking therefrom², he draws the Vaisvadeva graha. The reason why he draws the Vaisvadeva graha with the (same) vessel, without drinking therefrom, is this: on the Sāvitra graha he (the Hotri) pronounces no Anuvashat, and it is therefrom that he is about to draw the Vaisvadeva graha,—thus it is by means of the Vaisvadeva that it becomes supplied with the Anuvashat for him.

9. And further why he draws the Vaisvadeva graha. Savitri, forsooth, is his mind, and the Visve Devâḥ (All-gods, or all the gods³) are everything here: he thus makes everything here subservient and obedient to the mind, and hence everything here is subservient and obedient to the mind.

10. And again why he draws the Vaisvadeva graha. Savitri, forsooth, is his breath, and the All-gods are everything here: he thereby puts the out-breathing and in-breathing into everything here, and

¹ See p. 351, note 1.

² Lit. 'with the not-drunk-from vessel.' He is not to drink with the Hotri the remains of the Sāvitra graha, which is to be offered up entirely (holocaust).

³ In Ait. Br. III, 31 five classes of beings, viz. the gods and men, the Gandharva-Apsaras, the serpents and the manes, are included in the term Visve Devâḥ.

thus the out-breathing and in-breathing become beneficial (or put) in everything here.

11. And again why he draws the Vaisvadeva graha. The evening feast belongs to the All-gods: thus indeed it is called on the part of the Sâman, in that the evening feast is called Vaisvadeva on the part of the *Rik*¹, and in the same way on the part of the Yagus, by way of preparatory rite, when he draws that Mahâ-vaisvadeva graha.

12. He draws it from the Pûtabhrit; for the Pûtabhrit belongs to the All-gods, because therefrom they draw (Soma-juice) for the gods, therefrom for men, therefrom for the Fathers: hence the Pûtabhrit belongs to the All-gods.

13. He draws it without a puroruk², for he draws it for the All-gods, and the All-gods are everything, the *Rik* and Yagus and Sâman; and even in that he draws it for the All-gods, thereby it becomes supplied with a puroruk for him: therefore he draws it without a puroruk.

14. He thus draws it therefrom with (Vâg. S. VIII, 8), 'Thou art taken with a support: thou art well-guarded, well-established,'—for well-guarded and well-established is the breath,—'homage to the great bull!'—the great bull is Pragâpati (the lord of creatures): 'homage to Pragâpati,' he thereby means to say.—'Thee to the All-gods! this is thy womb,—thee to the All-gods!' Therewith he

¹ The first sastra of the *Trîtiya-savana*, now about to be recited by the *Hotri* (Rig-veda priest), is the Vaisvadeva sastra; hence also, he argues, it is Vaisvadeva on the part of the Sâman, because of the intimate connection of the Sâman chants (here the *Trîtiya*, or Ârbhava, pavamâna stotra; see p. 325, note 2) with the sastras.

² See p. 268, note 1.

deposits it; for it is for the All-gods that he draws it. Thereupon he goes (to the Sadas) and sits down (in front of the Hotri) with his face to the east¹.

15. And when he (the Hotri) recites this (verse), 'With one and ten for thine own sake, with two and twenty for offering, with three and thirty for up-bearing (the sacrifice to the gods); with thy teams, O Vāyu, do thou here unloose them!'—during (the recitation of) this verse to Vāyu the drinking-vessels are unyoked², for beasts have Vāyu for their leader; and Vāyu

¹ He remains thus seated till the Hotri utters the Âhâva 'Adhvaryo sosamsâvom' (Adhvaryu, let us sing!), when he turns round and makes his response (pratigara) 'Samsâmo daivom.' See p. 326, note 1.

The Vaisvadeva sastra consists of the following parts:—

Pratipad (opening triplet), Rig-veda V, 82, 1-3.

Anukâra (sequel), ib. 4-7.

Sûkta (hymn) to Savitri, IV, 54. Before the last verse the Nivid ('May the god Savitri drink of the Soma!' &c.) is inserted; to which the verse to Vāyu, referred to in paragraph 15, is added.

Sûkta to Heaven and Earth, I, 159, with the Nivid 'May Heaven and Earth delight in the Soma!' &c., inserted before the last verse; the Adhvaryu's response being thrice 'Madâmo daiva,' see p. 330, note 3.

Dhâyyâ verse, I, 4, 1.

Sûkta to the Rîbhus, I, 111; with Nivid before the last verse.

Three Dhâyyâs, X, 123, 1; X, 63, 3; IV, 50, 6.

Sûkta to Visve Devâh, I, 89; with Nivid before the last verse.

The concluding verse (paridhânîyâ) is recited thrice; the first time with stops at every half verse, the second and third time at every pâda.

Ukthavîrya, 'Praise has been sung to Indra, to the gods, to hear thee!'

Then follows the recitation of the offering prayer VI, 52, 13, after which the libation is made, the remaining juice being then drunk, as well as that in the kâmasas.

² That is, having been rinsed in the Mârgâliya, the three dvidevatya are deposited on the khara by the Pratiprasthâtri.

(wind) is breath, since it is by means of the breath that beasts move about.

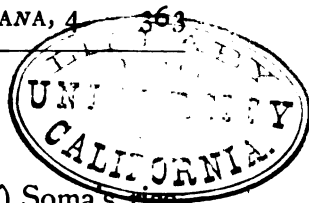
16. Now once on a time he went away from the gods with the beasts. The gods called after him at the morning pressing,—he returned not. They called after him at the midday pressing,—but he returned not. They called after him at the evening pressing.

17. Being about to return, he said, ‘If I were to return to you, what would be my reward?’—‘By thee these vessels would be yoked, and by thee they would be unloosed!’—Hence those vessels are yoked by that (Vâyu), when he (the Adhvaryu) draws the (cups) for Indra and Vâyu and so forth¹. And now those vessels are unloosed by him, when he says, ‘with thy teams, O Vâyu, do thou here unloose them;’—teams mean cattle: thus he unlooses those vessels by means of cattle.

18. Now, had he returned at the morning pressing—the morning pressing belonging to the Gâyatrî, and the Gâyatrî being the priesthood²—then cattle would have come to be with priests only. And had he returned at the midday pressing—the midday pressing belonging to Indra, and Indra being the nobility—cattle would have come to be with nobles only. But in that he returned at the evening pressing—the evening pressing belonging to the All-gods, and the All-gods being everything here—therefore there are cattle everywhere here.

¹ See IV, 1, 3-10.

² Perhaps we ought to read, with the Kânva text, *gâyatram vai prâtaḥsavanam* *gâyatram* *agnes khando brahma vâ agnir, brâhmaṇeshu haiva paravo* ‘bhavishyan, ‘the morning pressing relating to the gâyatṛî, and the gâyatṛî metre belonging to Agni, and Agni being the priesthood.’



SECOND BRĀHMANA.

1. He proceeds with (the offering of) Soma's rice-pap; for Soma is the sacrificial food of the gods; and here now sacrificial food is prepared for Soma on his part; and thus Soma is not excluded therefrom. It is a rice-pap (*karu*), for rice-pap is food for the gods, since rice-pap is boiled rice, and boiled rice is clearly food: therefore it is a rice-pap.

2. Neither at the morning feast, nor at the mid-day feast does he offer it, for those two press-feasts, the morning feast and the midday feast, are the exclusive feasts of the gods; and Soma is sacred to the Fathers¹.

3. But were he to offer it at the morning feast, or at the midday feast, he would cause discord between the gods and Fathers. He offers it at the evening feast, because the evening feast belongs to the All-gods²: thus he does not cause discord. He recites no invitatory prayer (but only an offering prayer), for the Fathers have passed away once for all: hence he recites no invitatory prayer.

4. Having, in the first place, taken ghee in four ladlings, and having called (on the Agnīdh) for the Sraushat, he says, 'Recite the offering prayer of the ghee!' and offers as the Vashat is uttered. Whatever oblations have been offered previous to this (*karu*), therefrom he separates this one (to Soma), and thus he causes no discord.

¹ Probably, because Soma is slain in being sacrificed (see IV, 3, 4, 1), and therefore belongs to the Fathers or Departed Spirits.

² And the All-gods (or all the gods) mean everything. See IV, 4, 1, 4.

5. Having poured (into the spoon) an 'underlayer' of ghee, he makes two cuttings from the rice-pap; and bastes them with ghee above. Having called for the *Sraushat*, he says, 'Recite the offering prayer of the *Saumya* (rice-pap)!' and offers as the *Vasha* is uttered.

6. He then takes ghee a second time by four ladlings, and having called for the *Sraushat*, he says, 'Recite the offering prayer of the ghee!' and offers as the *Vasha* is uttered. From whatever oblations he intends to offer hereafter, he thereby separates this one (to *Soma*), and thus he causes no discord. If he chooses, he may offer (ghee) on both sides (before and after the *Soma*'s rice-pap); or, if he chooses, he may offer on one side only¹.

7. Now there is an offering-spoon called '*prakarant*.' Therein the *Adhvaryu* takes ghee by four ladlings (with the dipping-spoon) and pours it on the *Dhishnya* hearths by means of fagots (held over them). The reason why he pours ghee on the hearths by means of fagots is this. Because, on a former occasion², the gods said to those (*Gandharva*

¹ The homa of ghee, made before the rice-pap oblation to *Soma*, belongs to *Agni*, and the one made after the oblation, to *Vishnu*. If only one homa be made, it belongs to *Agni* and *Vishnu*. The *Kāṇva* text reads, '*Tad vâ âhur anyatarata eva pariyaget purastâd eveti*,' now they say, 'He should offer on one side only, and that in front (previously to the *karu*).' For the offering formulas, see *Âsv.* V, 19, 3; *Ait. Br.* III, 32. After the completion of these offerings, the *Adhvaryu* pours ordinary ghee on the rice-pap and presents it to the *Hotri*, who looks at it while pronouncing some formulas (*Âsv.* V, 19, 4, 5), and he smears his eyes with the ghee on the pap, after which the latter is handed to the chanters (*udgâtṛi*) to be eaten by them.

² See III, 6, 2, 19.

Soma-wardens), 'At the third pressing an offering of ghee shall fall to your share, but not one of Soma, for the Soma-draught has been taken from you, wherefore ye are not worthy of a Soma-offering,' that same offering of ghee now falls to their share at the evening pressing, but not one of Soma, in that he pours ghee on the hearths by means of fagots. One after another, in the order in which they were thrown up, and with the same formulas¹, he pours ghee upon them; on the Mârgâlîya last of all.

8. Now some make a second pouring on the Âgnîdhrîya hearth, thinking, 'In the North (or upwards) shall this sacred work of ours be accomplished!' but let him not do it in this way, but rather the Mârgâlîya last².

9. Now, while the Adhvaryu pours ghee on the hearths by means of fagots, the Pratiprasthâtṛi draws the Pâtnîvata³ cup. For from the sacrifice creatures are produced; and being produced from the sacrifice, they are produced from union; and being produced from union, they are produced from the hind part of the sacrifice;—hence he thereby produces them from a productive union, from the hind part of the sacrifice: therefore he draws the Pâtnîvata cup.

10. He draws it with the Upâmsu vessel. If he

¹ Viz., Vâg. S. V, 31, 32. The Âgnîdhra hearth is prepared first, and the Mârgâlîya last of the eight dhishṛyas. See p. 148, note 4.

² Or, uppermost (uttamam; the Kânvas read 'antamâm').

³ The meaning of the term pâtnîvata is 'relating to the patnîvant (i. e. wived or mated one),' the 'patnîvant' being probably Soma with the water mixed with it; or Agni with the wives of the gods, (with special reference to the sacrificer's wife); cf. Taitt. S. VI, 5, 8, 1, 2. According to the Kânva text, Agni associated with the goddess Speech (Vâk patnî) seems to be understood.

draws the Sâvitra libation with the Upâmsu vessel, (he draws) this one with the Antaryâma vessel; and if he draws the Sâvitra with the Antaryâma vessel (he draws) this one with the Upâmsu vessel;—for one and the same indeed are the Upâmsu and Antaryâma, being breath, and that which is the out-breathing is also the in-breathing. Now the breath (prâna, masc.) is male, and the wife is female: a productive union is thus brought about.

11. He draws it without a puroruk¹,—the puroruk being manhood,—lest he should bestow manhood on women: therefore he draws it without a puroruk.

12. He thus draws it from that (Âgrayana graha) with (Vâg. S. VIII, 9), 'Thou art taken with a support: Of thee, divine Soma, begotten by Brihaspati'—Brihaspati is the priesthood: 'of thee, divine Soma, the priest-begotten' he thereby means to say—'Of thee, the potent juice'—'of the powerful (manly) juice' he means to say when he says 'of thee, the potent juice'—'May I prosper the draughts of thee, the mated one²!' he does not now draw it for the wives, lest he should bestow manhood on women: therefore he does not now draw it for the wives.

13. He (the Adhvaryu) then mixes it with the residue (of ghee) which is left in the prakṛant spoon. Now other libations he completes by mixing, but this one he diminishes; for ghee is a thunderbolt,

¹ See p. 268, note 1.

² In the St. Petersburg Dictionary 'patnîvatah' seems to be taken as qualifying 'grahân;' but cp. Rig-veda VIII, 82, 22, 'United with their wives (i.e. the water mixed with the Soma-juice?) these Soma-draughts (sutâh) go longing to the rejoicing.'

and by that thunderbolt, the ghee, the gods smote the wives and unmanned them, and thus smitten and unmanned they neither owned any self nor did they own any heritage. And in like manner does he now, by that thunderbolt, the ghee, smite the wives and unman them; and thus smitten and unmanned, they neither own¹ any self nor do they own any heritage.

14. He mixes it, with (Vâg. S. VIII, 9), 'I am above, I am below; and what space there is between, that was my father;—I saw the sun on both sides: I am what is highest to the gods in secret.' In that he mixes with 'I—I,' thereby he bestows manhood on men.

15. He then says, 'Agnîdh, pronounce the offering prayer of the Pâtnîvata!' The Agnîdh is male, and the wife is female: thus a productive union is brought about. He offers with (Vâg. S. VIII, 10), 'O Agni, wife-leader²!'—Agni is male, and the wife is female: thus a productive union is brought about.

16. 'Together with the divine Tvashtri'—for Tvashtri transforms the cast seed: thus he thereby transforms the cast seed;—'drink the Soma, Hail!' therewith he offers on the north (left) part (of the fire); what other offerings there are, they are the gods, and these are the wives: thus alone it is a proper union, since the woman lies on the left (north) side of the man. The Adhvaryu takes a draught of Soma to the Agnîdh, and the latter says, 'Adhvaryu, invite me!' [It might be said

¹ 'is,' etymologically connected with 'own.'

² Or, wived, mated one, 'patnivan;,' the Kâṇva text reads 'Agne Vâk patni.' See preceding page, note 2.

that] he should not invite him, since how can there be an invitation of one smitten and unmanned? He should nevertheless invite him: they offer in his fire, and utter the *Vashaṭ*,—therefore he should invite him.

17. He then gives orders, 'Agnīdh, sit in the *Neshtri*'s lap! *Neshtri*, lead up the lady, and make her exchange looks with the *Udgātri*! *Unnetri*, fill up the *Hotri*'s cup, and let no Soma-juice remain!' Thus, if it be an *Agnishṭoma* sacrifice.

18. But if it be an *Ukthya*¹, let him say, 'Lengthen out the Soma!'—Holding the same vessel (from which the *Pātnīvata* libation was made, the *Agnīdh*) sits down in the *Neshtri*'s lap,—for he, the *Agnīdh*, is in reality *Agni*, and the *Neshtri* is female: the *Agnīdh* is male, and the *Neshtri* female,—a productive union is thus brought about. The *Neshtri* leads up the lady and makes her exchange looks with the *Udgātri*², with 'Thou art *Pragāpati*, the

¹ 'But if it be an *Ukthya*, or *Shodasin*, or *Atirātra*, or *Vāgapeya*, *Kāṇva* text. See towards the end of next note.

² *Kāty.* X, 7 and schol. supply the following details. The *Unnetri* puts down the *śamasa* cups behind the high altar, and pours into them the entire Soma-juice remaining in the *Pūtabhrit*, putting but little into the *Hotri*'s cup, to leave room in it for the *dhrūva* libation. Besides this the *Āgrayana* is the only Soma that remains. The *Adhvaryu* then, by touching the Soma in the *Hotri*'s cup with two stalks of grass, gives the signal for the chanting of the *Agnishṭoma Sāman* (viz. the *Yagnāyagñīya*, *Sāmav.* II, 53, 54), wrapping up his head, if he chooses, in the same way as the *Udgātris*. Meanwhile the *Neshtri* leads up the lady through the back door into the *Sadas*, makes her sit down north of the *Udgātri* and exchange looks with the latter three times (at the '*Him*,' see p. 308, note 2). Three times also (at every *Nidhana*) she uncovers her right leg and pours on it some of the *pānnaganī* water fetched by her in the morning (see III, 9, 3, 27),

male, the bestower of seed: lay thou seed into me!' The Udgâtri is Pragâpati, and the lady is a woman: a productive union is thus brought about.

THIRD BRĀHMANA.

1. The metres, forsooth, are the (draught) cattle of the gods. Even as harnessed cattle here on earth

whereupon she returns to her own tent. Then follows the recitation of the Âgnimâruta sastra, consisting of the following parts:—

Sûkta (hymn), Rig-veda III, 3, to Agni Vaisvânara, with Nivid ('May Agni Vaisvânara feast on this Soma,' &c.) inserted before the last verse.

Dhâyyâ, I, 43, 6; or (verse to Rudra) II, 33, 1.

Sûkta, I, 87, to Maruts, with Nivid ('May the Maruts feast on this Soma,' &c.) before the last verse.

{ Stotriya pragâtha, VI, 48, 1-2 (identical with the text of the Yagnâyagnîya Sâman).
{ Anurûpa pragâtha, VII, 16, 11-12 (antistrophe).

Sûkta to Agni Gâtavedas, I, 143, with Nivid before the last verse.

Tristich to Âpâh (waters), X, 9, 1-3, recited in breaks, the Hotri having previously uncovered his head (as do the other priests) and touched water, and the others holding on to him from behind. This and the following parts also have the Âhâva ('somsâvom') before each of them.

Verse VI, 50, 14 to Agni Budhnya.

Verses V, 46, 7-8 to wives of gods.

Verses II, 32, 4-5 to Râkâ.

Verse VI, 49, 7 to Pâviravî (daughter of lightning).

Verse X, 14, 4 to Yama.

Verse X, 14, 3 to Kavyas (manes).

Verses X, 15, 1, 3, 2 to Pitaraḥ (fathers), with the Âhâva before each verse.

Anupânîya (or Svâdushkiliya) verses VI, 47, 1-4 to Indra. After each of the first three the Adhvaryu may respond to the Hotri's Âhâva, with 'madâmo daiva' (instead of 'samsâmo daiva'). See note on IV, 3, 2, 11.

Verse to Vishnu and Varuna (Atharva-veda VII, 25, 1).

draw for men, so do the harnessed metres draw the sacrifice for the gods. And whenever the metres gratified the gods, then the gods gratified the metres. Now it has been previous to this, that the harnessed metres have drawn the sacrifice to the gods, that they have gratified them¹:

2. He now draws the Hâriyogana² graha—the Hâriyogana being the metres—it is the metres he thereby gratifies: this is why he draws the Hâriyogana graha.

3. He draws it as an additional (libation); since

Verse to Vishnu, Rig-veda I, 154, 1.

Verse to Pragâpati, X, 53, 6.

Paridhânîyâ (concluding verse) IV, 17, 20, in reciting which the Hotri touches the ground; and during the recitation of the last pâda the Dhruva graha is poured into the Hotri's cup.

Ukthavîrya, 'Praise has been sung to Indra, to the gods, for hearing (?) thee!'

Yâgyâ (offering prayer) V, 60, 8, at the conclusion of which libations are made to Agni and the Maruts, both at the Vasha and Anuvasha.

Then follow the after-offerings of the animal sacrifice (see III, 8, 4, 1 seq.).

At the Ukthya (and other Soma-sacrifices) the Ukthya graha is drawn immediately after the drawing of the Âgrayana (see IV, 3, 5, 24, with note). Previous to the after-offerings the Ukthya graha is divided, as at the morning and midday performances (see p. 293, note 2), between the three Hotrakas, with a view to the recitation of their sastras which form the distinctive feature of the Ukthya sacrifice, bringing up the number of sastras (and stotras) from twelve (of the Agnishoma) to fifteen. Besides, the Ukthya requires the immolation of at least two victims on the Soma-day, viz. a he-goat to Indra and Agni, besides the one to Agni.

¹ See I, 8, 2, 8; the translation has been amended in accordance with Professor Whitney's suggestions, American Journal of Philology, III, p. 406.

² That is, referring to the 'hari-yogana,' or (Indra's) team of bay steeds.

he draws it when he (the Hotri) pronounces the 'All-hail and blessing¹.' For there are here the gods, and the metres in addition to them; and there are men, and beasts in addition to them: therefore he draws it as an additional one.

4. He draws it in the *Dronakalasa*. Now Soma was *Vritra*. When the gods slew him, his head rolled off²: it became the *Dronakalasa*. Thereinto flowed together so much of the juice as it could hold³; that was in excess; and so is this graha in excess: he thus puts the excess to the excess,—therefore he draws it in the *Dronakalasa*.

5. He draws it without a *puroruk*-formula, for he draws it for the metres; and in that he draws it for the metres, even thereby that (graha) of his becomes supplied with a *puroruk*: therefore he draws it without a *puroruk*.

6. He now draws it from that (*Âgrayana graha*) with (*Vâg. S. VIII, 11*), 'Thou art taken with a support: of bay colour art thou, meet for the team of bay steeds,—thee to the pair of bay steeds!' Now, the two bay horses are the *Rik* and *Sâman*: it is for the *Rik* and *Sâman* that he draws it.

7. He then pours parched grain into it with, 'Ye are the bays' grains, united with the Soma for

¹ For the *Sam-yos*, see part i, p. 254, note. The pronunciation of that formula takes place after the offering proper is completed.

² ? Or burst (*udvavarta*), as the St. Petersburg Dictionary takes it. The *Kânva* text reads,—*Vritro vai soma âsit tam yatra devâh pâtrishu vyagrîhnata tasya mûrdhno (!) vyavartta sa dronakalaso 'bhavat*.

³ *Yâvân vâ yâvân vâ rasaḥ*, (? some indeterminate quantity of the juice.) Cf. IV, 4, 5, 13.

Indra!' Whatever metres there are, both measured and unmeasured, they all thereby drink (of the Soma¹).

8. For this (libation) the Unnetri² calls for the Sraushat;—for the Unnetri is in excess (additional), since he does not call for the Sraushat for any other (libation); and this libation also is in excess: thus he puts the excess to the excess,—therefore the Unnetri calls for the Sraushat.

9. Placing (the Dronakalasa) on his head, he calls for the Sraushat,—for this (vessel) is his (Soma's) head. He first says (to the Maitravaruna), 'Recite (the invitatory prayer) for the Soma-draughts with grains!' Having called for the Sraushat, he says, 'Prompt (the Hotri to pronounce the offering prayer on) the Soma-draughts with grain brought forward³!' and offers as the Vashat and Anuvashat are uttered. They then divide the grain between them for the sake of the Soma-draught.

10. Now some take the Dronakalasa over to the Hotri, on the ground that 'the draught belongs to the utterer of the Vashat.' But let him not do it thus; for the other draughts are (taken by the respective priests) according to the kamasa cups, but this one is in excess: therefore there is a draught in it for all of them,—for this reason they divide the grain between them for the sake of the Soma-draught.

¹ The text might also be taken in the sense of 'Whatever metre there is, both measured and unmeasured, all that he thereby consumes.' The libation is, however, taken out for the metres or cattle, represented by the grain.

² Instead of the Āgnīdhra, see I, 5, 2, 16, with note.

³ Regarding 'prasthitam,' see p. 198, note 3.

11. They must not bite them with their teeth,—for these (grains) mean cattle,—thinking ‘lest we should do aught to crush our cattle!’ They only drink it in with their breath¹, with (Vâg. S. VIII, 12), ‘What horse-winning, what cow-winning draught is thine²;’ for they are cattle: therefore he says, ‘what horse-winning, what cow-winning draught is thine;’—‘Of that draught, offered with Yagus, praised by chants³,’—for Yagus-prayers have indeed been offered, and chants have been chanted;—‘sung by hymns,’—for songs (sastras) have been sung;—‘Of the invited⁴ do I drink, invited,’—for invited, he now drinks of the invited.

12. They must not throw them into the fire, lest they offer remains (of offerings) in the fire. They rather throw them on the high altar: thus they are not excluded from the sacrifice.

13. Thereupon they touch the vessels filled (with water⁵) which some call Apsushomâh (Soma-draughts in water). For even as a yoked (animal) draws, so

¹ They are only to smell the grains steeped in the Soma-juice.

² The Kâṇva recension adds, ‘O divine Soma!’

³ Lit., having Yagus offered, and chants chanted for it.

⁴ ? I. e. ‘that to which I am invited.’

⁵ That is, the ten Kâmasins touch their respective kâmasa cups, filled with water and placed in the proper order from south to north, behind the pit (kâtvâla), after putting fresh kusa stalks on them. Those priests who have no cups of their own touch the cups of those with whom they are most nearly connected, viz. the four Adhvaryus that of the Neshtri, the Udgâtri’s assistants that of their principal, the Grâvastut that of the Hotri. Thereupon they touch their faces and betake themselves to the Âgnidhra fire-house, to partake of sour milk. Then follow, on the Gârhapatya (at the front hall door), the Patnîsamyâgas of the cakes of the animal offering, followed by the Samishayagus. See also Lâty. Sr. II, 11, 16 seq.

do they who perform the priestly duties. But the yoked (animal) galls or scratches itself; and water is a means of soothing, a medicine: thus wherever in this (sacrifice) they gall or scratch themselves—water being a means of soothing—they soothe by that means of soothing, water; they heal it by water. This is why they touch the vessels filled (with water).

14. They touch them with (Vâg. S. VIII, 14), 'With lustre, with sap, with bodies¹ have we united,—with the happy spirit: may Tvashtri, the dispenser of boons, grant us riches, and may he smooth what was injured in our body!' thus they heal what was torn.

15. They then touch their faces. There is a two-fold reason why they touch their faces;—water, for-sooth, is the elixir of immortality: it is with the elixir of immortality that they thus touch themselves. And, moreover, they thus deposit that holy work into their own self: therefore they touch their faces.

FOURTH BRĀHMANA.

E. CONCLUDING CEREMONIES.

1. Now, it is nine Samishṭayagus² he offers on this occasion. The reason why he offers nine Samishṭayagus is that those stotra-verses at the Bahishpavamâna³ chant amount to nine. Thus there is at both ends an inferior (incomplete) virâg⁴, for the

¹ See I, 9, 3, 6. Cf. Atharva-veda VI, 53, 3. The Tândya Br. I, 3, 9 reads 'sam tapobhih' (with fervour).

² See I, 9, 2, 25 seq.

³ See p. 310, note 1.

⁴ The virâg consists of pâdas of ten syllables. For the same speculation, see II, 5, 1, 20.

sake of production : it was from that same inferior (lower) source of production on both sides that Pra-gâpati produced the creatures,—from the one (he created) the upright, and from the other those tending to the ground. And in like manner does he (the Adhvaryu) now create creatures from that lower source of production on both sides,—from the one the upright, and from the other those tending to the ground.

2. The call 'Him' is the tenth of stotra-verses, and the 'Svâhâ' (the tenth) of these (Samishṭayagus) : and thus does this incomplete virâg come to consist of tens and tens.

3. And as to why they are called Samishṭayagus. Whatever deities he invites at this sacrifice, and for whatever deities this sacrifice is performed, they all are thereby 'sacrificed-to together' (sam-ishṭa) ; and because, after all those (deities) have been 'sacrificed-to together,' he now offers those (libations), therefore they are called Samishṭayagus.

4. And as to why he offers the Samishṭayagus. Now, the self of him who has sacrificed has, as it were, become emptied, since he gives away of whatever is his : it is him he fills again by three out of these (oblations).

5. And as to the three following which he offers,—whatever deities he invites at this sacrifice, and for whatever deities this sacrifice is performed, they continue waiting till the Samishṭayagus are performed, thinking, 'These, forsooth, he must offer unto us !' It is these same deities he thereby dismisses in due form whithersoever their course lies.

6. And as to the three last which he offers,—in performing the sacrifice he has produced it, and,

having produced it, he firmly establishes it where there is a safe resting-place for it: this is why he performs the Samish/ayagus.

7. He offers (the first) with (Vâg. S. VIII, 15; Rig-veda V, 42, 4), 'With thought lead us, O Indra, to meet with kine,'—'with thought:' him who was emptied he thereby fills with thought; 'with kine;' him who was emptied he thereby fills with kine;—'with patrons, O mighty Lord, with well-being; with prayer which is divinely inspired¹,—'with prayer:' him who was emptied he thereby fills with prayer;—'with the favour of the adorable gods! Hail!'

8. [The second with Vâg. S. VIII, 16], 'With lustre, with sap, with bodies,'—'with lustre:' him who was emptied he thereby fills with lustre; 'with sap,'—sap is vigour—him who was emptied he thus fills with sap;—'We have united, with the happy spirit: may Tvashtri, the dispenser of boons, grant us riches, and may he smooth what was injured in our body!' Thus they heal what was torn.

9. [The third with Vâg. S. VIII, 17; Atharva-veda VII, 17, 4], 'May the gracious Dhâtri, Savitri, Pragâpati, the guardian of treasures, and the divine Agni accept this (offering); and Tvashtri and Vishnu: grant ye willingly to the sacrificer wealth together with children! Hail!' Him who was emptied he fills again, when he says, 'grant ye wealth to the sacrificer, Hail!'

¹ ? The author of the Brâhmana would rather seem to take it in the sense of 'with the priestly authority (sacerdotium) instituted by the gods.'

10. [The fourth with Vâg. S. VIII, 18¹], 'Accessible homes have we prepared for you, O gods, who graciously came to this Soma feast;—whereby he means to say, 'seats easy of access we have prepared for you, O gods, who have graciously come to this Soma feast;—' Carrying and driving the offerings,' thereby he dismisses the several deities; 'Those forsooth who are without cars may go away carrying; and those who have cars may go away driving,' this is what he means to say; therefore he says, 'Carrying and driving the offerings;—' bestow goods on him, ye good! Hail!'

11. [The fifth with Vâg. S. VIII, 19; Atharva-veda VII, 97, 3], 'The willing gods whom thou, O God, broughtest hither, speed them each to his own abode, O Agni!' For to Agni he said, 'Bring hither such and such gods! bring hither such and such gods!' and to him he now says, 'Whatever gods thou hast brought hither, make them go whither-soever their course lies!'—'Ye have all eaten and drunk,'—for they have eaten the cakes of the animal offering, and they have drunk the king Soma: therefore he says, 'ye have all eaten and drunk;—' Draw ye nigh to the air, to the heat, to the light! Hail! Hereby, then, he dismisses the deities.

12. [The sixth with Vâg. S. VIII, 20], 'Thee, O Agni, have we chosen here for our Hotri at the opening of this sacrifice: severally hast thou offered to them, and severally hast thou toiled; well-knowing the sacrifice, draw thou nigh², thou the wise! Hail!' by this (verse) he releases Agni, dismisses Agni.

¹ Cf. Atharva-veda VII, 97, 4.

² That is, according to Mahîdhara, 'knowing that the sacrifice

13. [The seventh with Vâg. S. VIII, 21], 'Ye path-finding gods,'—for the gods are, indeed, the finders of the path;—'having found the path,'—'having found the sacrifice,' he thereby means to say;—'go ye in the path!' therewith he dismisses them in due form;—'O divine Lord of mind, this sacrifice—Svâhâ!—give thou to the wind!' for the sacrifice, indeed, is yonder blowing (wind): having thus completed this sacrifice, he establishes it in that sacrifice, and thus unites sacrifice with sacrifice,—hence he says, 'Svâhâ! give (it) to the wind!'

14. [The eighth with Vâg. S. VIII, 22], 'O sacrifice, go to the sacrifice, go to the lord of the sacrifice, go to thine own womb, Hail!'—the sacrifice, thus established, he thereby establishes in its own womb. [The ninth he offers with], 'This is thy sacrifice, O lord of the sacrifice, bestowing numerous heroes, together with the song of praise: do thou accept it, Hail!' the sacrifice, thus established, bestowing numerous heroes, together with the song of praise he thereby finally establishes in the sacrificer.

FIFTH BRĀHMANA.

1. He now betakes himself to the expiatory bath (avabhṛitha). The reason why he betakes himself to the expiatory bath is this. What vital sap there has been in him (Soma and the sacrificer), that (sap) of his he (the priest) has produced (extracted) for the offerings. Now that body (of Soma, i. e.

is accomplished, go thou to thine own house!' Cf. Atharva-veda VII, 97, 1 ('draw near to Soma!').

the Soma-husks),—there is no sap in it; (yet) it is not to be cast away: they take it down to the water and—water being sap—he puts that sap into it. Thus he unites him with that sap, and thus he produces him from it,—he (Soma), even when produced, produces him (the sacrificer)¹: and because they take it down (ava-hri²) to the water, therefore (the bath is called) avabhṛitha.

2. In the first place he performs the Samishṭayagus offerings, for the Samishṭayagus are the extreme end of the sacrifice. As soon as he has performed the Samishṭayagus, they go together to the kâtvâla (pit) with whatever he (the sacrificer) has about him³: both the black-deer's horn⁴ and the girdle he throws into the pit,—

3. With (Vâg. S. VIII, 23), 'Be thou nor adder nor viper!' Now when they take the Soma-husks down to the water, that forsooth is the wishing of 'good-speed⁵!' to it, and this now is the 'good-speed!' to him (the sacrificer); for snakes are like rope, and snakes' haunts are like wells (pits), and there is as it were a feud between men and snakes: 'Lest that should spring therefrom,' he thinks, and therefore he says, 'Be thou nor adder nor viper!'

¹ ? That is, as the Soma plants become juicy again, so the sacrificer has his vital sap or spirit restored.

² Or, according to the St. Petersburg Dictionary, 'they throw it into the water.'

³ Or, whatever is connected with Soma (?). According to Kâty. X, 8, 12, 19 the throne (âsandî) and Audumbarî, as well as the Soma vessels, Dronakalasa, &c., are to be carried in the first place to the kâtvâla, and from there to the water.

⁴ See III, 2, 1, 18. The Pratiprasthâtṛi is silently to throw after the lady's zone and peg (for scratching herself).

⁵ For the 'svagâkâra,' see I, 8, 3, 11.

4. He then makes (the sacrificer) say (Rig-veda I, 24, 8), 'Broad forsooth is the path which king Varuṇa hath made for the sun to walk along,'—whereby he means to say, 'even as there is for the sun that broad path, free from danger and injury, so may there be for me here a broad path, free from danger and injury.'

5. 'For the footless hath he made feet to put down¹,' for, although he (the sun) is footless, yet he is able to walk;—'And the forbiddeth is he of all that woundeth the heart,'—thus he frees him from every guilt and evil of the heart.

6. He then says, 'Sing the Sâman!' or 'Speak the Sâman!' but let him rather say 'Sing,' for they do sing the Sâman. The reason why he sings the Sâman is that the evil spirits may not injure that body of his outside the sacrifice, for the Sâman is a repeller of the evil spirits.

7. He (the Prastotrî) sings a (verse) to Agni, for Agni is a repeller of the evil spirits. He sings in the Atikḥandas; for this, the Atikḥandas, is all the metres²: therefore he sings in the Atikḥandas.

8. He sings, 'Agni burneth, Agni encountereth with flames,—Ahâvâh! Ahâvâh³!' Thus he drives the evil spirits away from here.

¹ Or, 'To the footless he has given to put down his feet:' in either sense it seems to be taken by the author of the Brâhmaṇa (and the St. Petersburg Dictionary). Perhaps, however, 'apade' had better be taken, with Mahidhara (and Sâyana?), in the sense of 'padarahite,' i. e. 'in the trackless (ether) he caused him (the sun) to plant his feet.' Similarly Ludwig, 'Im Ortlosen hat er sie die Füße niedersetzen lassen.'

² 'Eshâ vai sarvam ati yad atikḥandaḥ,' Kâṇva text. Atikḥandas, i. e. over-metre, redundant metre, is the generic term for metres consisting of more than forty-eight syllables.

³ All the priests, as well as the sacrificer, are to join in the

9. They walk out (from the sacrificial ground) northwards, along the back of the pit and the front side of the Āgnīdhra : then they proceed in whatever direction the water is.

10. Where there is a standing pool of flowing water, there let him (the sacrificer) descend into the water—for whatsoever parts of flowing water flow not, these are holden by Varuṇa ; and the expiatory bath belongs to Varuṇa—to free himself from Varuṇa. But if he does not find such, he may descend into any water.

11. While he makes him descend into the water, he bids him say, 'Homage be to Varuṇa: down-trodden is Varuṇa's snare!' thus he delivers him from every snare of Varuṇa, from every (infliction¹) of Varuṇa.

12. Thereupon, taking ghee in four ladlings, and throwing down a kindling-stick (on the water), he offers thereon, with (Vāg. S. VIII, 24), 'The face of Agni, the waters, have I entered, escaping from the power of demons, O son of the waters! In every homestead offer thou the log, O Agni! let thy tongue dart forth towards the ghee,—Hail!'

13. Now, once on a time, the gods made so much of Agni, as would go in², enter the water, in order that the evil spirits should not rise therefrom; for Agni is the repeller of evil spirits. It is him he kindles by this kindling-stick and by this

nīdhana (finale, or concluding word of the Sāman). According to Kāty. X, 8, 16, 17 the Sāman is chanted thrice, viz. in starting from the kātvala, midway, and at the water-side.

¹ Or guilt against Varuṇa. See p. 221, note 1.

² Agner yāvad vā yāvad vā. Cf. p. 371, note 3.

oblation, thinking 'On the kindled (fire) will I offer to the gods!'

14. Then, having taken ghee a second time in four ladlings, and having called for the (Âgnidhra's) Sraushat, he says, 'Pronounce the offering prayer to the Kindling-sticks!' He offers four fore-offerings, omitting that to the Barhis¹—the Barhis being offspring, and the expiatory bath belonging to Varuṇa—lest Varuṇa should seize upon his offspring. This is why he offers four fore-offerings, omitting that to the Barhis.

15. Then follows a cake on one potsherd for Varuṇa. For whatever sap there had been in him (Soma), that sap of his he has produced (extracted) for the offerings. Now that body: there is no sap in it. But the cake is sap: that sap he puts into it. Thus he unites him with that sap, and so produces him from it,—he (Soma), even when produced, produces him (the sacrificer): hence there is a cake on one potsherd for Varuṇa.

16. Having made an 'underlayer' of ghee (in the offering-spoon), he says, while making the cuttings from the cake², 'Recite (the invitatory prayer) to Varuṇa!' Here now some make two cuttings from the Soma-husks, but let him not do so; for that (heap of husks) is an empty body, unfit for offering. He makes two cuttings (from the cake) and bastes them once with ghee, and anoints (replenishes the places whence) the cuttings (have been made). Having called for the Sraushat, he says, 'Recite the

¹ For the usual five prayâgas, see I, 5, 3, 8-13.

² As a rule, cakes on one potsherd are to be offered entire. The present cake, however, is to be an exception, and the usual two portions are to be cut from it. See part i, p. 192, note.

offering prayer to Varuṇa !' and offers as the Vashaḥ is uttered.

17. Then, having made an underlayer of ghee, he says, while putting the (remainder of the) cake (into the spoon), 'Recite the invitatory prayer to Agni and Varuṇa !' This is for (Agni) *Svishtakṛit*¹; and as to why he does not say 'To Agni,' it is lest Varuṇa might seize upon Agni. If before he has cut twice from the Soma-husks, he now does so once, but if (he did) not, he need not heed it. He then bastes it twice with butter on the upper side; and having called for the Sraushaḥ, he says, 'Recite the offering prayer to Agni and Varuṇa !' and offers as the Vashaḥ is uttered.

18. Now these are six oblations; for there are six seasons in the year, and Varuṇa is the year: hence there are six oblations.

19. This is the course of the Âdityas²; and these Yagus, they say, belong to the Âdityas. Let (the Adhvaryu) endeavour to perform as much of it as is his (the sacrificer's) wish. And if the sacrificer tell him to do otherwise, then he should do otherwise. He may also perform those same four fore-offerings,—omitting that to the Barhis—two butter-portions, (the oblations of cake) to Varuṇa and Agni-Varuṇa, and two after-offerings,—omitting the one to the Barhis;—this makes ten. Now the virâḡ consists

¹ See I, 7, 3, 7 seq.

² Professor Weber, Ind. Stud. X, p. 393, refers us to XIV, 9, 4, 33, where it is stated that the Vâgasaneyin Adhvaryu has to study the Yagus of the Âditya Rîshi. One might also be inclined to think that, by 'Âdityânâm ayanam' and 'Âṅgirasâm ayanam' the author intended to connect the Agnishoma with the sacrificial sessions designated by those terms, for which see Âsv. Sr. XII, 1-2; Ait. Br. IV, 17, with Haug's notes.

of ten syllables, and the sacrifice is *virâg*: thus he makes the sacrifice to be like the *virâg*.

20. This is the course of the *Aṅgiras*. Having performed the offerings either way, (the *Adhvaryu*) makes the pot, in which the husks are, float with (*Vâg*. S. VIII, 25), 'In the ocean, in the waters, is thy heart (O Soma)'—for the ocean is the waters, and water is sap: that sap he now puts into him (Soma), and thus he unites him with that sap, and produces him therefrom; and he (Soma), even when produced, produces him (the sacrificer);—'May the plants and the waters unite with thee!'—thereby he puts two kinds of sap into him, that which is in plants, and that which is in water,—'that we may serve thee, O lord of the sacrifice, in the singing of praises and the utterance of worship¹, with *Svâhâ*!' Whatever is good in the sacrifice, that he thereby puts into him.

21. Thereupon, letting it go, he stands by it with (*Vâg*. S. VIII, 26), 'Ye divine waters, this is your child,'—for he (Soma) indeed is the child of the waters,—'bear ye him, well-beloved, well-nourished!' he thereby makes him over to the waters for protection—'This, O divine Soma, is thine abode: thrive thou well therein, and thrive thou² thoroughly!' whereby he means to say, 'Be thou therein for our happiness, and shield us from all inflictions!'

¹ See part i, p. 249, note 1.

² 'Vakshva' is by *Mahidhara* (and apparently by the author of the *Brâhmana*) referred to 'vah'; by the *St. Petersburg Dictionary* to 'vas' for 'vatsva.' I have referred it to 'vaksh.' The *Kânva* text reads, *Pari ka vakshi sam ka vakshñti pari ka no gopâya sam ka na edhity evaitad âha*.

22. He then immerses it with (Vâg. S. VIII, 27), 'O laving bath, laving thou glidest along: with the help of the gods may I wipe out the sin committed against the gods; and with the help of the mortals that committed against mortals!'—for the sin committed against the gods he has indeed wiped out with the help of the gods, namely, with the help of king Soma; and the sin committed against mortals he has wiped out with the help of mortals, namely, by means of the animal victim and the sacrificial cake:—'Preserve me, O god, from injury from the fiercely-howling (demon)!' whereby he means to say, 'Preserve me from all afflictions!'

23. Thereupon both (the sacrificer and his wife) having descended, bathe, and wash each other's back. Having wrapped themselves in fresh garments¹ they step out: even as a snake casts its skin, so does he cast away all his sin,—there is not in him even as much sin as there is in a toothless child. By the same way by which they came out (from the sacrificial ground), they return thither²; and, having returned, he puts a kindling-stick on the Âhavanīya (at the front hall-door) with, 'Thou art the kindler of the gods!' He thereby kindles the sacrificer him-

¹ According to the Mânava Sûtra, as quoted on Kâty. X, 9, 6, the sacrificer wraps himself in the cloth in which the Soma stalks were tied (somopanahana), and his wife in the outer cloth tied round the Soma bundle (paryâzahana). The Soma vessels and implements are likewise thrown into the water.

² While going thither they all mutter the Âmahīyâ verse, Rig-veda VIII, 48, 3, 'We have drunk Soma, we have become immortal, we have gone to the light, we have attained to the gods: what now can the enemy do unto us, what the guile, O immortal, of the mortal?'

self, for along with the kindling of the gods the sacrificer is kindled¹.

FIFTH ADHYÂYA. FIRST BRÂHMANA.

1. He proceeds with the rice-pap to Aditi, as the concluding oblation. The reason why there is a rice-pap for Aditi is this. Because, on that former occasion², the gods said to her, 'Thine forsooth shall be the opening, and thine the concluding oblation,' therefore he prepares that share for her at both ends (of the Soma-sacrifice).

2. And because, on that occasion, he offers when about to go forth (upa-pra-i) to buy the king (Soma), therefore that (opening oblation) is called *Prâyan̄tya*. And because he now offers after coming out (ud-â-i) from the expiatory bath, therefore this (concluding oblation) is called *Udayan̄tya*³. For this indeed is one and the same oblation: to Aditi belongs the opening, to Aditi the concluding (oblation); for Aditi is this (earth).

3. To Pathyâ Svasti he offers first (at the opening sacrifice): then the gods, through speech, saw their way in what was unknown to them, for by speech the confused becomes known. But now that it is known, he performs in the proper order.

4. To Agni he offers first, then to Soma, then to Savitrî, then to Pathyâ Svasti, then to Aditi. Now Pathyâ Svasti (the wishing of a 'happy journey')

¹ The sacrificer sits down behind the *sâlâdvârya* fire and spreads the black deer-skin over his knees; the Adhvaryu then making an oblation of ghee from the dipping-spoon.

² See III, 2, 3, 6.

³ See p. 48, note 1.

is speech, and Aditi is this (earth): on her the gods thereby established speech, and thus established thereon speech speaks here.

5. Thereupon he slaughters a barren anûbandhyâ¹ cow for Mitra and Varuṇa. And this indeed is performed as a different sacrifice, and that an animal offering; for the Samishṭayagus form the end of the sacrifice.

6. The reason why there is a barren cow for Mitra and Varuṇa is this. Whatever part of his (sacrifice)² who has offered is well-offered that part of his Mitra takes, and whatever is ill-offered that Varuṇa takes.

7. Then they say, 'What has become of the sacrificer?'—whatever well-offered part of his (sacrifice) Mitra here takes, that he now again surrenders to him, being pleased with this (cow); and whatever ill-offered part of his Varuṇa takes, that indeed he makes well-offered for him, being pleased with this (cow), and surrenders it again to him. This forsooth is his own sacrifice³, his own merit.

8. And again, why there is a barren cow for Mitra and Varuṇa. Now, when the gods caused the cast seed to spring,—there is that sastra called Âgnimâruta⁴: in connection therewith it is explained how

¹ The meaning of this technical term would seem to be 'to be bound (or immolated) after' the sacrifice.

² Or, of him, the sacrificer.

³ That is, the sacrifice of his own self.

⁴ The same passage occurs at I, 7, 4, 4, where I erroneously supplied 'samabHAVat.' It is a broken, incoherent construction. The explanation, referred to in these two passages, may be Ait. Br. III, 34, though in that case one might have expected a somewhat closer adherence to the order of production there proposed;

the gods caused that seed to spring. From it the coals (aṅgāra) sprung, and from the coals the Aṅgiras; and after that the other animals¹.

9. Then the dust of the ashes which remained: therefrom the ass was produced,—hence when it is dusty anywhere, people say, ‘A very place for asses, forsooth²!’ And when no sap whatever remained,—thence was produced that barren cow belonging to Mitra and Varuṇa; wherefore that (cow) does not bring forth, for from sap seed is produced, and from seed cattle. And because she was produced at the end, therefore she comes after the end of the sacrifice. Hence also a barren cow for Mitra and Varuṇa is the most proper here: if he cannot obtain a barren cow, it may also be a bullock³.

10. Then the Visve Devāḥ applied themselves⁴ a second time: thence the Vaisvadevī (cow) was produced; then the Bārhaspatyā: that is the end, for Bṛihaspati is the end.

11. And whosoever gives a thousand or more

see part i, p. 210, note 1. Regarding the Āgṇimāruta sastra, see above, p. 369 note.

¹ ? Or, the others, the animals (tad anv anye paravaḥ). Cp. the French idiom, ‘Les femmes et nous autres hommes.’ The Kāṇva text reads, tad anu paravaḥ.

² The Kāṇva reads, And when they (the coals) became dust of ashes, the ass was produced therefrom: hence they call ‘asses’ place’ where the dust of the ashes (lies).

³ Kāty. X, 9, 15 allows, in lieu of the animal offering, an oblation of clotted curds (payasyā or āmikshā). See also II, 4, 2, 14.

⁴ ? They applied their minds, or, they took hold (amarīmrīśanta): ‘Tad u visve devā marīmrīśāṃ ākrire tato dvitīyā vaisvadevī samabhavat.’ Kāṇva text. Perhaps the verb has here the same meaning as ‘dhū’ in the passage of the Ait. Br. referred to, tad (reto) maruto ‘dhunvan.

(cows to the priests), he will slaughter all these;—indeed, everything is obtained, everything conquered by him who gives a thousand or more. Those (three) cows are everything, (when offered) thus in the proper order: first one to Mitra and Varuṇa, then one to the All-gods, then one to Bṛihaspati.

12. And those who perform a long sacrificial session, for a year or more, they will slaughter all these¹;—indeed everything is obtained, everything conquered by those who perform a long sacrificial session, for a year or more: those (cows) are everything, (when offered) thus in the proper order.

13. Thereupon he performs the Udavasānti² ishṭi (completing oblation). He prepares a cake on five potsherds for Agni. Its invitatory and offering prayers are five-footed pañktis². For at this time the sacrifice of him who has sacrificed is, as it were, exhausted in strength: it, as it were, passes away from him. Now all sacrifices are Agni, since all sacrifices are performed in him, the domestic sacrifices as well as others. He thus takes hold again of the sacrifice, and thus that sacrifice of his is

¹ The immolation of the three anubandhyā cows is prescribed at the end of the Gavāmāyana (see note on IV, 5, 4, 14), and at other Sattras (sacrificial session) lasting at least a year, and endowed with fees of at least a thousand cows, except the Sārasvata Sattra. Kāty. XIII, 4, 4, 5.

² The Udavasānti² ishṭi is performed, with certain modifications, on the model of the Paunarādheyikī ishṭi, or offering for the re-establishment of the sacred fire; for which see II, 2, 3, 4 seq., and especially the notes on part i, p. 317 seq. It is to be performed somewhere north of the sacrificial ground on a fire produced by the churning of the arāṇis or (pairs of) churning-sticks, with which the priests have previously 'lifted' their several fires. See p. 90, notes 4 and 5; and part i, p. 396, note 1.

not exhausted in strength, and does not pass away from him.

14. The reason why the cake is one on five potsherds, and the invitatory and offering prayers are pañktis (verses of five feet), is that the sacrifice is fivefold. He thus takes hold again of the sacrifice, and thus that sacrifice of his is not exhausted in strength, and does not pass away from him.

15. The priests' fee for it is gold; for this is a sacrifice to Agni, and gold is Agni's seed: therefore the priests' fee is gold. Or an ox, for such a one is of Agni's nature as regards its shoulder, since its shoulder (bearing the yoke) is as if burnt by fire.

16. Or¹, he takes ghee in five ladlings, and offers it with the verse to Vishṇu (Vāg. S. V, 38), 'Stride thou widely, O Vishṇu, make wide room for our abode! drink the ghee, thou born of ghee, and speed the lord of the sacrifice ever onwards, Hail!' For Vishṇu is the sacrifice: he thus takes hold again of the sacrifice, and thus his sacrifice is not exhausted in strength, and does not pass away from him. And let him on this occasion give as much as he can afford, for no offering, they say, should be without a Dakṣiṇā. When this Udavasānīyā-ishṭī is completed, he offers the (ordinary) evening (milk-)offering²,—but the morning offering at its proper time.

¹ According to Kāty. X, 9, 20 (as interpreted by the commentator) this (Vaishṇavī) āhuti may optionally take the place of the Udavasānīyā ishṭī. 'Atho' has evidently the force of 'or' here, as in IV, 6, 4, 5. The Kāṇva text has atho apy āhutim eva guhuyāt; with the same meaning, cf. I, 1, 3, 3; also 'uto,' note to IV, 5, 2, 13.

² For the Agnihotra, or morning and evening libation of milk, see II, 2, 4; 3, 4. The performance being completed, the tempo-

SECOND BRĀHMANA.

1. They lay hands on the barren cow¹, and having laid hands on it, they quiet it. It having been quieted², he says (to the slaughterer), 'Pull out the omentum!' The omentum having been pulled out², let him tell (the slaughterer) to search groping for an embryo. If they do not find one, why need they care? and if they find one, atonement is made therefore.

2. For surely it is not right that, thinking it to be one (cow), they should perform, as it were, with that one; or that, thinking them to be two, they should perform, as it were, with two³. Let him bid (the

rary erections, as the Sadas, cart-shed, Āgnīdhra fire-house, &c., are set on fire, and the sacrificer and priests go home.

¹ The order of this and the succeeding Brāhmaṇas differs considerably in the two recensions. In the Kāṇva recension the present Brāhmaṇa (the text of which also differs very much) is preceded by three others (V, 6, 1-3), corresponding to M. IV, 5, 3; IV, 5, 4 and IV, 5, 6, respectively.

² The text has simply, he (viz. the Samitri' or butcher) having quieted it, he (the Adhvaryu) says, (S.) having pulled it out, let him (A.) bid. . . .

³ The meaning of this would seem to be, that they should not content themselves with the supposition of its being a barren cow, but that they should ascertain whether she is not—as the term is—'aṣṭāpādī', or eight-footed, i. e. a cow with calf (cf. par. 12), and should in that case make atonement. The Kāṇva text reads, Now when they thus proceed with that (animal offering), they, thinking it to be one (cow) only, pronounce the āpri verses (āpriṇanti). They turn out to be two (te dve bhavataḥ); and surely it is not right that one should cast away that on which the āpri verses have been pronounced. Now that juice has flowed together from all the limbs: thus offering is also made with those sacrificial portions of that (embryo). And the sacrifice is as much as the havis and Svishakṛit: he thus connects that whole (embryo) with that sacri-

slaughterer) get ready the pot (sthālī) and the cloth (ushnīsha)¹.

3. They then perform with the omentum, just as its mode of performance is². Having performed with the omentum, both the Adhvaryu and Sacrificer return (to the sacrificial ground). The Adhvaryu says, 'Pull out that embryo!' otherwise he would not pull it out from the womb, since it is only pulled out from the womb of a sick or dead (female); but when the embryo is full grown, then indeed it comes out through birth: let him bid him pull it out even after tearing asunder the thighs.

4. When it is pulled out, he addresses it with (Vâg. S. VIII, 28), 'May the embryo of ten months move together with the caul!'—by saying, 'May it move,' he puts breath into it; and 'of ten months' he says, because when an embryo is full grown, then it is one of ten months: thus, even though it is not ten months old, he makes it one of ten months by means of the Brahman (prayer), the Yagus.

5. 'Together with the caul'—this he says so that, like a ten months' (calf), it may go out with the caul³,—'As yonder wind moveth, as the ocean moveth;'—thereby he puts breath into it;—'So hath this ten months' (calf) slipped out with the caul;'—this he means to say so that, like a ten months' calf, it may slip out with the caul.

6. Here now they say, 'What is he to do with

fice, and thus that which is superfluous (atirikta) becomes not superfluous.

¹ The comm. on Kâty. XXV, 10, 7, describes the ushnīsha, used on this occasion, as a small cloth, or kerchief.

² See III, 8, 2, 16 seq.

³ Or, even as a ten months' calf moves with the caul, so he means to say (that) this (should take place).

that embryo?'—They might cut off a portion from every limb, even as (is done) the portioning of other portions. But let him not do so; for that (embryo) surely has its limbs undeveloped. Having cut it below the neck, they should let that fat juice drip into the pot; for that same juice drips from all its limbs, and thus it is a portion cut out from all its limbs. He then cuts the sacrificial portions of the cow in the same way in which they are (usually) portioned off.

7. They cook them on the cooking-fire of the animal offering: at the same time¹ they cook that fat juice. Having wrapped the embryo in the cloth, he lays it down by the side of the cooking-fire. When it (the victim) is cooked, he puts together² the (flesh) portions and bastes only them, but not that juice. They remove the victim (from the fire); and at the same time they remove that juice.

8. They take it along the back of the pit, between the sacrificial stake and the fire. It having been put down south (of the fire), the Pratiprasthâtri cuts off the sacrificial portions. He then makes an underlayer (of ghee) in both offering-spoons, and addresses (the Hotri) for the recitation to the Manotâ deity on the havis. Thereupon they make cuttings from the portions of the cow, in the same way in which cuttings are made from them³.

9. Now there is an offering-spoon called *prakarant* :

¹ Or, in the same place. The Kânva text reads, Having cut off the head, and let the juice (rasa) flow out, he cooks it by the side of (prativeram) the (flesh) portions. And when they proceed with the havis, then having made an underlayer of ghee, and, taking twice from that juice, having basted (the portions therewith), he replenishes the (places of the) two portions.

² ? Read 'samuhya' for 'samudya.' See III, 8, 3, 5 seq.

³ See III, 8, 3, 15 seq.

therein the Pratiprasthâtri makes an underlayer of ghee for the fat juice, takes two portions (from the juice), bastes them once (with ghee), and replenishes (the juice whence) both portions (have been taken). He (the Adhvaryu) then addresses (the Hotri) for the recitation (of the invitatory prayer). Having called for the Sraushat, he says (to the Maitravaruna), 'Prompt (the Hotri to recite the offering prayer)!' As the Vashat is uttered, the Adhvaryu offers (the flesh portions). After the Adhvaryu's oblation the Pratiprasthâtri offers (the fat juice)—

10. With (Vâg. S. VIII, 29), 'Thou whose fruit is fit for sacrifice,'—for embryos are unfit for sacrifice: this one he thus makes fit for sacrifice by means of the Brahman, the Yagus;—'thou who hast a golden womb,'—for on that former occasion¹, they rend the womb when they tear out (the embryo); and gold means immortal life; he thus makes that womb of her (the cow) immortal;—'Him whose limbs are unbroken, I have brought together with his mother, Hail!' Thus, if it be a male (embryo); but if it be a female one, with, 'Her whose limbs are unbroken, I have brought together with her mother, Hail!' And, if it be an indistinguishable embryo, let him offer in making it male, since embryos (garbha, masc.) are male, 'Him whose limbs are unbroken, I have brought together with his mother, Hail!' For on that former occasion, when they tear out (the embryo) they separate it from its mother: now, having rendered it successful by means of the Brahman, the Yagus, he brings it again together with its mother in the midst of the sacrifice.

¹ See par. 3.

11. Thereupon the Adhvaryu makes the oblation to the Lord of the forest¹. Having made the oblation to the Lord of the forest, the Adhvaryu, while pouring together the sacrificial portions that are for the upabhrīt, says (to the Hotrī), 'Recite the invitational prayer to Agni Svishṭakrīt!' The Pratiprasthâtri comes and takes all that fat juice, and pours twice (ghee) thereon. Having called for the Sraushat, the Adhvaryu says, 'Prompt!' and offers as the Vashaṭ is uttered. After the Adhvaryu's oblation the Pratiprasthâtri offers,—

12. With (Vâg. S. VIII, 30), 'The bountiful multiform juice²,—by 'bountiful' he means to say (the bestower) 'of numerous gifts;' and 'the multiform' he says, because embryos are, as it were, multiform,—'The strong juice hath invested itself with greatness:—for it (the embryo) is indeed invested³ in the mother.—'May the worlds spread along her, the one-footed, two-footed, three-footed, four-footed, eight-footed,—'Hail!' He thereby magnifies her (the cow): far more, forsooth, does he gain by offering an eight-footed one, than by one not eight-footed.

13. Here now they say, 'What is he to do with that embryo⁴?' They may expose it on a tree; for

¹ See III, 8, 3, 33.

² Indu, lit. 'droop,' a term usually applied to the draughts of Soma, a connection with which doubtless is here intended.

³ A different simile is implied in the original 'antar mahimānam ānañga.'

⁴ The Kāṇva text is much briefer here: He then ties up the head (siraḥ pratinahya, ? with the body) either with a cloth (ushṇīsha), or with bast (vakala), and having pushed asunder the cooking-fire of the animal offering, he lays it above them, with 'Verily, O Maruts . . .,' for the common people are eaters of raw flesh, and the Maruts

embryos have the air for their support, and the tree is, as it were, the same as the air : thus he establishes it on its own support. But, say they, if, in that case, any one were to curse him, saying, 'They shall expose him¹ dead on a tree,' then verily it would be so.

14. They may throw it into the water, for water is the support of everything here : he thus establishes it in the water. But, say they, if, in that case, any one were to curse him, saying, 'He shall die in water !' then verily it would be so.

15. They may bury it in a mole-hill ; for this (earth) is the support of everything here : he thus establishes it on this same (earth). But, say they, if, in that case, any one were to curse him, saying, 'They shall quickly prepare a burying-place for him, being dead !' then verily it would be so.

16. He may offer it to the Maruts on the cooking-fire of the animal sacrifice ; for the Maruts, the clans (common people) of the gods, are not oblation-eaters (ahuta-ad)², and the uncooked embryo, as it were, is no oblation (ahuta) ; and the animal cooking-fire is taken from the Āhavantya : thus indeed it (the embryo) is

are the people : he thus establishes it with the Maruts. Or (uto) with a verse to Heaven and Earth, 'The great Heaven and Earth . . .,' for additional superfluous (atirikta) is that (garbha), beyond these two, heaven and earth, nothing whatever remains (or, nothing surpasses them, atirīkṣyata) : thus he establishes it within those two, heaven and earth ; and while being superfluous, it comes to be no longer superfluous (or redundant).

¹ 'Enam' apparently refers both to the sacrificer and to the embryo (garbha, masc.).

² For the common people are eaters of raw flesh (āmād), and the Maruts are the people. Kāṇva text. Neither a Kshatriya nor a Vaisya can eat remains of offerings, but only a Brāhman is hutād, Ait. Br. VII, 19.

not excluded from the sacrifice, and yet is not (offered) directly in the Âhavantya (offering-fire). And the Maruts are of the gods : he thus establishes it with the Maruts¹.

17. As soon as he has performed the Samishṭa-yagus offerings, when the coals are only just extinguished, he takes that embryo with the cloth, and standing with his face to the east, he offers it with a verse to the Maruts (Vâg. S. VIII, 31; Rig-veda I, 86, 1),—‘Verily, O Maruts, in whosoever house ye drink, the heroes of the sky, he is the best protected man.’ He utters no Svâhâ (hail), for the Maruts, the clans of the gods are no oblation-eaters, and no oblation, as it were, is what is offered without Svâhâ. And the Maruts are of the gods : he thus establishes it with the Maruts.

18. He then covers it over with the coals with (Vâg. S. VIII, 32; Rig-veda I, 22, 13), ‘The great Heaven and Earth may mix this our sacrifice, and fill us with nourishments!’

THIRD BRÂHMANA.

1. The Shodasin² (graha) forsooth is Indra. Now, at one time the beings surpassed (ati-riṭ)

¹ One might expect ‘deveshu :’ thus he establishes it with the gods; unless it is intended as the final decision : ‘hence he consigns it to the Maruts.’ The wording is, however, the same as in the preceding paragraphs.

² The author has now completed his exposition of the simplest form of Soma-sacrifice, viz. the Agnishṭoma, the libations of which are accompanied by twelve chants (stotra) and as many recitations (sastra), and which (on the press-day) requires one victim to Agni (see IV, 2, 5, 14). He has also incidentally (IV, 4, 2, 18) touched upon the characteristic features of the Ukthya sacrifice, viz. its second victim, a he-goat to Indra-Agni, and three additional Uktha stotras and sastras (p. 370 note). He now proceeds to

Indra—the beings being the creatures—they were in a state of equality, as it were, with him.

2. Indra then bethought himself, ‘How can I stand forth over everything here, and how may everything here be beneath me?’ He saw that graha, and drew it for himself. Then he stood forth over everything here, and everything here was

consider another libation which, with its accompanying stotra and sastra, forms the distinctive feature of the Shodasin sacrifice, i.e. the one having sixteen or a sixteenth (hymn). This sacrifice also requires a third victim on the press-day, viz. a ram to Indra. By the addition, on the other hand, of the Shodasin graha, with its chant and recitation, to an ordinary Agnish/oma, another form of one day’s (ekâha) Soma-sacrifice is obtained, viz. the Atyagnish/oma, or redundant Agnish/oma, with thirteen stotras and sastras. This form of sacrifice is, however, comparatively rarely used, and was probably devised on mere theoretic grounds, to complete the sacrificial system. A somewhat more common form is the Âtirâtra, lit. ‘that which has a night over and above,’ differing as it does from the Shodasin in that—besides a fourth victim (a he-goat to Sarasvatî)—it has in addition a night performance of libations, with three rounds (paryâyas) of four stotras and sastras each (one for the Hotri and for each of his three assistants), and concluding at daybreak with one more stotra, the sandhi (twilight) stotra, and the Ârvina sastra and offering. These are the forms of Soma-sacrifice referred to in the present book, as required for the performance of sacrificial sessions (twelve days and more) of which its concluding portion treats. With another form, the Vâgapeya sacrifice, the author deals in the next Kânda. These—with the Aptoryâma, which to the Âtirâtra adds another course of four Âtirikta, or superadded stotras—constitute in the later official classification the seven fundamental forms (samsthâ) of Soma-sacrifice. This term, meaning properly ‘termination, consummation,’ probably applied originally to the concluding rites of the Soma-sacrifice proper, as the distinctive features of the several forms of sacrifice, but by a natural transition, became the generic terms for the complete forms of sacrifice. See Professor Weber’s somewhat different explanation, Ind. Stud. IX, 229.

beneath him. And, verily, for whomsoever, knowing this, they draw that cup of Soma, he stands forth over everything here, and everything here is beneath him.

3. Wherefore it has been said by the *Rishi* (Rig-veda III, 32, 11), 'The sky hath not reached thy greatness, when thou didst rest on the earth with thine other thigh,'—for, verily, yonder sky did not reach up to his other thigh¹: so did he stand forth over everything here, and everything here was beneath him. And, verily, for whomsoever, knowing this, they draw that cup of Soma, he stands forth over everything here, and everything here is beneath him.

4. He draws it with a verse to the lord of the bay steeds (Indra Harivant); they (the Udgâtris) chant verses to (Indra) Harivant, and he (the Hotri) afterwards recites verses to (Indra) Harivant. For Indra seized upon the strength, the fury (haras) of his enemies, the Asuras; and in like manner does he (the sacrificer) now seize upon the strength, the fury of his enemies: therefore he draws the graha with a verse to (Indra) Harivant; they chant verses to Harivant, and he (the Hotri) afterwards recites verses to Harivant.

5. He draws it with an Anushṭubh verse; for the morning press-feast belongs to the Gâyatri, the mid-day feast to the Trishṭubh, and the evening feast to the Gāgati. The Anushṭubh, then, is over and above² (ati-rikta), and he thus makes that (Soma of the

¹ ? Or either of his thighs. The situation depicted in this verse would seem that of the warrior Indra lying or kneeling on Vṛitra, whom he has thrown on the ground.

² Or, additional, in excess; see IV, 4, 3, 4.

Shodasin) to remain over : hence he takes it with an Anushṭubh.

6. He draws it in a square cup ; for there are three worlds : these same worlds he gains by three corners, and by the fourth corner he makes that (Soma) to remain over ;—therefore he draws it in a square cup.

7. Let him draw it at the morning pressing, after drawing the Âgrayana. Having been drawn at the morning pressing, it reposes apart from that time : he thus makes it to outlast all (three) pressings.

8. Or he may draw it at the midday pressing, after drawing the Âgrayana,—but this is mere speculation : let him rather draw it at the morning pressing, after drawing the Âgrayana : having been drawn at the morning pressing, it reposes apart from that time.

9. He thus draws it therefrom with (Vâg. S. VIII, 33 ; Rig-veda I, 84, 3), 'Mount the chariot, O slayer of Vritra, thy bay steeds have been harnessed by prayer ! May the stone by its sound draw hitherward thy mind !—Thou art taken with a support : thee to Indra Shodasin (the sixteenfold) !—This is thy womb : thee to Indra Shodasin !'

10. Or with this (verse, Vâg. S. VIII, 34 ; Rig-veda I, 10, 3), 'Harness thy long-maned, girth-filling bay steeds ! Come hither to us, O Indra, drinker of Soma, to hear our songs ! Thou art taken with a support : thee to Indra Shodasin !—This is thy womb : thee to Indra Shodasin !'

11. Thereupon he returns (to the sadas) and be-speaks the chant with, 'Soma has been left over :

Turn ye back¹! for he indeed causes it to remain over by that (*Shodasin graha*). He (the *Adhvaryu*) bespeaks it² before the setting of the sun; and after sunset he (the *Hotri*) follows it up by reciting the *sastra*: thus he thereby joins day and night together,—therefore he bespeaks (the *stotra*)³ before the

¹ See IV, 2, 5, 8. The verb, here and elsewhere translated by 'to bespeak,' is *upâ-kṛi*, the proper meaning of which would seem to be 'to prepare, to introduce, to bring up' the chant. As the same verb is, however, also used for the 'driving up, or bringing up' of cattle (to the stable), it may perhaps have a similar meaning in connection with the *stotra*; the metres of the chant (which are often called the cattle of the gods) being, as it were, 'led up' (or 'put to') by the *Adhvaryu*, to be 'harnessed' or 'yoked' (*yug*) by the *Udgâtri*; see p. 311, note 1. Instead of the *Prastara*, handed to the *Udgâtri* on the occasion of the *Pavamânas*, two stalks of sacrificial grass are generally used with other chants; but certain *stotras* and *sâmans* require to be 'introduced' by special objects, such as a fan, or the two churning sticks (for producing fire), or water mixed with *avakâ* plants, or an arrow.

² ? Read 'tad' for 'tam;' or 'he calls upon him (the *Udgâtri*).'

³ The *Shodasi-stotra* usually consists of the *Gaurivîta Sâman* (S. V. II, 302-4); but the *Nânada Sâman* (ib. II, 790-3) may be used instead. It is performed in the *ekavimsa stoma*, i.e. the three verses are chanted in three turns, so as, by repetitions, to produce twenty-one verses; the usual form being *aaa-bbbb-c*; *a-bbb-ccc*; *aaa-b-ccc*. For some modifications in the present case, see Haug, Transl. Ait. Br. p. 258 note. The first turn is to be performed in a low voice, while the sun is going down; the second in a middle voice, when the sun has disappeared, but not entirely the daylight; and the third turn in a loud voice, when darkness is closing in. If, for some reason or other, the *stotra* is entirely performed after sunset, it is chanted with a loud voice throughout. During the chanting a horse (black, if possible), or a bullock, or he-goat is to stand at the front (or back) gate of the *sadas*, facing the latter. Besides, a piece of gold is to circulate among the chanters, each of them holding it, while his turn of chanting lasts, and the *Udgâtri* (or all three) doing so during the *nidhana* or finale.

setting of the sun, and after sunset he follows it up by reciting the *sastra*¹.

THE DVÂDASÂHA².

FOURTH BRÂHMANA.

1. Now, at first the gods were all alike, all good. Of them, being all alike, all good, three desired, 'May we be superior³!'—Agni, Indra, and Sûrya.

2. They went on praising and toiling. They saw those Atigrâhyas⁴, and drew (*grah*) them for them-

¹ The *Shodasi-sastra* is minutely described in the Ait. Br. IV, 3 seq. The opening verses are in the Anushubh metre (of sixteen syllables), but otherwise also the *Hotri* has by means of pauses and insertions of formulas (*nivid*) to bring out its 'sixteenfold' character so as to accord with its designation.

² The *Dvâdasâha*, or twelve days' performance, forms the connecting link between the so-called *Ahîna* sacrifices (consisting of between two and twelve press-days) and the *sattras*, or sacrificial sessions (of twelve press-days and upwards); since it can be performed as one or the other. As a *sattra* (which seems to be its usual character) it consists of the *Dasarâtra*, or ten nights' (or days') period, preceded and followed by an *Atirâtra*, as the *prâyana* (opening) and *udayan* (concluding) days. The *Dasarâtra*, on its part, consists of three *tryahas* (or *tridua*), viz. a *Prishthya shadaha* (see note 4), and three *Ukthya* days, the so-called *Khandomas* (on which see Haug, Ait. Br. Transl. p. 347). These are followed by an *Atyagnishoma* day, called *Avivâkya* (i. e. on which there should be 'no dispute, or quarrel').

³ *Ati-tishthâvânâh*, lit. 'standing forth over (all others,' see IV, 5, 3, 2). In this, as in the preceding *Brâhmana*, the prefix *ati* has to do service repeatedly for etymological and symbolical purposes.

⁴ I. e. cups of Soma 'to be drawn over and above' (Weber, Ind. Stud. IX, 235; for a different explanation see Haug, Ait. Br. Transl. p. 490). These three *grahas* are required at the *Prishthya shadaha*, which forms part of the *Dvâdasâha* (see note 2), and of sacrificial sessions generally. The *shadaha*, or period of six Soma days, which (though itself consisting of two *tryaha*, or

selves over and above (ati): hence the name Ati-grāhyas. They became superior, even as they are now superior¹: and verily he becomes superior for whomsoever, knowing this, they draw those cups of Soma.

3. And at first there was not in Agni that lustre which is now in him. He desired, 'May that lustre be in me!' He saw this graha, and drew it for himself, and henceforth that lustre was in him.

tridua) may be considered as forming a kind of unit in sattras, or sacrificial sessions, is of two kinds, viz. the Abhiplava shadāha and the *Prish/hya* shadāha. Both require (for the Hotri's *prish/ha*-stotra at the midday pressing) the use of the Rathantara-sāman on uneven, and that of the *Bṛihat*-sāman on even days. The chief difference between them is that while the *prish/ha*-stotras of the Abhiplava are performed in the ordinary (Agnish/oma) way, the *Prish/hya* shadāha requires their performance in the proper *prish/ha* form, see p. 339, note 2. Besides, while the Abhiplava shadāha consists of four Ukthya days, preceded and followed by one Agnish/oma day; the first day of the *Prish/hya* shadāha is an Agnish/oma, the fourth a Shodasin, the remaining four days being Ukthyas. There is also a difference between the two in regard to the stomas, or forms of chanting, used; for while the *Prish/hya* requires successively one of the six principal stomas (from the Trivṛit up to the Trayastrimsa, as given p. 308, note 2) for each day, the Abhiplava requires the first four stomas (Trivṛit to Ekavimsa) for each day, though in a different order. In this respect, three groups or forms are assumed for the performance of the stotras at the Agnish/oma and Ukthya, viz. the *Gyotish/oma* [a. Bahishpavavamāna in the Trivṛit; b. Āgyastotras and c. Mādhyandina-pavamāna in the *Pañkādasa*; d. the *Prish/ha*-stotras and e. Ārbhava-pavamāna in the Saptadāsa; and f. the Agnish/oma sāman in the Ekavimsa stoma]; the *Gosh/oma* [a. *Pañkādasa*; b. Trivṛit; c. Saptadāsa; e. f. (and g. Ukthastotras) Ekavimsa]; and *Āyush/oma* [a. Trivṛit; b. *Pañkādasa*; c. d. Saptadāsa; e. f. g. Ekavimsa]. These forms are distributed over the two tridua of the Abhiplava in the order: *Gyotish/oma*, *Gosh/oma*, *Āyush/oma*; *Gosh/oma*, *Āyush/oma*, *Gyotish/oma*.

¹ Lit. even as they are now the superiority, i.e. a superior power.

4. And at first there was not in Indra that power which is now in him. He desired, 'May that power be in me!' He saw this graha and drew it for himself, and henceforth that power was in him.

5. And at first there was not in Sûrya that splendour which is now in him. He desired, 'May that splendour be in me!' He saw this graha and drew it for himself, and henceforth that splendour was in him. And verily for whomsoever, knowing this, they draw those cups of Soma, he takes unto himself those same fires (energies), those same powers.

6. Let him draw them at the morning pressing, after drawing the Âgrayana; for the Âgrayana is the self (body), and many parts of this self are one each (and thus) over and above (the others), such as the lung¹ and heart, and others.

7. Or he might draw them from the Pûtabhrit, at the midday pressing, after drawing the Ukthya, or when about to bespeak (the chant), for the Ukthya indeed is the same as that undefined self of his. But this is mere speculation: let him rather draw them at the morning pressing, after drawing the Âgrayana.

8. They are offered after the offering of the Mâhendra graha; for that, the Mâhendra, is Indra's special cup; and so are the (Nishkevalya) stotra and sastra specially his. But the sacrificer is Indra; and for the sacrificer's benefit (these cups) are drawn: therefore they are offered after the offering of the Mâhendra graha.

9. He thus draws them therefrom [the first with

¹ That is, the right lung (kloman), the left lung being called by a different name. See St. Petersburg. Dict. s. v.

Vâg. S. VIII, 38; Rig-veda IX, 66, 21]¹, 'O Agni, skilful in works, become thou pure, bestowing upon us lustre and manly vigour, and upon me health and wealth!—Thou art taken with a support: thee to Agni, for lustre!—This is thy womb: thee to Agni, for lustre!'

10. [The second with Vâg. S. VIII, 39; Rig-veda VIII, 76, 10], 'Uprising by thy power didst thou move thy jaws, O Indra, drinking the cup-drawn juice!—Thou art taken with a support: thee to Indra for power!—This is thy womb: thee to Indra for power!'

11. [The third with Vâg. S. VIII, 40; Rig-veda I, 50, 3], 'His beacons have appeared, his beams, wide and far over the people, shining splendidly like fires!—Thou art taken with a support: thee to Sûrya for splendour!—This is thy womb: thee to Sûrya for splendour!'

12. The drinking of these (cups is performed by the sacrificers with the resp. texts), 'O lustrous Agni, lustrous art thou among the gods: may I be lustrous among men!—Most powerful Indra, most powerful art thou among the gods: may I be the most powerful among men!—Most splendid Sûrya, most splendid art thou among the gods: may I be the most splendid among men!' And, verily, these same splendours, these same powers he takes unto himself for whomsoever, knowing this, they draw these cups.

13. Let him draw them on the first three days of the *Prishthya shadaha*²; namely, the Agni cup on

¹ The Kânvas use a different formula, viz. Rig-veda IX, 66, 19. See Vâg. S. ed. Weber, p. 254 (XII).

² See page 402, note 4. In conjunction with the Rathantara

the first day, the Indra cup on the second, the Sūrya cup on the third—thus one day by day.

14. Some¹, however, draw them on the last three days; but let him not do so: let him rather draw them on the first three days. But should he intend to draw them on the last three days, let him first draw them on the first three days and let him then draw them on the last three days. In like manner they are drawn (all three) in their proper order, on one and the same day, at the Visvagīt² with all the *Prishthas*.

FIFTH BRĀHMANA.

1. Pragâpati, forsooth, is that sacrifice which is performed here, and from which these creatures have been produced: and in like manner are they produced thereafter even to this day.

2. After the Upâmsu cup goats are produced. Now that (cup) is again employed in the sacrifice: hence creatures are here produced again and again.

3. After the Antâryama cup sheep are produced. Now that (cup) is again employed at the sacrifice: hence creatures are here produced again and again.

(Sâma-veda II, 30-31) and *Brîhat* (II, 159-60) sâmans, the other four principal *prishtha* sâmans—viz. the *Vairûpa* (II, 212-13), *Vairâga* (II, 277-9), *Sâkvara* (II, 1151-3; or *Mahânâmnî*, 1-3), and *Raivata* (II, 434-6)—are used respectively by the *Hotri* on the last four days of the *shadâha*. As regards the *Hotri*'s assistants, while the *Maitrâvaruna* always uses the same sâman, as at the *Agnishôma*, viz. the *Vâmadevyâ* (II, 32-34), the sâmans used by the other *Hotrakas* are given in the *Sâma-veda* immediately after the respective sâman of the *Hotri*, mentioned above.

¹ The *Kânva* text ascribes this practice to the *Karakas*.

² Regarding the sacrificial session, called *Gavâm ayana*, of which the *Visvagīt* forms part, see p. 426, note 3.

4. And because of those two (cups) which are together he offers the Upâṁsu first, therefore, of goats and sheep when they are together¹, the goats go first, and the sheep behind them.

5. And because, having offered the Upâṁsu, he wipes (the vessel) upwards, therefore these goats walk like nimbly² climbing spokes.

6. And because, having offered the Antaryâma, he wipes (the vessel) downwards, therefore these sheep walk with their heads down, as if digging. Now they, the goats and sheep, are most conspicuously Pragâpati-like: whence, bringing forth thrice in the year, they produce two or three³ (young ones).

7. After⁴ the Sukra cup men are produced. Now that (cup) is again employed at the sacrifice: hence creatures are here produced again and again. But the Sukra (bright) is the same as he that burns yonder, and he indeed is Indra; and of animals, man is Indra-like⁵: whence he rules over animals.

8. After the Ritu cup the one-hoofed species is produced. Now that (cup) is again employed in the sacrifice: hence creatures are here produced again and again. And such-like is the Ritu cup⁶, and such-like the head of the one-hoofed. The Âgrayana

¹ That is, in mixed flocks. In the compound 'agâvika' (Kânva. agâvayaḥ, aṅyes kaḥ śtes) also the goats come first.

² Perhaps 'ara' has to be taken in the sense of 'quick, nimble,' instead of 'spokes,' and 'dîṭara' might mean 'flying up,' 'popping up their heads,' as opposed to 'avâkīṇasīrshan.'

³ ? Or, three (times) two, 'dvau trīn iti;' the Kânva text reads (of goats alone) 'trīms trīn.'

⁴ Or, along with, correspondingly with, and.

⁵ Or, connected with Indra, Indra's own (aindra).

⁶ The two Rītupâtras are shaped like spoon-bowls, with spouts on both sides.

cup, the Ukthya cup, and the Âditya cup,—after them cows are produced. Now, these are again employed in the sacrifice: hence creatures are here produced again and again.

9. And because goats are produced after the fewest cups, therefore, though bringing forth thrice in a year, producing two or three, (they are) very few, for they are produced after the fewest cups.

10. And because cows are produced after the most cups, therefore, though bringing forth once in a year, and producing one each time, (they are) most numerous, for they are produced after the most cups.

11. Then, in the Dronakalasa (trough) he finally draws the Hâriyogana graha. Now, the Dronakalasa is Pragâpati;—he turns unto these creatures, and fosters them, and kisses them¹: he fosters them in that he produces them.

12. Now, these same cups after which creatures are produced, are five,—those of the Upâmsu and Antaryâma (counting as) one and the same, the Sukra cup, the Ritu cup, the Âgrayana cup, and the Ukthya cup; for there are five seasons in the year, and Pragâpati is the year, and the sacrifice is Pragâpati. But if there be six seasons in the year, then the Âditya cup is the sixth of them.

13. But indeed there is only that one cup after which creatures are produced here, to wit, the Upâmsu cup; for the Upâmsu is breath, and Pragâpati is breath, and everything here is after Pragâpati.

¹ Or, smells, sniffs at them (as a cow does the calf).

SIXTH BRÂHMANA.

1. Pragâpati, forsooth, is that sacrifice which is here performed, and whence these creatures have been produced, and in like manner are they produced therefrom even to this day. Having drawn the Âsvina graha, he makes (the sacrificer) eye (the several cups, while muttering) the Avakâsa formulas¹.

2. The Upâmsu cup he eyes first with (Vâg. S. VII, 27), 'For mine out-breathing, (a) giver of lustre², become thou pure for lustre!' Then the Upâmsusavana stone with, 'For my through-breathing, giver of lustre, become thou pure for lustre!' Then the Antaryâma cup with, 'For mine up-breathing, giver of lustre, become thou pure for lustre!' Then the Aindravâyava with, 'For my voice, giver of lustre, become thou pure for lustre!' Then the Maitrâvaruṇa with, 'For mine intelligence and will, giver of lustre, become thou pure for lustre!' Then the Âsvina with, 'For mine ear, giver of lustre, become thou pure for lustre!' Then the Suâra and Manthin with, 'For mine eyes, givers of lustre, become ye pure for lustre!'

3. Then the Âgrayana with (Vâg. S. VII, 28), 'For my mind, giver of lustre, become thou pure for lustre!' Then the Ukthya with, 'For

¹ For the proper place of this ceremony in the actual performance of the Agnishôma, see p. 312, note 4.

² Either, thou who bestowest lustre on my out-breathing . . . , or, Thou who art a bestower of lustre, become thou pure for lustre to my out-breathing.

my vigour, giver of lustre, become thou pure for lustre!' Then the Dhruva with, 'For my life, giver of lustre, become thou pure for lustre!' Then the two Soma-troughs (Pûtabhṛit and Âdhavanīya) with, 'For all mine offspring, givers of lustre, become ye pure for lustre!' Now the two troughs belong to the All-gods, for therefrom they draw (Soma) for the gods, therefrom for men, therefrom for the Fathers: therefore the two Soma-troughs belong to the All-gods.

4. Then the Dronakalasa with (Vâg. S. VII, 29), 'Who (ka) art thou? Which one art thou?'—Ka is Pragâpati;—'Whose (kasya, or Ka's) art thou? who (ka) art thou by name?'—Ka ('who') by name is Pragâpati;—'Thou upon whose name we have thought,' for he indeed thinks upon his name;—'Thou whom we have gladdened with Soma;'—for he indeed gladdens him with Soma. Having drawn the Âsvina cup, he prays for blessing part after part (of the sacrifice) with, 'May I be abundantly supplied with offspring,' thereby he prays for offspring;—'abundantly supplied with men,' thereby he prays for men (heroes);—'abundantly supplied with food!' thereby he prays for prosperity.

5. He must not let every one eye them, but only him who is well known, or one who is his friend, or one who, being learned in sacred lore, may acquire these (texts) through study. Having drawn the Âsvina cup, he (thus) produces the whole sacrifice; and having produced the whole sacrifice, he deposits it in his own self, and makes it his own.

SEVENTH BRĀHMAṆA.

1. Now, there are here thirty-four utterances, called expiations¹. Pragâpati, forsooth, is that sacrifice which is performed here, and from which these creatures have been produced,—and in like manner are they produced therefrom even to this day.

2. There are eight Vasus, eleven Rudras, twelve Âdityas; and these two, Heaven and Earth, are the (thirty-second and) thirty-third. And there are thirty-three gods, and Pragâpati is the thirty-fourth;—thus he makes him (the sacrificer, or Yagña) to be Pragâpati²: now that³ is, for that is immortal, and what is immortal that is. But what is mortal that also is Pragâpati; for Pragâpati is everything: thus he makes him to be Pragâpati, and hence there are these thirty-four utterances, called expiations.

3. Now some call these (formulas) the ‘forms of the sacrifice;’ but, indeed, they are rather the joints of the sacrifice: this same sacrifice, in being performed, is continually becoming those deities.

4. Now should the cow, which supplies the gharma⁴, fail (to give milk), let them go to another; and at the same place where they otherwise make that gharma (milk) flow⁵, let them place her with her

¹ Viz. the formulas, Vâg. S. VIII, 54-58, employed for making good any mishaps during the Soma-sacrifice. Cf. Sat. Br. XII, 6, 1, 1 seq. In the Kâṇva recension, V, 7, 4, *kanḍikâs* 5-10 correspond to the present Brâhmaṇa, while *kanḍikâs* 1-4 contain the account of the Mahâvratīya graha corresponding to M. IV, 6, 4.

² ? Or, this then he makes Pragâpati to be; but see IV, 6, 1, 5.

³ ? I.e. that divine race or element. The Kâṇva text reads, *etâvad vâ idam asty, etad dhy amṛitam, yad dhy amṛitam tad asti*.

⁴ See p. 104, note 3.

⁵ That is, when they milk the cow with the Mantras ‘Flow thou

head towards the north, or in front of the hall with her face to the east.

5. And that which is the right one of the two bones with hair-tufts which protrude on both sides of her tail-bone,—thereon he offers those thirty-four oblations of ghee; for as much as are those thirty-four utterances, so much is the sacrifice: thus he lays the whole sacrifice entirely into her; for therefrom she lets the gharma (milk) flow, and this is the atonement therefore.

6. And if any part of the sacrifice were to fail, let him make an oblation with regard thereto on the Āhavantya during the consecration and the Upasads, and on the Āgnīdhra during the Soma feast—for whatever point of the sacrifice fails, that breaks—and whichever then is the deity in that (special offering), through that one he heals it, through that he puts it together again.

7. And if anything¹ be spilt, let him pour water thereon—everything here being pervaded (or obtained) by water—for the obtainment of everything²; with a verse to Vishṇu and Varuṇa,—for whatsoever distress one undergoes here on earth, all that Varuṇa inflicts³,—(Vāg. S. VIII, 59; Atharva-veda VII, 25,

for the Arvins! &c., see IV, 2, 1, 11 seq. Perhaps *yasyām velāyām* has to be taken in the sense of 'at the same time at which they make it flow,' as is done in the St. Petersburg Dict. Compare, however, the Kāṇva reading, *tad yām upasamkrāmeyus tām agreṇa vā dikshitārālām yatra vainam etat pinvayanti tad enām prākīm vodākīm vā sthāpayitavai brūyāt*.

¹ Viz. any Soma, according to Kāty. XXV, 2, 9; or any clotted ghee (*prishadāgya*), according to the Kāṇva text.

² For this construction, see p. 15, note 3.

³ Or, whatsoever undergoes (suffering) here on earth, all that Varuṇa causes to undergo it.

1), 'They by whose vigour the spheres were propped up, who are in strength the strongest and mightiest; who sway with powers unresisted, to Vishṇu and Varuṇa hath it gone at the morning prayer!' For Vishṇu is the sacrifice, and it is that (sacrifice) of his which now undergoes distress; and Varuṇa is the inflicter: thus by both these deities—that whose (sacrifice) undergoes distress, and that which inflicts it—he heals (the joint of the sacrifice), by both he puts it together.

8. And let him then touch (the spilt material) with (Vâg. S. VIII, 60), 'To the gods, to the sky hath the sacrifice gone: may wealth thence accrue to me! to the men, to the air hath the sacrifice gone: may wealth thence accrue to me! to the Fathers, to the earth hath the sacrifice gone: may wealth thence accrue to me!'—'To whatever world the sacrifice has gone, thence happiness has come to me¹!' this is what he thereby means to say.

9. Here now Âruṇi said, 'Why should he sacrifice who would think himself the worse for a miscarriage of the sacrifice? I, for one, am the better for a miscarriage of the sacrifice²!' This, then, he said with reference to the adoption of those benedictions.

¹ This last sentence ('To whatever world . . .') is treated as if it belonged to the sacrificial formula, to which it is attached in the *Samhitâ*. The mistake (which doubtless there is) probably arose from the omission of the 'iti' in the *Brâhmana*. In the *Kâṇva* text of the *Brâhmana*, the analogous sentence appears clearly as belonging to the exposition, and not to the *Samhitâ*.

² Kim sa yagñena yageteti yo yagñah syât tena vyriḍdhena sreyo nâbhigattheti. *Kâṇva* text.

EIGHTH BRÂHMANA.

1. Now when at that Trirâtra¹ sacrifice he gives those thousand (cows), then that one is made the one-thousandth². On the first day he brings three hundred and thirty-three; and likewise on the second day he brings three hundred and thirty-three; and likewise on the third day he brings three hundred and thirty-three. Then that one-thousandth is left over.

2. She should be three-coloured, they say, for that is the most perfect form for her. But let it be a red one, and spotted, for that indeed is the most perfect form for her.

3. Let it be one that has not been approached (by a bull), for she, the Sâhasrî, is in reality Vâk (speech); but Vâk, forsooth, is of unimpaired vigour, and so is one of unimpaired vigour which has not been approached: therefore it should be one that has not been approached.

4. He may lead her up (to the sacrificial ground) on the first day; for she, the Sâhasrî, is in reality Vâk, and hers, Vâk's, is that thousandfold progeny³.

¹ The Sahasradakshina Trirâtra, or sacrifice of three (pressing) days, with a thousand cows as the priests' fee, is mentioned Kâty. XIII, 4, 15 seq. as, apparently, an independent Ahîna sacrifice. I do not, however, know whether it might not be added on to some other sacrificial performance, as, for instance, to the Prishthya shadâha, thus forming together with this the Navarâtra (or first nine days of the Dasarâtra, see p. 402, note 2). Kâty. gives no indication as to the particular forms of Soma-sacrifice required for the several days; but, guided no doubt by the Brâhmana, he confines his remarks to the manner of distribution of the dakshinâs.

² Sâhasrî, lit. 'she who makes the dakshinâ to consist of one thousand.'

³ Or,—and from her, Vâk, those thousand (cows) were produced;

She walks at the head (of the other 333 cows), and behind her follows her progeny. Or he may lead her up on the last day; then her progeny precedes her, and she herself walks behind. This, however, is mere speculation: let him lead her up on the last day,—her progeny precedes her, and she herself walks behind.

5. North of the Havirdhâna shed, and south of the Âgnîdhra fire-house he makes her smell the Dronakalasa; for the Dronakalasa is the sacrifice; thus he makes her see the sacrifice.

6. With (Vâg. S. VIII, 42), 'Smell the trough: may the drops enter thee, O mighty one!' Now he who gives a thousand (cows) becomes, as it were, emptied: him, thus emptied, he thereby replenishes, when he says, 'Smell the trough: may the drops enter thee, O mighty one!'

7. 'Return again with sap!' him who is emptied he thus replenishes when he says, 'Return again with sap!'

8. 'And milk to us a thousandfold!' him who is emptied he thus replenishes with a thousand (forces), when he says, 'And milk to us a thousandfold!'

9. 'Broad-streamed, milk-abounding,—may wealth come back to me!' him who is emptied he thus replenishes when he says, 'May wealth come back to me!'

10. He then mutters in her right ear, 'O Idâ, blithesome, adorable, lovable, bright, shining, Aditi (inviolable), Sarasvatî (sapful), mighty,

or,—and from her (the thousandth cow) that thousandfold progeny of Vâk was produced; see IV, 6, 7, 3, where the thousandfold progeny of Vâk is identified with the Vedic texts generally.

glorious,—these are thy names, O cow : tell thou the gods of me as a doer of good !—or, ‘speak thou’ These indeed are her names with the gods : he thus means to say, ‘whatever thy names are with the gods, therewith tell the gods of me as a doer of good.’

11. They release her. If, not urged by any man, she goes eastwards, then let him know that this sacrificer has succeeded, that he has won the happy world. If she goes northwards, let him know that the sacrificer will be more glorious in this world. If she goes westwards, let him know that he will be rich in dependants and crops. If she goes southwards, let him know that the sacrificer will quickly depart from this world. Such are the ways of knowledge.

12. And what three (cows) there are each time over and above the (three hundred and) thirty, thereto they add that one¹. Now, when they draw out a Virâg (verse), they pull it asunder, and a Virâg which is pulled asunder is torn in two;—and the Virâg consisting of ten syllables, he thus makes the Virâg complete. Let him give her to the Hotri; for the Hotri is a thousandfold²: therefore let him give her to the Hotri.

¹ I am not certain whether I understand this passage rightly. According to paragraph 16, and Kâty. XIII, 4, 23, he is to give away the cows by tens. This would leave three each day, or nine on the three days. To them he is to add the Sâhasrî, and give the ten cows to the Hotri.—A common Virâg verse consists of three times ten syllables; but there are also such as consist of three times eleven syllables. These latter the sacrificer is thus represented (by withholding three cows out of thirty-three) to make into a proper Virâg.

² That is, according to the St. Petersburg Dict., he possesses a

13. Or let him appoint two *Unnetṛis*, and let him give her to him, of the two, who does not call for the *Sraushat*; for defective, indeed, is he who, being an officiating priest, does not call for the *Sraushat*; and defective also is the *Virâg* which is pulled asunder: thus he puts the defective to the defective.

14. Now they say, one ought not to give anything above a thousand (cows), because by a thousand he obtains all the objects of his desire. But *Āsuri* said, 'Let him give according to his wish: by a thousand he indeed obtains all his wishes; and anything else (that he gives) is likewise given at his wish¹.'

15. And should he intend to give a cart yoked (with a team of oxen), or something else, let him give it either after the offering of the omentum of the barren cow, or at the concluding (*udavasânîyâ*) offering.

16. In bringing the *dakshinâs*, let him bring complete decads. If he intends to give one (cow) to any (priest), let him pass over a decad to ten such (priests). If he intends to give two to any one, let him pass over a decad to five such (priests). If he intends to give three to any one, let him pass over a decad to three such². If he intends to give five to

thousand verses;—if it does not rather refer to the extent of the *Rig-veda*, consisting of rather more than a thousand (1028) hymns. Cp. also 'the thousandfold progeny of *Vâk*,' p. 414, note 3.

¹ The *Kāṇva* text has much the same reasoning, but does not ascribe it to any one.

² In this and all other cases the text has 'to those three (ten &c.).' It is not clear in what manner he is to divide the ten cows between the three priests, unless indeed he is to repeat the same process three times, giving the odd cow each time to another priest. The *Kāṇva* text only mentions two of the cases here given, viz. that if he intends to give one cow to each (*ekaikām*),

any one, let him pass over a decad to two such. Thus up to a hundred: and thus this perfect Virāg of his becomes a cow of plenty for him in yonder world.

NINTH BRĀHMANA.

1. When he performs a twelve days' sacrifice with transposed metres (*Dvādasāha vyūdhakhandas*), then he (the Adhvaryu) transposes the grahas (cups of Soma); and both the *Udgātri* and the *Hotri* transpose the metres. Now there is first that normal Tryaha (triduum), with settled metres¹: there he draws the cup beginning with the *Aindravâyava*.

he is to give ten to ten such; and if he intends to give two to each, he is to give ten to five such. Professor Weber, *Ind. Stud.* X, 52, remarks that this paragraph is not clear to him, and suggests that it may be interpolated. It does not appear, what the exact proportion of the thousand cows is for each of the sixteen priests; but we may assume that it did not differ much from that given at the *Agnishōma* (see p. 345, note), and that this result was brought about by repeated distributions among varied groupings of the priests.

¹ That is, three days, on which the order of the *Agnishōma* is observed. Hence, having drawn the *Upâmsu* and *Antaryâma* cups (IV, 1, 1 and 2), which must always be drawn first, he draws the *Aindravâyava* cup (IV, 1, 3) and so on. The same order is preserved on the fifth, eighth, and last three days. On the fourth and ninth days, on the other hand, he follows up the *Upâmsu* and *Antaryâma* by the grahas of the third pressing, beginning with the *Âgrayana* (IV, 3, 5, 21 seq.); these being then succeeded by those of the morning and midday pressings; and on the sixth and seventh days the *Upâmsu* and *Antaryâma* cups are succeeded by the grahas of the midday pressing, beginning with the *Sukra* cup (IV, 3, 3, 2). This change of the proper order of performance, of course, involves a different arrangement of the stotras and sastras (or 'the metres,' as they are called in the texts). This dislocation of the three pressings is afterwards to be rectified by the various cups being 'deposited' on the khara in their normal order. In the last two paragraphs of the present *Brâhmana* the author, however,

2. Then, on the fourth day, he transposes the grahas, and they transpose the metres. There he draws the cups beginning with the *Āgrayana*,—for that fourth day is *Pragâpati*'s own; and the *Āgrayana* is the self, and *Pragâpati* is the self: therefore he draws the cups beginning with the *Āgrayana*.

3. Having drawn that (*Āgrayana*) cup, he does not deposit it—the grahas being the vital airs—lest he should disorder the vital airs¹; for he would indeed disorder the vital airs, were he to deposit it. They sit near holding that (cup)²; and (the *Adhvaryu*) draws (the other) cups; and while he draws the cups, then whenever the time of that cup (in the order of performance comes), he utters '*Him*' and deposits it. Then follows that normal³ fifth day; on that he draws the cups beginning with the *Aindravâyava*.

4. Thereupon, on the sixth day, he transposes the grahas, and they transpose the metres. There he draws the cups beginning with the *Sukra*; for that sixth day is *Indra*'s own, and the *Sukra* (bright, clear) is he that burns yonder, and he (the sun) indeed is *Indra*: therefore he draws the cups beginning with the *Sukra*.

5. Having drawn that (cup), he does not deposit it—the grahas being the vital airs—lest he should disorder the vital airs; for he would indeed disorder the vital airs, were he to deposit it. They sit near

discountenances this practice of changing the natural order of drawing the cups.

¹ For this construction see p. 15, note 3.

² 'Having given it to some one else (to hold), he draws the other cups.' *Kāṇva* text.

³ Or, that 'known' fifth day, i.e. performed in the manner known, or explained before (viz. at the *Agnish/oma*).

holding that (cup); and he draws (the other) cups; and while he draws the cups, then whenever the time of that (cup comes), he deposits it.

6. Then, on the seventh day, he transposes the grahas, and they transpose the metres. There he draws the cups beginning with the Sukra cup; for that seventh day belongs to the Br̥hātī ('great' metre); for the Sukra is he that burns yonder, and he indeed is great: therefore he draws the cups beginning with the Sukra.

7. Having drawn that (cup), he does not deposit it—the grahas being the vital airs—lest he should disorder the vital airs; for he would indeed disorder the vital airs, were he to deposit it. They sit near holding that (cup); and he draws the (other) cups; and while he draws the cups, then whenever the time of that (cup comes), he deposits it. Then follows that normal eighth day: there he draws the cups beginning with the Aindravāyava.

8. Then, on the ninth day, he transposes the grahas, and they transpose the metres. There he draws the cups beginning with the Āgrayana; for that ninth day belongs to the Gāgātī (metre), and the Āgrayana is the self, and the self (soul) is this whole world (gāgātī): therefore he draws the cups beginning with the Āgrayana.

9. Having drawn it, he does not deposit it—the grahas being the vital airs—lest he should disorder the vital airs; for he would indeed disorder the vital airs, were he to deposit it. They sit near holding that (cup); and he draws the (other) cups; and while he draws the cups, when the time of that (cup comes), he utters 'Him' and deposits it.

10. Now they say, He should not transpose the

cups—the cups being the vital airs—lest he should disorder the vital airs; for he would indeed disorder the vital airs, were he to transpose them: therefore he should not transpose (the cups).

11. But let him, nevertheless, transpose them; for the cups are the limbs, and in sleeping one likes to turn¹ his limbs from one side to the other: therefore let him nevertheless transpose them.

12. Nevertheless, he should not transpose them—the cups being the vital airs—lest he should disorder the vital airs; for he would indeed disorder the vital airs, were he to transpose (the cups): therefore let him not transpose them.

13. What, then, is the Adhvaryu to do in that case, when both the *Udgâtri* and *Hotri* transpose (change) the metres²? In that, at the morning pressing, he draws first the *Aindravâyava* cup; and at the midday pressing the *Sukra* cup; and at the evening pressing the *Âgrayana* cup,—thereby forsooth the Adhvaryu transposes (the cups).

TENTH BRĀHMAṆA³.

1. If the Soma is carried off, let him say, 'Run about and seek!' If they find it, why should they care? But if they do not find it, atonement is made therefore.

2. Now there are two kinds of *Phâlguna* plants,

¹ In the text our subordinate clause is, as usual, the principal clause: 'one sleeps in turning his limbs from one side to the other.'

² The chanters and the *Hotri* in any case use different metres, as the principal ones, at different pressings.

³ In the *Kâṇva* text I have met with nothing corresponding to this *Brâhmana*.

the red-flowering and the brown-flowering. Those Phālguna plants which have brown flowers one may press; for they, the brown-flowering Phālgunas, are akin to the Soma-plant: therefore he may press those with brown flowers.

3. If they cannot get brown-flowering (Phālgunas), he may press the *Syenahr̥ita*¹ plant. For when *Gâyatrī* flew up for Soma, a sprig of Soma fell from her, as she was bringing him: it became the *Syenahr̥ita* plant: therefore he may press the *Syenahr̥ita* plant.

4. If they cannot get the *Syenahr̥ita*, he may press *Ādāra* plants. For when the head of the sacrifice was cut off, then *Ādāra* plants sprung from the sap which spirted from it: therefore he may press *Ādāra* plants.

5. If they cannot get *Ādāras*, he may press brown *Dûb* (*dûrvā*) plants, for they, the brown *Dûb* plants, are akin to the Soma: therefore he may press brown *Dûb* plants.

6. If they cannot get brown *Dûb* plants, he may also press any kind of yellow *Kusa* plants. In that case let him also give one cow; and, when he comes out of the purificatory bath, let him again become consecrated, for the atonement for that (use of plants other than Soma) is a second sacrifice. So much then as to those robbed of their Soma.

7. Now as to those who burst their Soma-trough (*kalasa*). If the trough bursts, let him say, 'Try to catch it!' If they catch a handful or a gouponful² (of Soma), let them perform, as far as is in their power³,

¹ That is, the plant 'carried away by the falcon (or eagle).'

² Scotch for the measure of both hands placed side by side; Ags. geap, Low Germ. göpse.

³ *Yathâprabhâvam*: *Kâty.* XXV, 12, 24 seems to take it in the

after pouring (water) to it from other ekadhana pitchers. But if they do not catch any, let them perform, as far as is in their power, after pouring out some of the Âgrayana and pouring (water) thereto from other ekadhana pitchers. And if the trough bursts before the dakshinâ (cows) have been led up, let him then give one cow ; and after coming out from the purificatory bath, let him be consecrated again ; for the atonement for that (mishap) is a second sacrifice. So much then as to those who burst the trough.

8. Then as to those by whom any Soma is left over. If any (Soma) be left after the Agnishoma, let him draw the Ukthya cup from the Pûtabhrîṭ. If any be left after the Ukthya, let him undertake the Shodasin. If any be left after the Shodasin, let them undertake a night (performance)¹. If any be left after the night (performance), let them undertake a day (performance)². But nothing, surely, remains after that³.

SIXTH ADHYÂYA. FIRST BRÂHMANA.

1. Now, the *Amsu* (graha), forsooth, is no other than Pragâpati : that (cup) is his (Yagñâ's or the

sense of 'abundantly,' as he circumscribes it by 'prabhâvayantâḥ' (which the commentator explains by 'distributing over the several vessels').

¹ That is, he is to perform an Atirâtra, see p. 397, note 2.

² Kâty. XXV, 13, 12-14, in that emergency, prescribes either the *Bṛîhat-sâman* (by which a seventeenth stotra is obtained at the Vâgapeya sacrifice, for which see more in Kânda V), or the *Mahâvrata* (see IV, 6, 4, 1, with note), or the *Aptoryâma* (see p. 398, note).

³ The meaning of this seems to be, that after the *Aptoryâma*, no other sacrifice remains at which he could dispose of any Soma that might be left (and hence one must finish it at that sacrifice). According to Kâty. ib. 15, he is to repeat the *Aptoryâma*, if any Soma remains after the first performance.

Sacrificer's) self¹, for Pragâpati is the self. Hence when they draw that (cup) they produce that self of his. Therein they lay these vital airs, according to as these vital airs, the grahas, are explained²; and verily the sacrificer is born with his whole body in yonder world.

2. Where they draw that (cup), then that is (like) having a hold³; and where they do not draw it, then that is (like) having no hold: therefore, then, he draws the *Amsu*.

3. He draws it with a vessel of uḍumbara wood; for that (cup) is Pragâpati, and the uḍumbara tree is Pragâpati's own: therefore he draws it with a vessel of uḍumbara wood.

4. He draws it with a square vessel; for there are here three worlds: these three worlds he obtains by three (corners). And Pragâpati is the fourth over and above these three worlds: thus he obtains Pragâpati by the fourth (corner): therefore he draws it with a square vessel.

5. Silently he takes up the pressing-stone; silently he throws down the Soma-plants (*amsu*); silently he pours water thereon; silently raising (the stone), he

¹ Or body (*âtman*); *amsu* meaning the Soma-plant, and hence the body of the Soma. This graha seems to consist of imperfectly pressed Soma-plants in water. Cf. Kâty. XII, 5, 6-12. See also Sat. Br. IV, 1, 1, 2; Taitt. S. VI, 6, 10; Sây. on Taitt. S. I, p. 603. In the Kânva text this Brâhmana is followed by one on the Adâbhya graha, which is identified with speech.

² Or, perhaps, according to as the grahas are explained as being these vital airs.

³ Or, like something that has a handle. The Kânva text reads,—for whomsoever they draw that (cup), his vital airs are, as it were, supplied with a firmer hold, and, as it were, firmly established (*ârambhanavattarâ iva pratishhitâ iva*). And for whomsoever they do not draw it, his vital airs are, as it were, without any hold ('halt-loser') and quite unrestrained (*anârambhanatarâ ivâsyâyatarâ iva prânâh*).

presses once ; silently he offers that (libation) without drawing breath : thus he makes him (the sacrificer) to be Pragâpati.

6. Now there is a piece of gold in that (spoon) : that he smells at. And if he either galls or scratches himself at this (sacrifice),—gold being immortal life,—he lays that immortal life into his own self.

7. As to this Râma Aupatasvini said, ' Let him freely breathe out and freely breathe in : if he but offers silently, thereby he makes him (the sacrificer) to be Pragâpati.'

8. Now there is a piece of gold in that (spoon) : that he smells at. And if he either galls or scratches himself at this (sacrifice),—gold being immortal life,—he lays that immortal life into his own self.

9. As to this Budila Âsvatarâsvi said, ' Let him draw it after merely raising (the stone), and let him not press ; for they do press for other deities : thus he does different from what he does for other deities ; and in that he raises (the stone) thereby indeed the pressing takes place for him.'

10. As to this Yâgñavalkya said, ' Nay, let him press : "The unpressed Soma delighted not the mighty Indra, nor the outpressed draughts without prayer," thus spake the *Rîshi* (Rig-veda VII, 26, 1). For no other deity does he strike but once : thus he does different from what he does for other deities,—therefore let him press !'

11. Twelve heifers pregnant with their first calf are the priests' fee for this (graha). Now there are twelve months in the year, and Pragâpati is the year, and the *Amsu* is Pragâpati : thus he makes him (the sacrificer) to be Pragâpati.

12. They have twelve embryo calves,—that makes

twenty-four. Now there are twenty-four half-moons in the year, and Pragâpati is the year, and the *Amsu* is Pragâpati: thus he makes him to be Pragâpati.

13. Now Kaukûsta¹ indeed gave as many as twenty-four heifers with their first calf as dakshinâs, and a bull as the twenty-fifth, and gold; and truly that is what he gave.

14. This (graha) should not be drawn for every one, since this is his (Yagñâ's) self. It should only be drawn for one who is well known, or one who is his (the Adhvaryu's) friend, or one who, being learned in sacred lore, would acquire it by his study.

15. It should be drawn at a (sacrifice with) a thousand (cows as the priests' fee); for a thousand is everything, and this (graha) is everything. It should be drawn at (a sacrifice) where the entire property is given away, for the entire property is everything, and this (graha) is everything. It should be drawn at a Visvagit with all the *Prishthas*, for the Visvagit ('all-conquering') is everything, and this (cup) is everything. It should be drawn at a Vâgapeya and Râgasûya, for that is everything. It should be drawn at a sattrâ (sacrificial session), for the sattrâ means everything², and this (cup) means everything. These are the drawings.

THE GAVÂM AYANA³.

SECOND BRÂHMANA.

1. Verily, they who sit (sacrificing) for a year, by means of six months go to him that burns yonder:

¹ The Kânva MSS. read 'Kaûkthasta.'

² Perhaps the author here means to connect sattrâ (satra) with the adverbs satram, satrâ, 'altogether, always,' instead of with the verb sad, to sit; but cf. IV, 6, 8, 1.

³ The great sacrificial session (sattrâ), called Gavâm ayana, or

so it is told on the part of the Sâman, in as much as it is made of the form of that (sun) it is told on the part of the Rik¹; and now in like manner on the part of the Yagus, by means of preparatory rite, when they draw that (graha)², they thereby also go to him (the sun).

cows' walk (or course), usually extends over twelve months (of 30 days), and consists of the following parts :

Prâyanîya Atirâtra, or opening day.

Katurvimsa day, an Ukthya, all the stotras of which are in the Katurvimsa stoma.

Five months, each consisting of four Abhiplava shadahas and one Prishhya shadaha (= 30 days). Cf. p. 402, n. 2.

Three Abhiplavas and one Prishhya.	} 28 days, which, with the two opening days, complete the sixth month.
Abhigit day.	
Three Svarasâman days.	

VISHUVANT or central day.

Three Svarasâman days.	} 28 days, which, with the two concluding days, complete the seventh month.
Visvagit day.	
One Prishhya and three Abhiplavas.	

Four months, each consisting of four Abhiplavas and one Prishhya.

<table border="0"> <tr> <td>Three Abhiplava shadahas.</td> <td rowspan="4">} 30 days.</td> </tr> <tr> <td>One Goshoma (Agnishoma, p. 403, n.).</td> </tr> <tr> <td>One Âyushoma (Ukthya).</td> </tr> <tr> <td>One Dasarâtra (the ten central days of the Dvâdarâha, p. 402, note 2).</td> </tr> </table>	Three Abhiplava shadahas.	} 30 days.	One Goshoma (Agnishoma, p. 403, n.).	One Âyushoma (Ukthya).	One Dasarâtra (the ten central days of the Dvâdarâha, p. 402, note 2).
Three Abhiplava shadahas.	} 30 days.				
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One Âyushoma (Ukthya).					
One Dasarâtra (the ten central days of the Dvâdarâha, p. 402, note 2).					

Mahâvrata day.

Udayanîya Atirâtra.

In imitation of the retrograde course of the sun, the order of the performance during the second part of the year is, generally speaking, the reverse of that of the former half.

¹ Ta etam shadbbhir mâsair yanti, tasmât parâñto grahâ grîhyante parâñki stotrâni parâñki sastrâni. Ta etam shash/he mâse gakhanti tad etasya rūpam kriyate. Kânva text.

² Viz. the Atigrâhya cup to Sûrya (IV, 5, 4, 2 seq.), which has

2. He thus takes it therefrom with (Vâg. S. VIII, 41; Rig-veda I, 50, 1)¹, 'The lights bear on high that divine knower of beings, Sûrya, that all may see him!—Thou art drawn with a support: thee to Sûrya for splendour!—This is thy womb: thee to Sûrya for splendour!'

THIRD BRÂHMANA.

1. Now as to the manner of animal offerings. One may perform with the (ordinary) set of eleven victims. He seizes one for Agni as the first victim, and one for Varuṇa (as the last); then again one for Agni: in this way let him perform with the set of eleven victims².

2. Or one may day after day seize a victim for Indra and Agni; for all the gods are Agni, since in Agni offering is made to all the deities; and Indra is the deity of the sacrifice: thus he neither offends any of the deities, nor does he offend him who is the deity of the sacrifice.

3. Then as to the manner (of animal offering) in accordance with the Stoma³. At the Agnishṛoma

to be drawn on the Vishuvant or middle day of the Gavâṃ ayana; an animal sacrifice to the same deity being also prescribed.

¹ The Kânva text allows the alternative mantra, Rig-veda I, 50, 3; Vâg. S. VIII, 40, *Adrisram asya ketavaḥ*, &c. See IV, 5, 4, 11.

² See III, 9, 1, 5 seq. He is to sacrifice one victim each day, and if after the eleventh day, the performance is to go on (as at the Dvâdasâha), he is to begin anew with the first victim of the ekâdasinî. According to the Kânva text and Kâty. XII, 6, 17 he is on such an odd day to immolate all the remaining victims of the set of eleven. Thus on the last (twelfth) day of the Dvâdarâha—the Udayanîya Atirâtra—he would have to sacrifice the entire set of eleven victims.

³ I. e. the particular form of the Gytishṛoma, which is being performed.

let him seize a (victim) for Agni; for it is befitting that at the Agnishôma ('Agni's praise') he should seize a victim for Agni. If it be an Ukthya sacrifice, let him seize as the second (victim) one for Indra and Agni, for the hymns (uktha)¹ belong to Indra and Agni. If it be a Shodasin sacrifice, let him seize as the third (victim) one for Indra; for the Shodasin (graha) is Indra. If it be an Atirâtra, let him seize as the fourth (victim) one for Sarasvatt; for Sarasvatt is Vâk (speech), and Vâk is a female, and so is râtri (fem., 'night') female. Thus he duly distinguishes between the sacrificial performances. Such are the three manners (of animal offering): he may perform in whichever manner he pleases. Two victims must needs be seized,—for Sûrya he seizes the second on the Vishuvant day, and for Pragâpati at the Mahâvrata.

FOURTH BRÂHMANA.

1. Then as to the Mahâvrattya (graha)². Now when Pragâpati had created the living beings, his

¹ That is, the hymns of the Rig-veda, the single collections of which begin with the hymns to Agni, followed by those to Indra. The 'ukthâni' here can scarcely refer to the three additional sastras of the Ukthya sacrifice, as they are composed of hymns to Indra-Varuṇa, Indra-Bṛihaspati, and Indra-Vishṇu respectively. Âsv. Sr. VI, 1; Ait. Br. III, 50. Cp. IV, 2, 5, 14.

² The drawing of this cup forms part of the performance of the last but one day of the Gavâm ayana, the so-called Mahâvrata (great vow) day, on which the following particulars are supplied by Kâtyâyana XIII, 2, 16 seq. The particular form of sacrifice prescribed for the day is the Agnishôma. A victim to Pragâpati is to be immolated. The Mahâvrattya-graha is drawn as an additional libation (like the Atigrâhyas, IV, 5, 4, 2). The signal for the chanting of the Prishûta-stotras is given by (a Brâhman) playing, with a rattan plectrum, on a harp with a hundred strings of

joints were relaxed : with his relaxed joints he was unable to raise himself. Then the gods went on praising and toiling. They saw this Mahāvratīya (cup) and drew it for him : thereby they restored his joints.

2. With his joints thus restored, he approached this food, what food of Pragāpati there is,—for what eating is to men, that the vrata (fast-food, or religious observance generally) is to the gods. And because (they say), ‘Great, indeed, is this vrata whereby he has raised himself,’ therefore it is called Mahāvratīya.

3. Now, even as Pragāpati then was, when he had created the living beings, so are those who sit (in sacrificial session) for a year ; and as Pragāpati then, after a year, approached food, so do they now, after a year, approach food, for whomsoever that knows this, they draw that cup.

4. Let him draw it for Indra Vimṛidh (the Averter of scorn), for, verily, the scorers of those who sit for

Muṅga grass. During the chanting and recitation, the Udgātṛi sits on an arm-chair, the Hotṛi on a hammock or swing, the Adhvaryu on a board, and the other priests on cushions of grass. Then follow several curious ceremonies, performed partly inside and partly outside the Vēdi. The performance of the Sattrā is alternately lauded and vituperated by two persons [the one, a Brāhman, seated at the front door of the Sadas ; the other, a Sūdra, at the back door ; both facing each other ;—thus Lāṭy. IV, 3, according to which authority, however, they are merely to say respectively, ‘These Sattrins have not succeeded!’—‘They have succeeded!’] At the same time a harlot and a theological student (brahmaṅghārin) upbraid one another (in front of the Āgnidhṛīya fire shed) ; while (south of the Mārgāliya) a sham contest takes place between an Ārya (Vaisya) and a Sūdra for the possession of a round white skin, the Sūdra having to give in (after the third effort, when the Ārya beats him with the skin). Thereupon a couple is shut up in an enclosed space south of the Mārgāliya (or behind the Āgnidhṛīya, Lāṭy.) for maithuna.

a year are smitten, and all is won by them: hence for Indra Vimridh,—with (Vāg. S. VIII, 44; Rīg-veda X, 152, 4), ‘Scatter thou our scorers, O Indra, lay them low that war against us, and send them, that persecute us, to the nethermost darkness!—Thou art taken with a support: thee to Indra Vimridh!—This is thy womb: thee to Indra Vimridh!’

5. Or for Visvakarman (the All-worker), for all work is done, everything is won by those who sit in session for a year: hence for Visvakarman,—with (Vāg. S. VIII, 45; Rīg-veda X, 81, 7), ‘Vāḱaspati Visvakarman, the thought-speeder¹, let us invoke for protection in our struggle² this day: may he, the all-beneficent worker of good, delight in all our offerings³ for our protection!—Thou art taken with a support: thee to Indra Visvakarman⁴!—This is thy womb: thee to Indra Visvakarman!’

6. But if he knows the (verse) referring to Indra (and) Visvakarman, let him draw it thus⁵ (Vāg. S. VIII, 46), ‘O Visvakarman, with strengthening libation madest thou Indra an invincible champion: to him did the people bow down of

¹ Or, the thought-swift (manogṛh).

² For the different meanings of ‘vāga’ see Max Müller, ‘India, what can it teach us?’ p. 164.

³ Or, in all our invocations (havana).

⁴ The identification of Visvakarman with Indra was probably suggested by the final pāda of the preceding verse of the hymn (Rīg-veda X, 81, 6): ‘May there be (or may he, Visvakarman, be) for us a Sūri Maghavan’ (a rich patron; terms frequently applied to Indra). But cp. Muir, O. S. T. vol. iv, p. 7.

⁵ The Kāṇva text does not give the verse, but remarks merely,—But if he can get (vindet) an aindriṁ vaisvakarmanī (verse), let him draw it therewith.

old, because¹ he, the mighty, is worthy of adoration.—Thou art taken with a support: thee to Indra Visvakarman!—This is thy womb: thee to Indra Visvakarman!’

FIFTH BRĀHMANA.

1. Now the graha², forsooth, is he that burns yonder, since by him all these creatures are held (swayed). Hence they say, ‘We take (grah) the grahas,’ ‘They walk, seized by the grahas.’

2. The graha, forsooth, is Vâk (speech); for by speech everything is swayed (grah) here³,—what wonder, then⁴, that Vâk is the graha?

3. The graha, forsooth, is the name, for everything is held (fixed) by a name here,—what wonder, then, that the name is the graha? We know the names of many, and are they not thereby held by us⁵?

¹ I see no other way of rendering ‘yathâ-asat’ in this passage.

² That is, the seizer, holder, swayer. According to the St. Petersburg Dict. the word ‘graha’ probably has not already in this passage the later meaning of ‘planet’ as the one holding or influencing man; but that of some demoniac being. The whole Brâhmana is a play on the word ‘graha’ in its active and passive meanings of seizer, holder, influence; and draught, libation. The corresponding Brâhmana of the Kânva text (V, 7, 1) differs widely from our text. Its general drift is as follows: The graha is the breath,—the graha of that breath is food,—the graha of that food is the water,—the graha of that water is fire,—the graha of the fire (Agni) is the breath,—thus the deities are seized by him, and he wins a place in the world of the deities.

³ Perhaps with the double-entendre, ‘everything (libation &c.) is drawn with speech here.’

⁴ ? Kimu tad yad vâg grahaḥ. The usual meaning of kim u, ‘how much more,’ ‘still more so,’ seems hardly to suit this passage.

⁵ ? Or, ‘are not those of us (that have a name) held (known) thereby?’ In either case, however, the interrogative force of ‘atha,’ without any other particle, is rather unusual.

4. The graha, forsooth, is food ; for by food everything is kept (grah) here : hence as many as eat our food, all those are kept by us. Such is the natural order of things.

5. And as to this graha of Soma, that is food ; for whatever deity one draws this graha, that deity, being seized by this graha, fulfils that wish of his for which he draws it. He approaches either the rising or the setting sun, thinking, 'Thou art the seizer, seize thou N.N. by such and such a disease ! may N.N. not obtain such and such !' (naming) him whom he hates ; or with, 'May such and such a wish not be fulfilled to him !' and, assuredly, that wish is not fulfilled to him for whom he thus approaches (the sun).

SIXTH BRĀHMANA,

1. Now once on a time the gods, while performing sacrifice, were afraid of an attack from the Asura-Rakshas. They said, 'Who of us shall sit on the south side ; we will then enter upon the sacrifice on the north side in a place free from danger and injury.'

2. They said, 'He who is the strongest of us, let him sit on the south side ; we will then enter upon the sacrifice on the north side in a place free from danger and injury.'

3. They said, 'Verily, Indra is the strongest of us : let Indra sit on the south side ; we will then enter upon the sacrifice on the north side in a place free from danger and injury.'

4. They said to Indra, 'Verily, thou art the strongest of us : sit thou on the south side ; we will then enter upon the sacrifice on the north side in a place free from danger and injury.'

5. He said, 'What will be my reward then ?'—
'The office of Brāhmanākḥamsin shall be thine, the

Brahmasâman¹ shall be thine!—Hence one elects the Brâhmanâkḥamsin with, ‘Indra is the Brahman, by virtue of the Brahmaship!’ for to Indra belongs this (office). Indra sat on the south side, and they entered upon the sacrifice on the north side in a place free from danger and injury. Therefore let him who is the strongest sit on the south side, and let them then enter upon the sacrifice on the north side in a place free from danger and injury. Now he, forsooth, who is the most learned of Brâhmanas, is the strongest of them; and as now any one is (able to become) a (superintendent) Brahman²—nay, does he not sit still?—therefore whosoever is the strongest

¹ That is, the Sâman which supplies the text for the Stotra chanted in connection with the Brâhmanâkḥamsin’s Sastra, and forming the Stotriya verse of the latter. Thus, at the midday savana, the (*Prishtha*) Stotra of that priest usually consists of the Naudhasa-sâman (Sâma-veda II, 35-36), if the Rathantara-sâman (Sâma-veda II, 30-31) is used for the Hotri’s Stotra; but, if the Brîhat-sâman (ib. II, 159-160) is used for the latter, then the Syaita-sâman (II, 161-2) is used as the Brahma-sâman. See p. 339, note 2. The reason, however, why special mention is made of the Brâhmanâkḥamsin in this place, probably is that at the Gavâmayana the Brahma-sâman is treated in a peculiar way. For, while on 142 days of the first half of the year,—viz. on the *Katurvimsa*, on all (6 × 23) Âbhiplavika days and on the three Svâra-sâman days,—one and the same tune, the Abhîvarta-sâman, is to be used day by day, but each time with a different pragâtha stanza (thus the pragâtha S. V. II, 35-36, usually chanted to the Naudhasa tune, being on this occasion chanted to the Abhîvarta tune); on the corresponding days of the second half of the year, one and the same stanza, ‘Indra kratum na â bhara’ (S. V. II, 806-7), is to be used day by day, but with different tunes (six such being given in the Calc. ed. vol. iv, pp. 529-34). *Tândya* Br. IV, 3, 1 seq.

² According to XII, 6, 1, 40 only priests of the Vasishtha family could become Brahmanas, or superintendent priests, in olden times; because they alone knew the Somabhâga mantras; but now every one learns them, and can therefore become a Brahman.

of them, let him sit on the south side, and let them then enter upon the sacrifice on the north side in a place free from danger and injury. Hence Brāhmanas sit on the south side (of the vedi), and they enter upon the sacrifice on the north side in a place free from danger and injury.

6. When (the Prastotrī) says, 'Brahman, we will chant, O Prasâstar!' then the Brahman mutters (Vâg. S. II, 12), 'This thy sacrifice, O divine Savitar, have they announced unto Brîhaspati (the lord of prayer), the Brahman¹: therefore speed the sacrifice, speed the lord of the sacrifice, speed me²!—Praise ye at the impulse (prasava) of Savitrī!' The significance is the same (as before)³. With this (text) most probably enter upon (the chant).

7. But one may also enter upon it with, 'O divine Savitar; this, O Brîhaspati, forwards!' There-with he hastes to Savitrī for his impulsion, for he is the impeller (prasavitṛi) of the gods; and 'O Brîhaspati, forwards!' he says, because Brîhaspati is the Brahman of the gods,—thus he announces it to him who is the Brahman of the gods: therefore he says, 'O Brîhaspati, forwards⁴!'

8. The Maitrâvaruṇa then mutters, 'Impelled

¹ Mahîdhara interprets, 'This sacrifice, O divine Savitar, they announce to thee and to Brîhaspati, the Brahman.' Perhaps the correct meaning (though not that assumed by the Brāhmaṇa) is, 'This sacrifice they announce to thee as the Brîhaspati, the Brahman!' and similarly the mantra in the next paragraph.

² The Kârva text adds here the verse Vâg. S. II, 13; see Sat. Br. I, 7, 4, 22, with the same various reading 'gyotir.'

³ See I, 7, 4, 21. Asau nvaivaitasya yagusho bandhur ya evâsau darsapûrnamâsayoh; Kârva text.

⁴ On 'pra' see part i, p. 101 note.

by the divine Savitri, acceptable to Mitra and Varuṇa!' Therewith he hastes to Savitri for his impulsion, for he is the impeller of the gods; and 'acceptable to Mitra and Varuṇa' he says, because Mitra and Varuṇa are the deities of the Maitravaruṇa (Prasāstri),—thus he announces it to those who are the deities of the Maitravaruṇa: therefore he says, 'acceptable to Mitra and Varuṇa.'

SEVENTH BRĀHMAṆA.

1. Threefold, forsooth, is science; the *Riks*, the *Yagus*, and the *Sāmans*. The *Riks* are this (earth), since it is thereon that he who sings them, does sing them; the *Riks* are speech, since it is by speech that he who sings them, does sing them. And the *Yagus*, forsooth, are the air, and the *Sāmans* the sky. That same threefold science is used in the Soma-sacrifice.

2. By the *Rik* he conquers this world, by the *Yagus* the air, and by the *Sāman* the sky. Therefore whosoever has learnt one of these sciences, let him endeavour to learn also what is contained in the two others: by the *Rik*, forsooth, he conquers this world, by the *Yagus* the air, and by the *Sāman* the sky.

3. This, then, is the thousandfold progeny of *Vāk* (speech)¹. Indra (obtained for his share) two-thirds, and *Vishṇu* one-third²: the *Riks* and *Sāmans* are Indra, and the *Yagus* are *Vishṇu*. Therefore in the *Sadas* they perform (the *Sastras* and *Stotras*) with the *Rik* and *Sāman*, for the *Sadas* is Indra's own.

4. And by means of these *Yagus* they, as it were, bring forward (*purās*) that *Vishṇu*, the sacrifice: hence the name '*puraskarṇa*' (preparatory ceremony).

¹ See IV, 5, 8, 4.

² Thus according to the *Kāṇva* text,—*dvau bhāgāv indro 'bhagataikam viṣṇuḥ*.

5. Both the *Riks* and the *Sāmans* are Speech, and the *Yagus* are the Mind. Now wherever this Speech was, there everything was done, everything was known; but wherever Mind was, there nothing whatever was done, nothing was known, for no one knows (understands) those who think in their mind.

6. The gods said to Speech, 'Go thou forward and make this known!' She said, 'What will be my reward then?'—'Whatever in the sacrifice is offered with Svâhâ, and without Vashaṭ, that shall be thine!' Hence whatever in the sacrifice is offered with Svâhâ, and without Vashaṭ, that belongs to Speech. She then went forward and made that known, saying, 'Do this so! do this so!'

7. Therefore they also perform with the *Rik* in the Havirdhâna: he (the *Hotri*) recites the morning prayer, he recites the kindling-verses; he (the *Grāvastut*) praises the pressing-stones,—for thus, indeed, they (Speech and Mind) became yoke-fellows.

8. And hence they also perform with the *Yagus* in the *Sadas*: they raise up the *Udumbara* post, they erect the *Sadas*, they throw up the *dhishnya* hearths,—for thus they became yoke-fellows.

9. That same *Sadas* they enclose on all sides with a view to that generation, thinking, 'Quite secretly shall be carried on that generation!' for improper, indeed, is the generation which another sees: hence even when a husband and wife are seen, while carrying on intercourse, they run away from each other, for they give offence. Therefore to any one looking into the *Sadas*, except through the door, let him say, 'Look not!' for it is as if he were seeing intercourse being carried on. Freely (one may look) through the door, for the door is made by the gods.

10. In like manner they enclose the Havirdhâna on all sides with a view to that generation, thinking, 'Quite secretly this generation shall be carried on!' for improper, indeed, is the generation which another sees : hence even when a husband and wife are seen, while carrying on intercourse, they run away from each other, for they give offence. Therefore to any one looking into the Havirdhâna, except through the door, let him say, 'Look not!' for it is as if he were seeing intercourse being carried on. Freely (one may look) through the door, for the door is made by the gods.

11. Now there, in the Sadas, that male, the Sâman, longs after the female, the *Rik*. From that generation Indra was produced : from fire, indeed, fire is produced, viz. Indra from the *Rik* and the Sâman ; for Indra they call him that burns yonder (the sun).

12. And there, in the Havirdhâna, that male, the Soma, longs after the female, the water. From that generation the moon was produced : from food, indeed, food is produced, viz. the moon from water and Soma ; for the moon is the food of him that burns yonder¹. Hence he thereby produces the sacrificer, and for him he produces food : from the *Rik* and Sâman he produces the sacrificer, and from water and Soma he produces food for him.

13. Now with the Yagus the gods first performed sacrifice, then with the *Rik*, then with the Sâman ; and in like manner do they now perform the sacrifice, first with the Yagus, then with the *Rik*, then with the Sâman ; for Yagus, they say, is the same as Yagas (worship).

14. Now when the gods milked (the objects of) their wishes from these sciences, the Yagus science

¹ See I, 6, 4, 13 seq.

milked most wishes. It became, as it were, emptied the most ; it was not equal to the other two sciences,—the air-world was not equal to the two other worlds.

15. The gods desired, 'How can this science become equal to the other two sciences ; how can the air-world become equal to the two other worlds ?'

16. They said, 'Let us perform in a low voice with the Yagus : then that science will become equal to the other two sciences ; then the air-world will become equal to the two other worlds !'

17. They performed with them in a low voice, and thereby strengthened them ; and henceforth that science was equal to the other two sciences, and the air-world was equal to the two other worlds. Therefore the Yagus, while being distinct, are yet indistinct ; and therefore the air-world, while being distinct, is yet indistinct (indefinable).

18. He who performs with the Yagus in a low voice, strengthens them ; and they, thus strengthened, strengthen him. But he who performs in a loud voice, weakens them, and, being weak, they weaken him.

19. The *Riks* and *Sāmans*, forsooth, are speech, and the Yagus are the mind ; and so those who perform with the *Rik* and *Sāman* are speech, and those who perform with the Yagus are the mind. Hence nothing whatever is done, unless ordered by the Adhvaryu : when the Adhvaryu says, 'Recite (the invitatory prayer) ! Pronounce the offering prayer !' then those who perform with the *Rik* perform it. And when the Adhvaryu says, 'Soma becometh pure : turn ye back¹ !' then those who perform with the *Sāman* perform it,—for speech speaks not but what is conceived by the mind.

¹ See IV, 2, 5, 8.

20. Thus, then, the Adhvaryu, the mind, walks, as it were, in front (*puraskarati*): hence the name '*puraskarana*'¹; and verily, he who knows this, stands, as it were, in front through prosperity and glory.

21. Now that same *puraskarana* (going before) is nothing else than yonder burning (sun): one ought to perform in accordance with his (the sun's) course. When he (the Adhvaryu) has drawn a cup of Soma, let him turn round in accordance with his course; when he has responded (to the Hotri's recitation), let him turn round in accordance with his course; when he has offered a graha, let him turn round in accordance with his course: he (the sun), verily, is the supporter; and whosoever, knowing this, is able to perform in accordance with his course, he, forsooth, is able to support his dependants².

EIGHTH BRÂHMANA.

1. Now the consecration-ceremony³ (for the sacrificial session) is a sitting down, is a session (*sattra*): hence they say of them, 'they sit.' And when thereafter they perform the sacrifice, then they (under)go; then he, who is the leader, leads: hence they say of them, 'they (under)go'⁴.

¹ That is, preparation, preparatory ceremony;—and hence also the 'taking the lead, being the precursor.'

² In the *Kâṇva* text this is the last Brâhmana of the (fifth) *Kâṇḍa*.

³ For the *Dikshâ* see III, 1, 1, 1 seq. In the *Kâṇva* text I have found nothing corresponding to the present Brâhmana.

⁴ That is to say, the verb 'i' (to go; more especially its compound *upa-i*, to undergo, go through, undertake) is used of sacrificial performances in the *Sattra* lasting for twelve (pressing) days and upward, to distinguish the latter from the *ahîna*-sacrifices, lasting for from two to twelve (pressing) days.

2. The consecration-ceremony, then, is a sitting down, it is a session, it is an (under)going, it is the (under)going of a session. And when afterwards, having reached the end of the sacrifice, they rise, that is 'the rising : ' hence they say of them, ' They have risen.' So much, then, for preliminary remark.

3. Now those who are about to consecrate themselves settle (the time and place) between them. If they intend to construct a fire-altar, they take up their (ordinary sacrificial) fires on churning-sticks¹ and betake themselves together to where they are about to perform the animal offering to Pragâpati. Having churned (the fire), and put fire-wood on, they take out the Âhavaniya fire, and perform that animal offering to Pragâpati.

4. Its head they keep². If their consecration does not fall upon that same day (of the animal offering), then, taking up the fires (again) on the churning-sticks, they disperse to their several (homes) and perform the (daily) offerings.

5. But if their consecration falls upon that same day, then, taking up the fires (again) on the churning-sticks, they betake themselves to where they intend to perform the consecration-ceremony. The *Grihapati*³ churns (his fire) first somewhere about the centre of the hall; and one half of the others settle down south and one half north of him. Having

¹ That is to say, they hold their churning-sticks to the fires to get warm; see part i, p. 396, note 1.

² The head of the victim (or victims, see VI, 2, 1 seq.) will have to be put in the bottom layer of the fire-altar, to impart stability to the latter.

³ See p. 97, note 1. At a Sattrâ the *Grihapati*, as well as all the other *ritvig*, should be a Brâhman; Kâty. I, 6, 13-16.

churned (their fires), and put on fire-wood, they take one fire-brand each and betake themselves together to the *Grihapati's* *Gârhapatya* fire. Having taken out the *Âhavanīya* from the *Grihapati's* *Gârhapatya*, they perform the consecration-ceremony. They have one and the same *Âhavanīya*, but different *Gârhapatyas*, during the consecration and the *Upasads*¹.

6. Then, on whatever day their purchase (of Soma-plants) takes place, on that day he raises the *Gârhapatya* hearth; and on the *Upavasatha* day² the *dhishnya* hearths for the others. At the time of the *Vaisargina*³ offerings, the wives come forward together; and they (the sacrificers) abandon those other (*Gârhapatya*) fires⁴. As soon as the *Vaisargina* offering has been performed,—

7. He leads forward the king (Soma). That *Âgnīdhriya* fire has just been taken up on the support⁵, when they take one fire-brand each (from the fire at the hall-door) and disperse to their several *dhishnya* hearths: 'They who do so,' said *Yâgñavalkya*, 'slay with those fire-brands of theirs.' This now is one way.

¹ At *Sattras* there are usually twelve *Upasad* days. See p. 105, note 1. *Ait. Br.* IV, 24 enjoins twelve days for the *Dikshâ* and as many for the *Upasads* of the *Dvâdarâha*. *Kâty.* XII, 1, 19; 2, 14 gives no special rule regarding the duration of the *Dikshâ*, but enjoins twelve *Upasads*. See also *Lâty.* III, 3, 27; *Âsv.* VI, 1, 2.

² The day before the first pressing day.

³ See III, 6, 3, 1 seq.

⁴ Or, those minor (? western) fires, viz. they extinguish those south and north of the *Grihapati's* *Gârhapatya*, or (optionally) also the latter, it being again supplied by the fire-brand from the *Sâlâdvârya* fire. Cf. *Kâty.* XII, 1, 25-26.

⁵ See III, 6, 3, 9 seq.

8. Then there is this second. Having taken up their fires on churning-sticks, they betake themselves to where they intend to perform the animal offering to Pragâpati. Having churned (the fire), and put on (fire-wood), they take out the Âhavantya and perform that animal offering to Pragâpati.

9. Its head they keep. If their consecration does not fall upon the same day, then, taking up the fires (again) on the churning-sticks, they disperse to their several (homes), and perform (the ordinary) offerings.

10. But if their consecration falls upon the same day, then, taking up the fires (again) on the churning-sticks, they betake themselves to where they intend to perform the consecration-ceremony. The Grîhapati churns first, and then the others churn, seated round about him, and throw each the (fire) produced by him on the Grîhapati's Gârhapatya. Having taken out the Âhavantya from the Grîhapati's Gârhapatya, they perform the Dîkshâ. Theirs is the same Âhavantya and the same Gârhapatya during the consecration and the Upasads.

11. Then, on whatever day their purchase (of Soma-plants) takes place, on that day he piles up the Gârhapatya hearth, and on the Upavasatha day the dhishnya hearths for the others. At the time of the Vaisargina offerings the wives come forward together; they (the sacrificers) abandon that (common Gârhapatya) fire. As soon as the Vaisargina offering has taken place,—

12. He leads forward the king. That Âgnîdhritya fire has just been taken up on the support, when they take one fire-brand each and disperse to their several dhishnya hearths. But those who do it thus, raise

up strife, and strife comes upon them ; they become contentious, and, moreover, strife comes upon that community where they sacrifice. This is the second way.

13. Then there is this third. They commune with each other over the *Grihapati*'s churning-sticks,— 'What fire shall be produced therefrom, be that ours in common! what we shall gain by this sacrifice, by this animal offering, be that ours in common! In common be our good work! whosoever shall do evil, be that his alone!' Having thus spoken, the *Grihapati* first takes up (the fire on the churning-sticks) for himself, then he takes it up for the others, or they take it¹ up for themselves. They betake themselves to where they intend to perform the animal offering to *Pragâpati*. Having churned (the fire) and put on (fire-wood), they take out the *Âhavantya* and perform that animal offering to *Pragâpati*.

14. Its head they keep. If their consecration does not fall on the same day, then, taking up (again) the fires on the churning-sticks, they disperse to their several (homes), and perform (the ordinary) offerings.

15. But if their consecration falls on the same day, they commune with each other over the *Grihapati*'s churning-sticks,— 'What fire shall be produced therefrom, be that ours in common! what we shall gain by this sacrifice, by this session, be that ours in common! In common be our good work! Whosoever shall do evil, be that his alone!' Having thus spoken, the *Grihapati* first takes up (the fire) on the churning-sticks for himself, then he takes it up for

¹ Or, according to *Kâty.* XII, 2, 8—9, each takes up two fires, viz. his own and that of the *Grihapati*.

the others, or they take it up for themselves. They betake themselves to where they intend to perform the consecration-ceremony. Having churned (the fire) and put on (fire-wood), they take out the Âhavanîya and perform the consecration-ceremony. Theirs is the same Âhavanîya and the same Gârhapatya during the consecration and the Upasads.

16. And on whatever day their purchase (of Soma-plants) takes place, on that day he piles up the Gârhapatya hearth, and on the Upavasatha day the dhishnya hearths for the others. At the time of the Vaisargina offerings the wives come forward together; and they (the sacrificers) abandon that (Gârhapatya) fire. As soon as the Vaisargina offering has been performed,—

17. He leads forward the king. That Âgntdhrîya fire has just been taken up on the support, when they take one fire-brand each and disperse to their several dhishnya hearths. Thus is this done, and not (left) undone. The reason why they have different dhishnyas, is that there may be wider space for moving about; and why they have different purodâsas¹, is that more sacrificial food may be left over for completeness.

18. Now then the sacrificial session is explained, whereby the gods quickly drove out evil, and gained the supreme authority which they now wield: having one Gârhapati, one purodâsa, one dhishnya, they quickly drove out mischief and quickly were born again. And in like manner will these (sacrificers), by having one Gârhapati, one purodâsa, one dhishnya, quickly drive out evil and be born again.

¹ The usual Savanîya-purodâsas (III, 8, 3, 1) are to be offered separately on each fire.

19. Now, in that former case, there is a hall with the roof-beams running from south to north¹,—that is human practice. There are one and the same Âhavantya, and different Gârhapatya—that is dissimilar. On the Gârhapati's Gârhapatya they perform the Patntsa^{my}âgas with the tail (of the victim), and the others sit offering in response with ghee—that is dissimilar.

20. But here there is a hall with the roof-beams running from west to east²; that is as with the gods. There are the same Âhavantya, the same Gârhapatya, and the same Âgntdhrīya: thus this sacrificial session is successful, even as the one day's Soma-sacrifice was successful, there is no failure for it. Its course is one and the same in everything except the dhishnyas.

NINTH BRÂHMANA.

1. Now, once on a time, the gods were sitting³ in a sacrificial session, thinking, 'May we attain excellence, may we be glorious, may we be eaters of food!' That same food, gained by them, wished to go away from them,—and, food being cattle, it was the cattle that wished to go away from them, thinking, 'It is to be feared lest they, being exhausted, may hurt us⁴: how, indeed, will they deal with us?'

2. They offered these two oblations in the Gâr-

¹ Viz. the Sadas, see p. 128, note 1.

² As in the case of the Prâkīna-vamsa of ordinary ish/is. See III, 1, 1, 6-7.

³ The Kânva text has nisheduḥ, 'they sat down.' See IV, 6, 8, 1.

⁴ See p. 31, note 1.

hapatya; and—the Gârhapatya being a house (*griha*), and a house being a resting-place—they thereby secured them in the house, and thus that food, gained by them, did not go away from them.

3. And in like manner do these Sattrins now sit through a sacrificial session, thinking, 'May we attain excellence, may we be glorious, may we be eaters of food!' That food, gained by them, wishes to go away from them,—and, food being cattle, it is the cattle that wish to go away from them, thinking, 'It is to be feared lest they, being exhausted, may hurt us: how, indeed, will they deal with us?'

4. They offer these two oblations¹ in the Gârhapatya; and—the Gârhapatya being a house, and the house being a resting-place—they thereby secure them in the house, and thus that food, gained by them, does not go away from them.

5. And in like manner that offered food wishes to go away from him, thinking, 'It is to be feared lest this one will hurt me: how, indeed, will he deal with me?'

6. He first eats a very little from the further (back) end of it;—thereby he encourages it: it knows, 'It was not so as I thought: he has in no wise hurt me.' Thus it becomes attached to him, and, indeed, whosoever, knowing this, is able to observe the vow thereof, he becomes an eater of food, dear to food.

7. This, then, is done at the Sattrotthâna (rising from the session) on the tenth day². Each of them

¹ Viz. those referred to in paragraphs 8 and 9.

² That is, on the tenth day of the Dasarâtra, and hence either the last but one day of the sessional Dvâdarâha (p. 402, note 2), or the last day but two of the Gavâm ayana (p. 426, note 3), called

sits speechless, strengthening his voice¹: with that (voice) strengthened and reinvigorated they perform the last day. Then the others are dismissed, either (for) fetching fuel or to their day's reading of the scriptures. Now also they take food.

8. In the afternoon, having come together and touched water, they enter the ladies' hall², and while the others hold on to him from behind, he³

Avivākya. The ceremonies here described take place in the afternoon, after the regular performance of that day's (atyagnish/oma) Soma-sacrifice.

¹ 'Each of them (? or, one by one), speech-bound, guards Soma till the wakening,' Kâty. XII, 4, 1. According to the Kârva text only one (eko haishâm) does so (but perhaps at a time), while the others disperse (vitish/hante).

² The Patnîsâla seems to be identical here with the Prâkîna-vamsa (see Kâty. XII, 4, 7), unless it be some shed or tent adjoining the latter, cf. Âpast. Sr. X, 5, comm. The sacrificial formula of the first offering seems to refer to the domestic hearth, the centre of the family life, as a source of joy and strength to the householder.

³ According to the Kârva text, the Adhvaryu makes the oblations; but if he does not know how to perform them (i.e. if they are not recognised by his school as belonging to the Adhvaryu's duties), the Grîhapatî does so; and if he cannot do so, any one that knows them, may perform them. Regarding these oblations, and the order of the subsequent ceremonies, there is indeed considerable difference of opinion among the ritualistic authorities. According to Âsv. VIII, 13, 1-2 all of them offer, but only the first oblation is to be performed on the Gârhapatya, and the second on the Âgnîdhriya. Lâty. III, 7, 8 seq., on the other hand, enjoins the Udgâtrî to perform two oblations on the Gârhapatya; the first with the (somewhat modified) formula, assigned in our text to the second oblation, while the second oblation is to be made with 'Svâhâ' simply. [The first of the above formulas is, according to that authority, to be used by them, when they touch the Udumbara post, see IV, 6, 9, 22.] The oblations completed, they are to proceed to the Âhavanîya, where the Udgâtrîs are to chant thrice the Sâman II, 1126 (?); after which they enter the Sadas to perform the Mânasa-stotra.

offers (on the Sâlâdvârya fire) those two oblations; (the first) with (Vâg. S. VIII, 51), 'Here is joy: here rejoice ye! here is stability, here is (your) own stability,—Hail!' He thereby addresses the cattle; they thereby secure cattle for themselves.

9. And the second he offers with, 'Letting the sucking calf to the mother,'—he means to say by this, 'letting the fire go to the earth;'—'a sucking calf drinking from the mother,'—he thereby means the fire sucking the (moisture of the) earth;—'may he maintain increase of wealth among us,—Hail!' increase of wealth is cattle: they thus secure cattle for themselves.

10. They go out eastward, and enter the (shed of the) Havirdhâna carts from behind towards the front; for from the front towards the back (they enter) when about to perform the sacrifice, but thus (it is done) at the rising from the session.

11. On the hinder shaft of the northern cart¹ they sing the Sâman (Vâg. S. VIII, 52), called 'the completion of the session,'—there it is that they reach completeness; or on the northern hip of the high altar; but the other is the more usual,—

12. That is, on the hinder shaft of the northern cart. 'We have gone to the light, we have become immortal,'—for they who sit through a sacrificial session become indeed the light, they

¹ According to Kâty. XII, 4, 10 and comm., the southern shaft of the northern cart is intended. Similarly the Kâṇva text,—while touching the right shaft of the northern cart he sings thereon the Sâman 'the completion (success) of the session.' The words 'satrasya riddhiḥ' are doubtless the name of the Sâman, which has been erroneously made, with 'asi' appended to it in the Mâdhy. text of the Saṃhitâ, the beginning of the Sâman.

become immortal;—‘to the sky have we ascended from the earth,’—for they who sit through a sacrificial session indeed ascend from the earth to the sky;—‘we have attained to the gods,’—for they indeed attain to the gods;—‘to heaven, to the light!’ thrice they repeat the finale; for they indeed become (partakers of) heaven and bliss. Thus, whatever the nature of his Sāman is, that they come to be who sit through a sacrificial session.

13. They creep¹ along right under the axle of the southern cart: even as a snake frees itself from its skin, so do they free themselves from all evil. They creep along with an *atikhandas* verse; for that, the *atikhandas* (redundant metre), is all the metres;—thus evil does not overtake them: therefore they creep along with an *atikhandas* verse.

14. They creep along with (Vâg. S. VIII, 53; Rig-veda I, 132, 6), ‘O Indra and Parvata, leaders in battle, smite ye every one that wars against us, smite him with the thunderbolt! him that is hidden may it please in the far retreat which he hath reached: our foes, O hero, on all sides may the tearer tear to pieces,—on all sides!’

15. They go out eastward, and enter the Sadas from the front towards the back; for from the back towards the front (they do so) when about to perform the sacrifice; but thus (they do) at the rising from the session.

16. They sit down by their several *dhishnya*-hearths. Now, once on a time, the pith of *Vâk* (speech) wished to desert the gods who had won it; it tried to creep away along this earth, for *Vâk* is

¹ See p. 299, note 2.

this earth : her pith are these plants and trees. By means of this Sâman¹ they overtook it, and, thus overtaken, it returned to them. Hence upwards on this earth grow the plants, and upwards the trees. And in like manner does the pith of Vâê wish to desert these (sacrificers) who have won it, and tries to creep away along this earth,—for Vâê is this earth : her pith are these plants and trees. By means of this Sâman they overtake it, and, thus overtaken, it returns to them. Hence upwards on this earth grow the plants, and upwards the trees.

17. They chant verses of the queen of serpents ; for the queen of serpents is this earth : through her they thus obtain everything. The prelude is performed by (the Udgâtri) himself², and the chant is not joined in (by the choristers³), lest some one else overhear it. For he would cause (the performance) to be in excess were another to chant ; he would cause an excess, were another to join in it ; he would cause an excess, were another to overhear it : therefore the prelude is performed by (the Udgâtri) himself, and the chant is not joined in.

¹ Viz. the so-called Mânasa-stotra (mental chant), Sâma-veda II, 726–8 (Rig-veda X, 189, 1–3, ascribed to the queen of serpents) : ‘The spotted bull has come up, &c.’, performed inaudibly. In connection with this Stotra, an imaginary libation to Pragâpati-Vâyu is performed, everything connected with which, from the upâkarana (or introduction, on the part of the Adhvaryu, see p. 401, note 1) up to the bhaksha, or drinking of the cup by the priests, is done ‘mentally’ (that is, as would seem, by gestures merely). According to Âsv. II, 13, 6, however, the Hotri recites the same hymn in a low voice (upâmsu), but not inaudibly, as a Sastra. But see p. 452, note 1.

² Not by the Prastotri, as is otherwise the case ; see p. 310, note 1.

³ See p. 311, note 1.

18. The *Hotri* recites the Four-*Hotri* formulas, whereby he follows up that chant by a *Sastra*¹. If the *Hotri* does not know them, let the *Grihapati* recite them; but it is the *Hotri*'s recitation².

19. Then the *Adhvaryu*'s response³ is, 'These sacrificers have prospered: happiness hath accrued unto them!' whereby he bespeaks success to human speech.

20. Thereupon they utter the *Brahmodya*⁴ in

¹ According to this (and *Tândya* Br. IV, 9, 13) it would seem that the *Hotri* is not to recite the hymn of the *Mânasa-stotra*, as prescribed by the *Ait. Br.* and *Âsv.*

² The *katurhotri* formulas—so-called from four priests, *Agñdh*, *Adhvaryu*, *Hotri*, and *Upavaktri*, being mentioned in them—are as follows: 'Their offering-spoon was (the power of) thinking; the ghee was thought; the altar was speech; the barhis was object of meditation; the fire was intelligence; the *Agñdh* was understanding; the oblation was breath; the *Adhvaryu* was the *Sâman*; the *Hotri* was *Vâkaspati*; the *Upavaktri* was the mind;'—at the end of each of these ten formulas the *Adhvaryu*, according to *Âsv.*, responds, 'Yea (om), *Hotar*! So (it is), O *Hotar*!'—(the *Hotri* proceeds), 'They forsooth took that (*mânasa*) *graha*; O *Vâkaspati*! O disposer (or decree), O name! Let us praise thy name! Praise thou (and) by our name go to heaven! What success the gods have obtained with *Pragâpati* as their *grihapati*, that success shall we obtain!'

³ ? That is, at the conclusion of the *katurhotri*-mantras. *Âsv.*, on the other hand, makes the *Hotri* conclude the *Brahmodya* with the benediction, 'O *Adhvaryu*, we have succeeded!' to which the latter is to respond, 'We have succeeded, O *Hotar*!'

⁴ That is, a discussion, or disputation, regarding the nature of the *Brahman*. According to *Tândya* Br. IV, 9, 14, as interpreted by the commentary, the performance consists rather in (or is followed by?) vituperative remarks on *Pragâpati*, whom they have now safely got into their power (allusion being made, for instance, to his criminal relations to his daughter; to his having created thieves, gad-flies and mosquitos, &c.); but this, it seems to me, is probably a wrong interpretation of the 'parivadanti' in the text, which may mean that 'they discourse' upon *Pragâpati*. So also *Kâty.* XII, 4,

(the form of a) dialogue. For everything, indeed, is obtained, everything gained by them that sit through a sacrificial session,—they have performed with Yagus prayers: these have obtained so much, have acquired so much; they have recited *Rîk* verses: these have obtained so much, have acquired so much; they have chanted *Sâmans*: these have obtained so much, have acquired so much. But this has not been obtained, this has not been acquired by them, namely, the (theological) discussion, the sacred discourse: this is what they thereby obtain, what they acquire.

21. Having 'crept' up to the Udumbara post, they restrain their speech. Now, they who perform the sacrifice with speech, milk and suck out the

21, *Pragâpater agunâkhyânam*, 'aguna' may have to be taken in the sense of 'nirguna' or 'nirgunatvam' (unqualifiedness, unconditionedness), rather than in that of 'vice;' and it is worthy of note that the *Pragâpati-tanu* formulas, preceding the *Brahmodya* proper, consist chiefly in the enumeration of negative qualities. 'The twelve bodies of *Prâgapati* are qualified as follows:—the eater of food and the mistress of food; the happy and glorious; the abodeless and dauntless; the unattained and unattainable; the invincible and irresistible; the unpreceded and unmatched.' Then follows the *Brahmodya*:—'Agni is the house-lord (*grîhapati*),' so say some: 'he is the house-lord of this world;'—'Vâyu is the house-lord,' so say some: 'he is the house-lord of the airy region;'—yonder (sun), forsooth, is the house-lord: he who burns yonder, he is the lord, and the seasons are the house. Verily, to whatsoever (sacrificers) he becomes the *grîhapati*, who knows that divine *grîhapati*, that *grîhapati* prospers, and they, the sacrificers, prosper: to whatsoever (sacrificers) he becomes the *grîhapati*, who knows the divine averter of evil, that *grîhapati* averts evil, and they, the sacrificers, avert evil! See *Ait. Br. V, 25*. According to *Âsv.*, the *Hotri* alone would seem to repeat the *Brahmodya*. The expression *vâkovâkya* (dialogue) apparently refers to the controversial form of this discourse. See also A. Ludwig, *Rig-veda*, III, p. 390 seq.

sacrifice; for sacrifice is speech. And previously to this, each of them sits speechless, strengthening his speech¹, and with their speech thus strengthened and reinvigorated they perform the last day. But at this (disputation) the entire speech, thus obtained, becomes exhausted: that speech they all strengthen (by remaining) speechless, and with it thus strengthened and reinvigorated they perform the Atirātra².

22. They sit touching the Udumbara post³, for strength is food, and the Udumbara tree is strength: with strength he thus invigorates speech.

23. When the sun has set, they go out (of the Sadas) eastward, and sit down behind the Āhavantya, in front of the Havirdhâna shed. Round them, sitting speechless, the Pratiprasthâtri carries the Vasativarî water⁴. For whatever object they perform the session, therewith let them release their speech. For in olden times the Rîshis were wont to hold sacrificial sessions for certain objects,—‘such is our wish: may that be fulfilled!’ And if they be desirous of different objects, desirous of subjects, desirous of offspring, desirous of cattle,—

¹ The construction of the text is quite irregular, and I am by no means certain whether ‘tâm eshâm purâ’ should not be separated from what follows, and have the verbs ‘viduhanti’ and ‘nirdhayanî’ supplied after them,—That (speech) of theirs (they milk and suck out) before this. Each now sits speech-bound, strengthening his speech, &c.

² That is, the last day of the Dvâdasâha, or of the Gavâmayana, the so-called Udayaniya-atirâtra.

³ According to Lâty. III, 8, 11 they form a circle round the Udumbara post and touch it, muttering the mantra, ‘Here is stability, here is (our) own stability! Here is joy: here rejoice ye!’ or, ‘In me is stability, in me is (your) own stability! in me is joy: in me rejoice ye!’ or both. See p. 448, note 3.

⁴ See III, 9, 2, 1 seq.

24. Let them release their speech with this (Vâg. S. VIII, 53), 'Earth! Air! Sky!' Thus they render their speech auspicious by means of the truth, and with that auspicious (speech) they pray for blessings,—'May we be abundantly supplied with offspring!'—thereby they pray for offspring;—'May we be abundantly supplied with men!'—thereby they pray for men;—'May we be abundantly supplied with food!' thereby they pray for prosperity.

25. Thereupon the *Grihapati*, or whomsoever the *Grihapati* may call upon, recites the *Subrahmanyâ* litany¹. Some, indeed, recite the *Subrahmanyâ* each separately; but rather let the *Grihapati*, or whomsoever the *Grihapati* may call upon, recite the *Subrahmanyâ*. Having desired an invitation to that (*Atirâtra* feast), they put kindling-sticks on the fire².

¹ See III, 3, 4, 17 seq.

² According to the comm. on Kâty. XII, 4, 28 it is the reciter of the *Subrahmanyâ* who, having said 'O *Subrahmanyâ*, invite me thereto!' puts sticks on the fire.

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ADDITIONS AND CORRECTIONS.

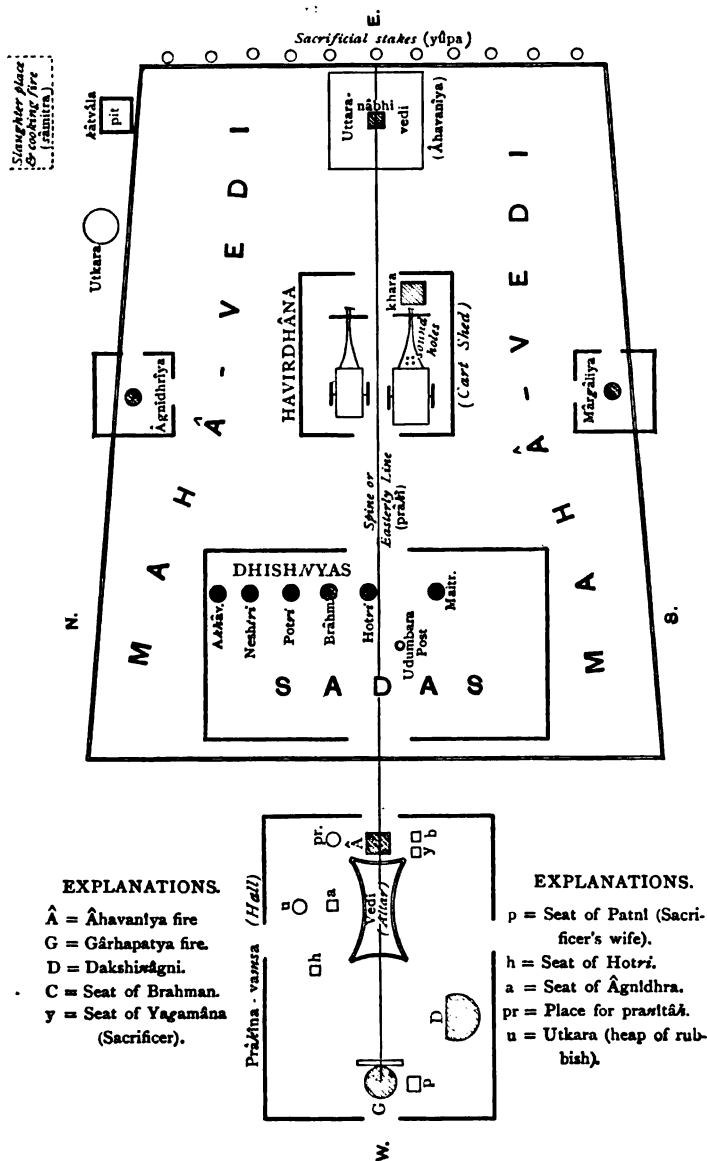
PART I. (VOL. XII OF SERIES.)

- Page vii, line 15. Read,—Stambhayagus.
 P. xvi, l. 8. Read,—arrangement.
 P. xxx, l. 2. Read,—‘sixty’ for ‘forty.’
 P. xliv, l. 28. Read,—‘recensions’ for ‘relations.’
 P. 3, l. 2 seq. I now take ‘pûti’ in the sense of ‘foul,’ and would translate thus,—The reason why he touches water is this: man forsooth is impure; in that he speaks untruth, thereby he is foul within. Now water is pure: ‘Having become pure, I will enter on the vow,’ &c. See Part II, p. 8, n. 1.
 P. 9, paragraph 18. Cf. ‘mas ignis, quod ibi semen, aqua femina, quod fetus alitur humore.’ Varro, L. L. 5, 61.
 P. 65, last line. Read,—a composite direction.
 P. 94, l. 8. Read,—‘vedi’ for ‘prastara.’
 P. 142, l. 1. Read,—‘Turn ye back!’ for ‘draw near!’ see Part II, p. 308, n. 1.
 P. 166, par. 13. Read,—Now while Indra, being thus pushed aside, was moving on, he addressed . . .
 P. 183, l. 6. Dele,—(the moon).
 P. 210, note 1. Read twice,—‘sastra’ for ‘śāstra.’
 P. 221, l. 4 seq. Instead of,—‘Before the Rakshas (come),’ B. R.’s Dict. interprets, perhaps rightly, ‘Safely from the Rakshas.’
 P. 263, par. 27.—These same deities . . . ; for an improved rendering, cf. IV, 4, 4, 5-6.
 P. 308, l. 21. For,—‘and in pressing,’ read ‘to wit, in pressing.’
 P. 323, l. 15. ‘whom, surely, he would not eat;’ for this construction, see Part II, p. 31, n. 1.
 P. 338, l. 9. Read,—Verily, with him . . .
 P. 389, l. 26. Read,—‘Âyu’ for ‘Âyus.’

PART II. (VOL. XXVI.)

- P. 2, l. 4. Read,—‘sacrificer’ for ‘sacrifice.’
 P. 31, note 3. Cf. J. Muir, O. S. T. II, p. 114 note.
 P. 71, note 1. According to Âp. Sr. X, 20, 12 he is to buy the Soma from a Kautsa Brâhman; otherwise from any Brâhman; otherwise from one who is not a Brâhman.
 P. 77, ll. 27, 32. Read,—Subrahmanyâ.
 P. 103, note 1. Read,—âpyâyanam.
 P. 128, l. 26. Read,—(kâdis).
 P. 153, l. 6, to Rudra cf. III, 7, 3, 11.
 P. 201, l. 4. Read,—Samitar.
 P. 224, ll. 17-20. Dele thrice ‘for.’
 P. 267, par. 10. Cf. A. Bergaigne, La Religion Védique, I, p. 171.
 P. 286, note 3. Read,—sadasyânâṃ hotrânâm.
 P. 305, last line. Cf. Âp. XI, 20, 1 (pravṛita-homa).
 P. 324, ll. 8, 9. Read,—Sukra.
 P. 334, note 2. Cf. Atharva-veda V, 4, 3; Kuhn, Herabkunft, p. 126 seq.
 P. 441, l. 15. Read,—all-beneficent.

PLAN OF SACRIFICIAL GROUND.



TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pahlavi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.		III Class.							
	I Class.	II Class.	III Class.							
Gutturales.										
1 Tenuis	k			क	𐬕	𐬕	𐬕	𐬕	𐬕	k
2 " aspirata	kh			ख	𐬖	𐬖	𐬖	𐬖	𐬖	kh
3 Media	g			ग	𐬗	𐬗	𐬗	𐬗	𐬗	
4 " aspirata	gh			घ	𐬘	𐬘	𐬘	𐬘	𐬘	
5 Gutturo-labialis	q				𐬙	𐬙	𐬙	𐬙	𐬙	
6 Nasalis	h (ng)			ङ	{ 𐬚 (ng) } 𐬛 (ḥ hr)					
7 Spiritus asper	h			ह						h, hs
8 " lenis	,									
9 " asper faucalis	'h									
10 " lenis faucalis	'h									
11 " asper fricatus		'h								
12 " lenis fricatus		'h								
Gutturales modificatae (palatales, &c.)										
13 Tenuis		k		च	𐬜	𐬜	𐬜	𐬜	𐬜	k
14 " aspirata		kh		छ	𐬝	𐬝	𐬝	𐬝	𐬝	kh
15 Media		g		ज	𐬞	𐬞	𐬞	𐬞	𐬞	
16 " aspirata		gh		झ	𐬟	𐬟	𐬟	𐬟	𐬟	
17 " Nasalis		ṅ		ञ	𐬠	𐬠	𐬠	𐬠	𐬠	

CONSONANTS (continued).	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
18 Semivocalis	y			य	𐬨𐬀 𐬨𐬀 𐬨𐬀	𐬨	ي	ي	י	γ
19 Spiritus asper		(y)								
20 " lenis		(y)								
21 " asper assibilatus		s		श	𐬰𐬀	𐬰	ش	ش	ש	
22 " lenis assibilatus		z			𐬰𐬀	𐬰	ز	ز	ז	z
Dentales.										
23 Tenuis	t			त	𐬥	𐬥	ت	ت	ת	t
24 " aspirata	th			थ	𐬥𐬀	𐬥𐬀	تھ	تھ	ת	th
25 " assibilata										
26 Media	d			ड	𐬥𐬀	𐬥𐬀	د	د	ד	
27 " aspirata	dh				𐬥𐬀	𐬥𐬀				
28 " assibilata										
29 Nasalis	n			न	𐬥𐬀	𐬥𐬀	ن	ن	נ	n
30 Semivocalis	l			ल	𐬥𐬀	𐬥𐬀	ل	ل	ל	l
31 " mollis 1		l								
32 " mollis 2										
33 Spiritus asper 1	s			स	𐬥𐬀	𐬥𐬀	س	س	ס	s
34 " asper 2										
35 " lenis	z				𐬥𐬀	𐬥𐬀	ز	ز	ז	z
36 " asperimus 1										
37 " asperimus 2										

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.		III Class.							
	I Class.	II Class.	III Class.							
1 Neutralis	0			०	•••				••	••
2 Laryngo-palatalis	ē				•••				••	••
3 " labialis	ō				•••				••	••
4 Gutturalis brevis	a			अ	•••			ا	••	••
5 " longa	ā	(a)		आ	•••			آ	••	••
6 Palatalis brevis	i			इ	•••			ي	••	••
7 " longa	ī	(i)		ई	•••			ی	••	••
8 Dentalis brevis	ē			ए	•••			ه	••	••
9 " longa	ē			ऐ	•••			ه	••	••
10 Lingualis brevis	ē			उ	•••			و	••	••
11 " longa	ē			ऊ	•••			و	••	••
12 Labialis brevis	u			उ	•••			و	••	••
13 " longa	ū	(u)		ऊ	•••			و	••	••
14 Gutturo-palatalis brevis	e			ए	•••			ه	••	••
15 " longa	ē (ai)	(e)		ऐ	•••			ه	••	••
16 Diphthongus gutturo-palatalis	āi	(ai)		आइ	•••			ه	••	••
17 " "	ei (ēi)			ऐ	•••			ه	••	••
18 " "	oi (ōu)			औ	•••			ه	••	••
19 Gutturo-labialis brevis	o			ओ	•••			و	••	••
20 " longa	ō (au)	(o)		औ	•••			و	••	••
21 Diphthongus gutturo-labialis	āu	(au)		आउ	•••			ه	••	••
22 " "	eu (ēu)			ऐ	•••			ه	••	••
23 " "	ou (ōu)			औ	•••			ه	••	••
24 Gutturalis fracta	ä			अ	•••			ه	••	••
25 Palatalis fracta	ī			इ	•••			ه	••	••
26 Labialis fracta	ū			उ	•••			ه	••	••
27 Gutturo-labialis fracta	ö			ऊ	•••			ه	••	••



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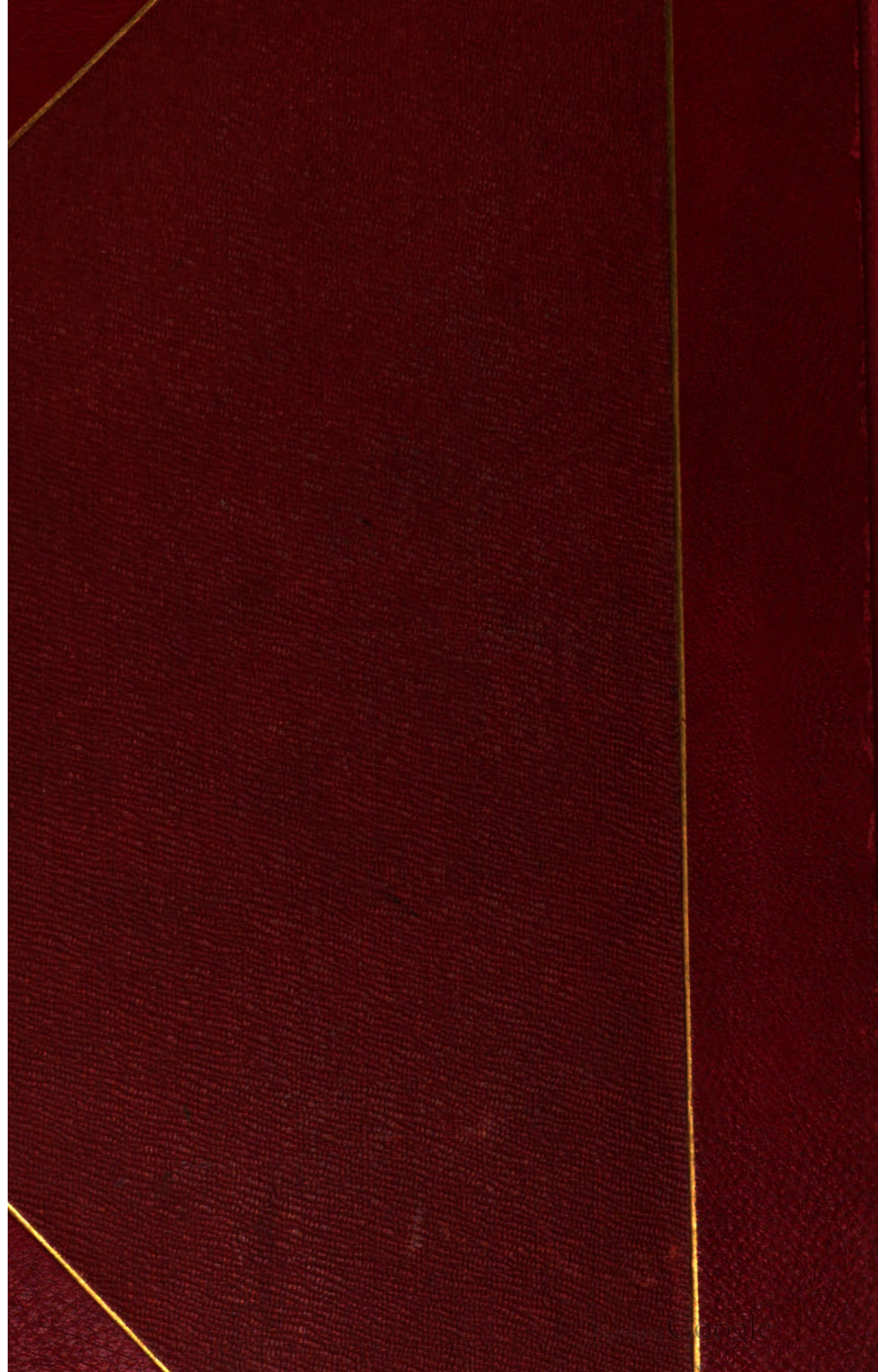
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HENRY FROWDE

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TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

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G A I N A S Ū T R A S

TRANSLATED FROM PRAKRIT

BY

HERMANN JACOBI

PART II

THE UTTARĀDHYAYANA SŪTRA

THE SŪTRAKRITĀNGA SŪTRA



Oxford

AT THE CLARENDON PRESS

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INTRODUCTION

TEN years have elapsed since the first part of my translation of *Gaina Sûtras* appeared. During that decennium many and very important additions to our knowledge of Gainism and its history have been made by a small number of excellent scholars. The text of the canonical books, together with good commentaries in Sanskrit and Guzeratî, has been made accessible in fair editions published by native scholars in India. Critical editions of two of them have been published by Professors Leumann¹ and Hoernle²; and the latter scholar has added a careful translation and ample illustrations to his edition of the text. A general survey of the whole *Gaina* literature has been given by Professor Weber in his catalogue of the Berlin Manuscripts³ and in his learned treatise⁴ on the sacred literature of the *Gainas*. The development of *Gaina* learning and science has been studied by Professor Leumann, and some *Gaina* legends and their relations to those of the Brahmins and Buddhists have been investigated by the same scholar⁵. An important document for our knowledge of the old history of the *Svêtâmbara* sect has been edited

¹ Das *Aupapâtika Sûtra*, in the *Abhandlungen für die Kunde des Morgenlandes*, vol. viii; and *Dasavaikâlîka Sûtra* und *Niryukti*, in the *Journal of the German Oriental Society*, vol. xlv.

² The *Uvâsaga Dasâo*: (in the *Bibliotheca Indica*), vol. i. Text and Commentary, Calcutta, 1890; vol. ii. Translation, 1888.

³ Berlin, 1888 and 1892.

⁴ In the *Indische Studien*, vol. xvi, p. 211 ff., and xvii, p. 1 ff.; translated in the *Indian Antiquary* and edited separately, Bombay, 1893.

⁵ In the *Actes du VI Congrès International des Orientalistes*, section Arienne, p. 469 ff., in the 5th and 6th vols. of the *Wiener Zeitschrift für die Kunde des Morgenlandes*, and in the 48th vol. of the *Journal of the German Oriental Society*.

by myself¹, and the history of some of their *Gakkhas* has been made known from their lists of teachers by Hoernle and Klatt. The last-named scholar, whom we have all but lost by this time, has prepared a biographical dictionary of all Gaina writers and historical persons, and he has issued specimens of this great Onomasticon, while Hofrat Bühler has written a detailed biography of the famous encyclopaedist Hēmaṅdra². The same scholar has deciphered the ancient inscriptions, and discussed the sculptures excavated by Dr. Führer at Mathurā³, and the important inscriptions at *Sravaṇa Belgola* have been edited by Mr. Lewis Rice⁴; M. A. Barth has reviewed our knowledge of Gainism⁵, and likewise Bühler in a short paper⁶. Lastly Bhandarkar has given a most valuable sketch of the whole of Gainism⁷. All these additions to our knowledge of Gainism (and I have but mentioned the most remarkable ones) have shed so much clear light on the whole subject that little room is left now for mere guesswork, and the true historical and philological method can be applied to all its parts. Still some of the principal problems require elucidation, while the proffered solution of others is not accepted by all scholars. I, therefore, gladly avail myself of this opportunity to discuss some of the disputed points, for the settling of which the works translated in this volume offer valuable materials.

It is now admitted by all that Nātaputta (*Gñātriputra*), who is commonly called Mahāvīra or Vardhamāna, was a contemporary of Buddha; and that the *Niganthas*⁸

¹ The *Parisishāparvan* by Hēmaṅdra, *Bibliotheca Indica*.

² *Denkschriften der philos.-histor. Classe der kaiserl. Akademie der Wissenschaften*, vol. xxxvii, p. 171 ff.

³ *Wiener Zeitschrift für die Kunde des Morgenlandes*, vols. ii and iii. *Epigraphia Indica*, vols. i and ii.

⁴ Bangalore, 1889.

⁵ *The Religions of India*. *Bulletin des Religions de l'Inde*, 1889-94.

⁶ *Über die indische Secte der Jaina*. Wien, 1887.

⁷ Report for 1883-84.

⁸ *Nigantha* is apparently the original form of the word, since it is thus spelled in the *Asōka* inscription, in Pāli, and occasionally by the Gainas, though the phonetic laws of all three idioms would have given preference to the form *niggantha*, the more frequent spelling in Gaina works.

(Nirgranthas), now better known under the name of *Gainas* or *Ārhatas*, already existed as an important sect at the time when the Buddhist church was being founded. But it is still open to doubt whether the religion of the early Nirgranthas was essentially the same as that taught in the canonical and other books of the present *Gainas*, or underwent a great change up to the time of the composition of the *Siddhānta*. In order to come nearer the solution of this question, it may be desirable to collect from the published Buddhist works, as the oldest witnesses we can summon, all available information about the *Niganthas*, their doctrines and religious practices.

In the *Āṅguttara Nikāya*, III, 74, a learned prince of the *Likkhavis* of *Vaisālī*, *Abhaya*¹, gives the following account of some *Nigantha* doctrines: 'The *Nigantha* *Nātaputta*, sir, who knows and sees all things, who claims perfect knowledge and faith (in the following terms): "walking and standing, sleeping or waking, I am always possessed of perfect knowledge and faith;" teaches the annihilation by austerities of the old *Karman*, and the prevention by inactivity of new *Karman*. When *Karman* ceases, misery ceases; when misery ceases, perception ceases; when perception ceases, every misery will come to an end. In this way a man is saved by pure annihilation of sin (*niggarā*) which is really effective.'

The *Gaina* counterpart to these tenets can be collected from the *Uttarādhyayana* XXIX. 'By austerities he cuts off *Karman*,' § 27. 'By renouncing activity he obtains inactivity; by ceasing to act he acquires no new *Karman*, and destroys the *Karman* he had acquired before,' § 37. The last stages in this process are fully described in §§ 71,

¹ There are apparently two persons of this name. The other *Abhaya*, a son of king *Śrēṇika*, was a patron of the *Gainas*, and is frequently mentioned in their legends and in the canonical books. In the *Magghima Nikāya* 58 (*Abhayakumāra Sutta*) it is related that the *Nigantha* *Nātaputta* made him engage in a disputation with *Buddha*. The question was so adroitly framed that whether the answer was Yes or No, it involved *Buddha* in self-contradiction. But the plan did not succeed, and *Abhaya* was converted by *Buddha*. There is nothing in this account to elucidate the doctrines of *Nātaputta*.

72. And again, in XXXII, v. 7, we read : ' Karman is the root of birth and death, and birth and death they call misery.' The nearly identical verses 34, 47, 60, 73, 86, 99 may be thus condensed : ' But a man who is indifferent to the object of the senses, and to the feelings of the mind [this comes nearest to the Buddhist *vêdanâ* perception], is free from sorrows ; though still in the *Samsâra*, he is not afflicted by that long succession of pains. just as the leaf of the Lotus (is not moistened) by water.'

The above assertion that Nâtaputta claimed the possession of perfect knowledge and faith, requires no further proof ; for it is one of the fundamental dogmas of the Gainas.

Another piece of information about Niganthas doctrines may be gathered from the Mahāvagga VI, 31 (S. B. E., vol. xvii, p. 108 ff.) There a story is told of Sîha¹, the general of the *Likkhavis*, who was a lay disciple of Nâtaputta. He wanted to pay the Buddha a visit, but Nâtaputta tried to dissuade him from it, because the Niganthas held the Kriyâvâda, while the Buddha taught the Akriyâvâda. Sîha, however, setting his master's prohibition at naught, went to the Buddha on his own account, and was, of course, converted by him. Now the statement that the Niganthas embraced the Kriyâvâda is borne out by our texts ; for in the Sûtrakṛitânga I, 12, 21, below, p. 319, it is said that a perfect ascetic 'is entitled to expound the Kriyâvâda ;' and this doctrine is thus expressed in the Âkârânga Sûtra I, 1, 1, 4 (part i, p. 2) : 'He believes in soul, believes in the world, believes in reward, believes in action (believed to be our own doing in such judgments as these) : " I did it ;" " I shall cause another to do it ;" " I shall allow another to do it." '

Another lay disciple of Mahâvîra, converted by the Buddha, was Upâli. As narrated in the *Magghima Nikâya* 56, he ventured upon a dispute with him whether the sins of the mind are heaviest, as the Buddha teaches, or the

¹ The name Sîha occurs in the Bhagavatî (Calcutta edition, p. 1267, see Hoernle, *Uvâsaga Dasâo* Appendix, p. 10) as that of a disciple of Mahâvîra ; but as he was a monk, he cannot be identified with his namesake in the Mahāvagga.

sins of the body, as the *Nigantha* Nātaputta contends. In the beginning of the discourse Upāli states that his master uses the term *danda*, punishment, for what is commonly called *kamma*, deed, act. This is true, though not quite to the letter; for the word *kamma* occurs also in the *Gaina* Sūtras in that sense. The term *danda*, however, is at least as frequently used. Thus, in the *Sūtrakṛitāṅga* II, 2, p. 357 ff., the thirteen kinds of 'committing sins' are treated of, and in the first five cases the word which I have translated 'committing sins' is in the original *danda-samādāne*, and in the remaining cases *kiriyaṭhāne*, i.e. *kriyāsthāna*.

The *Nigantha* Upāli goes on to explain that there are three *dandas*, the *danda* of body, that of speech, and that of mind. This agrees with the *Gaina* doctrine expressed in nearly the same words in the *Sthānāṅga* Sūtra, 3rd uddēsaka (see *Indian Antiquary*, IX, p. 159).

The second statement of Upāli, that the *Niganthas* consider sins of the body more important than sins of the mind, is in perfect harmony with *Gaina* views. For in the *Sūtrakṛitāṅga* II, 4, p. 398 ff., the question is discussed whether sins may be committed unconsciously, and it is boldly answered in the affirmative (compare note 6, p. 399); and in the Sixth Lecture of the same book (p. 414) the Buddhists are severely ridiculed for maintaining that it depends on the intention of the man whether a deed of his be a sin or not.

In the *Āṅguttara Nikāya* III, 70, 3, some practices of *Nigantha* laymen are discussed. I translate the passage thus: 'O Visākhā, there is a class of *Samānas* who are called *Niganthas*. They exhort a *Sāvaka* thus: "Well, sir, you must desist from doing injury to beings in the East beyond a *yōgana* from here, or to those in the West, North, South, always beyond a *yōgana* from here." In this way they enjoin tenderness by making him spare some living beings; in this way they enjoin cruelty by making him not spare other living beings.' It is not difficult to recognise under these words the Digvirati vow of the *Gainas*, which

consists in laying down the limits beyond which one shall not travel nor do business in the different directions. A man who keeps this vow cannot, of course, do any harm to beings beyond the limits within which he is obliged to keep. This is so distorted by the hostile sect as to lay the rule under discussion open to blame. We cannot expect one sect to give a fair and honest exposition of the tenets of their opponents; it is but natural that they should put them in such a form as to make the objections to be raised against them all the better applicable. The Gainas were not a whit better in this respect than the Bauddhas, and they have retorted upon them in the same way; witness their misrepresentation of the Buddhist idea that a deed becomes a sin only through the sinful intention of the doer, in a passage in the present volume, p. 414, v. 26 ff., where the sound principle of the Buddhists is ridiculed by applying it to a fictitious and almost absurd case.

The passage in the *Āṅguttara Nikāya*, which we have just discussed, goes on as follows: 'On the Upōsatha day they exhort a Sāvaka thus: "Well, sir, take off all your clothes and declare: I belong to nobody, and nobody belongs to me." Now his parents know him to be their son, and he knows them to be his parents. His son or wife know him to be their father or husband, and he knows them to be his son or wife. His slaves and servants know him to be their master, and he knows them to be his slaves and servants. Therefore (the *Niganthas*) make him use lying speech at the time when he makes the above declarations. On this account I charge him with lying speech. After the lapse of that night he enjoys pleasures (by means of things) that were not freely given. On this account I charge him with taking of what is not freely given.'

According to this statement, the duties of a *Nigantha* layman became, during the Upōsatha days, equal to those of a monk; it was on common days only that the difference between layman and monk was realised. This description, however, does not quite agree with the Pōsaha rules of the Gainas. Bhandarkar gives the following definition of Pōsaha

according to the *Tattvārthasāradīpikā*, which agrees with what we know about it from other sources: 'Pôsaha, i.e. to observe a fast or eat once only or one dish only on the two holy days (the eighth and the fourteenth of each fortnight), after having given up bathing, unguents, ornaments, company of women, odours, incense, lights, &c., and assumed renunciation as an ornament.' Though the Pôsaha observances of the present Gainas are apparently more severe than those of the Buddhists, still they fall short of the above description of the *Nigantha* rules; for a Gaina layman does not, to my knowledge, take off his clothes during the Pôsaha days, though he discards all ornaments and every kind of luxury; nor must he pronounce any formula of renunciation similar to that which the monks utter on entering the order. Therefore, unless the Buddhist account contains some mistake or a gross misstatement, it would appear that the Gainas have abated somewhat in their rigidity with regard to the duties of laymen.

Buddhaghôsa, in his commentary on the *Brahmagāla Sutta*, *Dīgha Nikāya* I, 2, 38¹, mentions the *Niganthas* as holding the opinion, discussed in the text, that the soul has no colour, in contradistinction to the *Āgīvikas*, who divide mankind into six classes according to the colour of the *Ātman*; both *Niganthas* and *Āgīvikas*, however, agree in maintaining that the soul continues to exist after death and is free from ailments (*arôḡô*). Whatever may be the exact meaning of the last expression, it is clear that the above description squares with the opinions of the Gainas about the nature of the soul, as described below, p. 172 f.

In another passage (l.c. p. 168) Buddhaghôsa says that *Nigantha* Nātaputta considers cold water to be possessed of life (so kira *sītôdakê sattasaññi hôti*), for which reason he does not use it. This doctrine of the Gainas is so generally known that I need not bring forward any quotation from the *Sûtras* in support of its genuineness.

This is nearly all the information on the doctrines of the

¹ *Sumaṅgala Vilāsinī*, p. 119 of the Pali Text Society edition.

ancient *Niganthas* which I have been able to gather from the Pāli texts. Though it is less than we desire, its value is not to be underrated. For with one exception all the doctrines and usages of the ancient *Niganthas* mentioned agree with those of the present *Gainas*, and they comprise some of the fundamental ideas of *Gainism*. It is therefore not probable that the doctrines of the *Gainas* have undergone a great change in the interval between the quoted Buddhist records and the composition of the *Gaina* canon.

I have purposely deferred the discussion of the classical passage on the doctrines of *Nigantha* Nātaputta, because it leads us to a new line of inquiry. The passage in question occurs in the *Sāmaññaphala Sutta* of the *Dīgha Nikāya*¹. I translate it in accordance with Buddhaghōsa's comment in the *Sumaṅgala Vilāsinī*. 'Here, great king, a *Nigantha* is protected by restraint in four directions (*kāṭu-yāmasamvarasamvutō*). How, great king, is a *Nigantha* protected by restraint in four directions? Here, great king, a *Nigantha* abstains from all (cold) water, he abstains from all bad deeds, by abstinence from all bad deeds he is free from sins, he realises abstinence from all bad deeds. In this way, great king, a *Nigantha* is protected by restraint in four directions. And, great king, because he is thus protected, the *Nigantha* Nātaputta's soul is exalted, is restrained, is well settled².'—This is, certainly, not an accurate nor an exhaustive description of the *Gaina* creed, though it contains nothing alien from it, and successfully imitates the language of the *Gaina Sūtras*. As I have already explained elsewhere³, I think the term *kāṭu-yāmasamvarasamvutō* has been misunderstood not only by the commentator, but also by the author of the text. For

¹ Page 57 of the edition in the Pali Text Society.

² The translations of Gogerly and of Burnouf in Grimblot, *Sept Suttas Pālis*, were made without the help of a commentary, and may, therefore, be passed by. It is, however, open to doubt whether Buddhaghōsa has drawn his information from genuine tradition, or had to rely on conjectures of his own.

³ See my paper, 'On Mahāvīra and his Predecessors,' in the *Indian Antiquary*, IX, 158 ff., where some of the above problems have been treated.

the Pāli *kātuyāma* is equivalent to the Prākṛit *kātug-gāma*, a well-known Gaina term which denotes the four vows of Pārśva in contradistinction to the five vows (*pañcā mahāvaya*) of Mahāvīra. Here, then, the Buddhists, I suppose, have made a mistake in ascribing to Nātaputta Mahāvīra a doctrine which properly belonged to his predecessor Pārśva. This is a significant mistake; for the Buddhists could not have used the above term as descriptive of the Nigāntha creed unless they had heard it from followers of Pārśva, and they would not have used it if the reforms of Mahāvīra had already been generally adopted by the Nigānths at the time of the Buddha. I, therefore, look on this blunder of the Buddhists as a proof for the correctness of the Gaina tradition, that followers of Pārśva actually existed at the time of Mahāvīra.

Before following up this line of inquiry, I have to call attention to another significant blunder of the Buddhists: they call Nātaputta an Aggivêśana, i.e. Agnivaśyāyana; according to the Gainas, however, he was a Kāśyapa, and we may credit them in such particulars about their own Tīrthakara. But Sudharman, his chief disciple, who in the Sūtras is made the expounder of his creed, was an Agnivaśyāyana, and as he played a prominent part in the propagation of the Gaina religion, the disciple may often have been confounded by outsiders with the master, so that the Gōtra of the former was erroneously assigned to the latter. Thus by a double blunder the Buddhists attest the existence of Mahāvīra's predecessor Pārśva and of his chief disciple Sudharman.

That Pārśva was a historical person, is now admitted by all as very probable; indeed, his followers, especially Kêsi¹, who seems to have been the leader of the sect at the time of Mahāvīra, are frequently mentioned in Gaina Sūtras in such a matter-of-fact way, as to give us no reason for doubting the authenticity of those records. The legend in

¹ In the Rāgaprasaṅgī Pārśva has a discussion with king Paësi and converts him, see *Actes du VI Congrès International des Orientalistes*, vol. iii, p. 490 ff.

the Uttarādhyayana, Lecture XXIII, how the union of the old and the new church was effected, is of much interest in this respect. Kēsi and Gautama, the representatives and leaders of the two branches of the Gaina church, both at the head of their pupils, meet in a park near Srāvastī; the differences in their creed concerning the number of great vows, and the use or disuse of clothes are explained away without further discussion, and full harmony with regard to the fundamental ethical ideas is satisfactorily established by the readiness with which allegorical expressions of the one speaker are understood and explained by the other. There seems to have been some estrangement, but no hostility between the two branches of the church; and though the members of the older branch invariably are made to adopt the Law of Mahāvīra, 'which enjoins five vows,' it may be imagined that they continued in some of their old practices, especially with regard to the use of clothes, which Mahāvīra had abandoned. On this assumption we can account for the division of the church in Svêtāmbaras and Digambaras, about the origin of which both sects have contradictory legends¹. There was apparently no sudden rupture; but an original diversity (such as e.g. subsists now between the several *Gakkhas* of the Svêtāmbaras) ripened into division, and in the end brought about the great schism.

The records in the Buddhist Canon are not repugnant to our views about the existence of the *Niganthas* before Nātaputta; for the *Niganthas* must have been an important sect at the time when Buddhism took its rise. This may be inferred from the fact that they are so frequently mentioned in the *Pitakas* as opponents or converts of Buddha and his disciples; and as it is nowhere said or even merely implied that the *Niganthas* were a newly-founded sect, we may conclude that they had already existed a considerable time before the advent of the Buddha. This conclusion is supported by another fact. Makkhali Gōsāla, a contemporary

¹ See my paper on the origin of the Svêtāmbara and Digambara sects in the *Journal of the German Oriental Society*, vol. xxxviii, p. 1 ff.

of Buddha and Mahāvīra, divided mankind into six classes¹. Of these, according to Buddhaghōsa², the third class contains the *Niganthas*. Gōsāla probably would not have ranked them as a separate, i. e. fundamental subdivision of mankind, if they had only recently come into existence. He must have looked upon them as a very important, and at the same time, an old sect, in the same way in which, in my opinion, the early Buddhists looked upon them. As a last argument in favour of my theory I may mention that in the *Magghima Nikāya* 35, a disputation between the Buddha and *Sakkaka*, the son of a *Nigantha*, is narrated. *Sakkaka* is not a *Nigantha* himself, as he boasts of having vanquished Nātaputta in disputation³, and, moreover, the tenets he defends are not those of the *Gainas*. Now when a famous controversialist, whose father was a *Nigantha*, was a contemporary of the Buddha, the *Niganthas* can scarcely have been a sect founded during Buddha's life.

Let us now confront the records of the *Gainas* about the philosophical doctrines of heretics, which they had to combat, with such as the Buddhists describe. In the *Sūtrakrītāṅga* II, 1, 15 (p. 339 f.) and 21 f. (p. 343) two materialistic theories which have much in common are spoken of. The first passage treats of the opinion of those who contend that the body and the soul are one and the same thing; the second passage is concerned with the doctrine that the five elements are eternal and constitute everything. The adherents of either philosophy maintain that it is no sin to kill living beings. Similar opinions are, in the *Sāmaññaphala Sutta*, ascribed to Pūraṇa Kassapa and Agita Kēsakambalī. The former denies that there is such a thing as sin or merit. Agita Kēsakambalī holds that nothing real

¹ *Sāmaññaphala Sutta*, *Dīgha Nikāya* II, 20.

² *Sumaṅgala Vilāsinī*, p. 162. Buddhaghōsa expressly states that Gōsāla reckoned the *Niganthas* lower than his own lay disciples, who form the fourth class.—As Buddhaghōsa does not take umbrage at Gōsāla's reckoning the *Bhikkhus* still lower, it is clear that he did not identify the *Bhikkhus* with the Buddhist monks.

³ See p. 250 of the Pali Text Society edition.

corresponds to the current transcendental ideas. He moreover maintains: 'Man (purisô) consists of the four elements; when he dies, earth returns to earth, water to water, fire to fire, wind to wind, and the organs of sense merge into air (or space)¹. Four bearers with the hearse carry the corpse to the place of cremation (or, while it is burned) they make lamentations; the dove-coloured bones remain, the offerings are reduced to ashes.' The last passage recurs with few alterations in the Sûtrakṛitāṅga, p. 340: 'Other men carry the corpse away to burn it. When it has been consumed by fire, only dove-coloured bones remain, and the four bearers return with the hearse to their village².'

In connection with the second materialistic system (p. 343, § 22, and p. 237 f., vv. 15, 16) a variety of it is mentioned, which adds the permanent Âtman or soul as a sixth to the five permanent elements. This seems to have been a primitive or a popular form of the philosophy which we now know under the name of Vaisêshika. To this school of philosophy we must perhaps assign Pakudha Kakkâyaṇa of Buddhist record. He maintained³ that there are seven eternal, unchangeable, mutually independent things: the four elements, pleasure, pain, and the soul. As they have no influence upon one another, it is impossible to do any real harm to anybody. I confess that to maintain the eternal existence of pleasure and pain (sukha and dukkha) and to deny their influence on the soul, seems to me absurd; but the Buddhists have perhaps misstated the original tenets. At any rate, the views of Pakudha Kakkâyaṇa

¹ Âkâra; it is not reckoned as a fifth element in the Buddhist account, but it is so in that of the Gainas, see below, p. 343, and p. 237, verse 15. This is a verbal, rather than a material difference.

² I put here the original texts side by side so that their likeness may be more obvious:

âsandipañkamâ purisâ matam
âdâya gakkhanti yâva âlâhanâ
padâni paññâpentî, kâpôtakâni
attâhîni bhavanti, bhassantâ hutiyô.

âdahanâe parêhi niggai, aganig-
ghâmitê sarîre kavôtavannâim
attâhîni âsandipañkamâ purisâ
gâmam pakkâgakkhanti.

³ Loc. cit., p. 56.

come under the denomination of Akriyāvāda; and in this they differ from the Vaisēshika proper, which is a Kriyāvāda system. As these two terms are frequently used both by Buddhists and Gainas, it will not be amiss to define them more accurately. Kriyāvāda is the doctrine which teaches that the soul acts or is affected by acts. Under this head comes Gainism, and of Brahmanical philosophies Vaisēshika and Nyāya (which, however, are not expressly quoted in the canonical books of either Buddhists or Gainas), and apparently a great many systems of which the names have not been preserved, but the existence of which is implied in our texts. Akriyāvāda is the doctrine which teaches either that a soul does not exist, or that it does not act or is not affected by acts. Under this subdivision fall the different schools of materialists; of Brahmanical philosophies the Vēdānta, Sāṅkhya, and Yōga; and the Buddhists. Of the latter the doctrines of the Kṣhāṇikavādins and the Sūnyavādins are alluded to in Sūtrakṛitāṅga I, 14, verses 4 and 7. It may be mentioned here that the Vēdāntists or their opinions are frequently mentioned in the Siddhānta; in the Sūtrakṛitāṅga the Vēdānta is the third heresy described in the First Lecture of the Second Book, p. 344; it is also adverted to in the Sixth Lecture, p. 417. But as no professor of it was among the six heretical teachers (titthiya) of the Buddhists, we may pass them over here¹.

The fourth heresy discussed in the First Lecture of the Second Book of the Sūtrakṛitāṅga² is Fatalism. In the Sāmaññaphala Sutta this system is expounded by Makkhali Gōsāla in the following words³: 'Great king, there is no cause, nor any previously existing principle productive of the pollution of sentient beings; their defilement is uncaused and unproduced by anything previously existing. There is no cause nor any previously existing principle

¹ It is worthy of remark that the Vēdāntists play no conspicuous part, if any, among Buddha's opponents. As they were, however, the foremost of Brahmanical philosophers, we must conclude that Brahmins of learning held aloof from the classes of society to which the new religion appealed.

² Page 345 f., see also p. 239.

³ Grimblot, Sept Suttas Pālis, p. 170.

productive of the purity of sentient beings : their purity is uncaused and unproduced by anything previously existing. For their production there is nothing that results from the conduct of the individuals, nothing from the actions of others, nothing from human effort : they result neither from power nor effort, neither from manly fortitude nor manly energy. Every sentient being, every insect, every living thing, whether animal or vegetable¹, is destitute of intrinsic force, power, or energy, but, being held by the necessity of its nature, experiences happiness or misery in the six forms of existence, &c.' The explanation of these doctrines in the Sûtrakṛitāṅga (l.c.), though less wordy, comes to the same ; it does not, however, expressly ascribe them to Gôśāla, the son of Makkhali.

The Gainas enumerate four principal schools of philosophy² : Kriyāvāda, Akriyāvāda, Agñānavāda, and Vainayikavāda. The views of the Agñānikas, or Agnostics, are not clearly stated in the texts, and the explanation of the commentators of all these philosophies which I have given in note 2, p. 83, is vague and misleading. But from Buddhist writings we may form a pretty correct idea of what Agnosticism was like. It is, according to the Sāmaññaphala Sutta, the doctrine of Saṅgaya Bêlatthiputta, and is there stated in the following way³ : 'If you inquire of me whether there be a future state of being, I answer : If I experience a future state of existence, I will then explain the nature of that state. If they inquire, Is it after this manner ? that is

¹ In the original: sabbê sattâ, sabbê pâṇâ, sabbê bhûtâ, sabbê g'ivâ. The same enumeration frequently occurs in Gaina Sûtras, and has, in my translation, been abbreviated in 'all classes of living beings.' Buddhaghôsa's explanation has been thus rendered by Hoernle, Uvâsaga Dasâo, Appendix II, p. 16: 'In the term *all beings* (sabbê sattâ) he comprises camels, oxen, asses, and other animals without exception. The term *all sensitive beings* (sabbê pâṇâ) he uses to denote those with one sense, those with two senses, and so forth. The term *all generated beings* (sabbê bhûtâ) he uses with reference to those that are generated or produced from an egg or from the womb. The term *all living beings* (sabbê g'ivâ) he uses with reference to rice, barley, wheat, and so forth ; in these he conceives that there is life, because it is their nature to grow.'

² See pp. 83, 291, 316, 385.

³ Grimblot, l. c., p. 174.

not my concern. Is it after that fashion? that is not my concern. Is it different from these? that is not my concern. Is it not? that is not my concern. No, is it not? It is no concern of mine.' In the same way he e. g. refuses a definite answer to the questions whether the Tathâgata is after death, or is not; is and is not at the same time, is not nor is not at the same time. It is evident that the Agnostics examined all modes of expression of the existence or non-existence of a thing, and if it were anything transcendental or beyond human experience, they negatived all those modes of expression.

The records of the Buddhists and Gainas about the philosophical ideas current at the time of the Buddha and Mahāvîra, meagre though they be, are of the greatest importance to the historian of that epoch. For they show us the ground on which, and the materials with which, a religious reformer had to build his system. The similarity between some of those 'heretical' doctrines on the one side, and Gaina or Buddhist ideas on the other, is very suggestive, and favours the assumption that the Buddha, as well as Mahāvîra, owed some of his conceptions to these very heretics, and formulated others under the influence of the controversies which were continually going on with them. Thus, I think, that in opposition to the Agnosticism of Sañgaya, Mahāvîra has established the Syâdvâda. For as the *Agñānavâda* declares that of a thing beyond our experience the existence, or non-existence or simultaneous existence and non-existence, can neither be affirmed nor denied, so in a similar way, but one leading to contrary results, the Syâdvâda declares that 'you can affirm the existence of a thing from one point of view (*syâd asti*), deny it from another (*syâd nâsti*); and affirm both existence and non-existence with reference to it at different times (*syâd asti nâsti*). If you should think of affirming existence and non-existence at the same time from the same point of view, you must say that the thing cannot be spoken of (*syâd avaktavyaḥ*). Similarly, under certain circumstances, the affirmation of existence is not possible

(syād asti avaktavyaḥ); of non-existence (syān nāsti avaktavyaḥ); and also of both (syād asti nāsti avaktavyaḥ)¹.

This is the famous Saptabhaṅginaya of the Gainas. Would any philosopher have enunciated such truisms, unless they served to silence some dangerous opponents? The subtle discussions of the Agnostics had probably bewildered and misled many of their contemporaries. Consequently the Syādvāda must have appeared to them as a happy way leading out of the maze of the Agñānavāda. It was the weapon with which the Agnostics assailed the enemy, turned against themselves. Who knows how many of their followers went over to Mahāvīra's creed convinced by the truth of the Saptabhaṅginaya!

We can trace, I imagine, the influence of Agnosticism also in the doctrine of the Buddha about the Nirvāṇa, as it is stated in Pāli books. Professor Oldenberg was the first to draw attention to the decisive passages which prove beyond the possibility of doubt that the Buddha declined answering the question whether the Tathāgata (i.e. the liberated soul, or rather principle of individuality) is after death or not. If the public of his time had not been accustomed to be told that some things, and those of the greatest interest, were beyond the ken of the human mind, and had not acquiesced in such answers, it certainly would not have lent a willing ear to a religious reformer who declined to speak out on what in Brahmanical philosophy is considered the end and goal of all speculations. As it is, Agnosticism seems to have prepared the way for the Buddhist doctrine of the Nirvāṇa². It is worthy of note

¹ Bhandarkar, Report for 1883-4, p. 95 f.

² The reticence of Buddha on the nature of the Nirvāṇa may have been wise at his time; but it was fraught with very important results for the development of the church. For his followers, having to hold their own against such split-hair dialecticians as the Brahmanical philosophers, were almost driven to enunciate more explicit ideas about the great problem which the founder of the church had left unsolved. The tendency to supply the crowning stone to an edifice which appeared to have been left unfinished by the hand of the master, led to the division of the community into numerous

that in a dialogue between king Pasênadi and the nun Khêma, told in the *Samyutta Nikâya*, and translated by Oldenberg, the king puts his questions about the existence or non-existence of the Tathâgata after death in the same formulas which *Saṅgaya* is made to use in the passage translated above from the *Sâmaññaphala Sutta*.

In support of my assumption that the Buddha was influenced by contemporary Agnosticism, I may adduce a tradition incorporated in the *Mahāvagga* I, 23 and 24. There we are told that the most distinguished pair of his disciples, Sâriputta and Moggallâna, had, previously to their conversion, been adherents of *Saṅgaya*, and had brought over to Buddha 250 disciples of their former teacher. This happened not long after Buddha's reaching Bôdhi, i.e. at the very beginning of the new sect, when its founder must have been willing, in order to win pupils, to treat prevalent opinions with all due consideration.

The greatest influence on the development of Mahāvîra's doctrines must, I believe, be ascribed to Gôsâla, the son of Makkhali. A history of his life, contained in the *Bhagavatî* XV, 1, has been briefly translated by Hoernle in the Appendix to his translation of the *Uvâsaga Dasâo*. It is there recorded that Gôsâla lived six years together with Mahāvîra as his disciple, practising asceticism, but afterwards separated from him, started a Law of his own, and set up as a *Gina*, the leader of the *Āgīvikas*. The Buddhist records, however, speak of him as the successor of Nanda *Vakkha* and Kisa *Samkikka*, and of his sect, the *akêlaka paribbâgakas*, as a long-established order of monks. We have no reason to doubt the statement of the *Gainas*, that Mahāvîra and Gôsâla for some time practised austerities together; but the relation between them probably was different from what the *Gainas* would have us believe. I suppose, and shall now bring forward some arguments in favour of my opinion, that Mahāvîra and Gôsâla asso-

sects soon after the *Nirvâṇa* of Buddha. We need not wonder therefore that in Ceylon, which is at such a distance from the centre of Brahmanical learning, Buddhists could retain the doctrine of the *Nirvâṇa* in its original form.

ciated with the intention of combining their sects and fusing them into one. The fact that these two teachers lived together for a long period, presupposes, it would appear, some similarity between their opinions. I have already pointed out above, in the note on p. xxvi, that the expression *sabbê sattâ sabbê pâṇâ sabbê bhûtâ sabbê gīvâ* is common to both Gôśāla and the Gainas, and from the commentary we learn that the division of animals into *ékēndriyas*, *dvīndriyas*, &c., which is so common in Gaina texts, was also used by Gôśāla. The curious and almost paradoxical Gaina doctrine of the six *Lēsyās* closely resembles, as Professor Leumann was the first to perceive, Gôśāla's division of mankind into six classes; but in this particular I am inclined to believe that the Gainas borrowed the idea from the *Āgīvikas* and altered it so as to bring it into harmony with the rest of their own doctrines. With regard to the rules of conduct the collective evidence obtainable is such as to amount nearly to proof that Mahāvīra borrowed the more rigid rules from Gôśāla. For as stated in the *Uttarādhyayana* XXIII, 13, p. 121, the Law of Pārsva allowed monks to wear an under and upper garment, but the Law of Vardhamāna forbade clothes. A term¹ for naked friar, frequently met with in the *Gaina Sūtras*, is *akēlaka*, literally 'unclothed.' Now the Buddhists distinguish between *Akēlakas* and *Niganthas*; e.g. in Buddha-ghôsa's commentary on the *Dhammapadam*² it is said of some *Bhikkhus* that they gave the preference to the *Niganthas* before the *Akēlakas*, because the latter are stark naked (*sabbasô apatikkhannâ*), while the *Niganthas* use some sort of cover³ 'for the sake of decency,' as was wrongly assumed by those *Bhikkhus*. The Buddhists de-

¹ Another term is *Ginakalpika*, which may be rendered: adopting the standard of the Ginas. The *Svêtâmbaras* say that the *Ginakalpa* was early replaced by the *Sthavirakalpa*, which allows the use of clothes.

² Fausbøll's edition, p. 398.

³ The words *sēsakam purimasamappitâ va patikkhādentī* are not quite clear, but the contrast leaves no doubt about what is meant. *Sēsaka* is, I believe, the Pāli for *sīnaka*. If this is right, the above words may be translated: 'they cover the pudenda wearing (a cloth) about the forepart (of their body).'

note by *Akêlaka* the followers of *Makkhali Gôsâla* and his two predecessors *Kisa Samkikka* and *Nanda Vakkha*, and have preserved an account of their religious practices in the *Magghima Nikâya* 36. There *Sakkaka*, the son of a *Nigantha*, whom we are already acquainted with, explains the meaning of *kâyabhâvanâ*, bodily purity, by referring to the conduct of the *Akêlakas*. Some details of *Sakkaka's* account are unintelligible in the absence of a commentary, but many are quite clear, and bear a close resemblance to well-known *Gaina* usages. Thus the *Akêlakas*, like the *Gaina* monks, may not accept an invitation for dinner; they are forbidden food that is *abhihata* or *uddissakata*, which terms are, in all likelihood, identical with *adhyâhrîta* and *auddêsika* of the *Gainas* (see p. 132, note); they are not allowed to eat meat or to drink liquor. 'Some beg only in one house and accept but one morsel of food, some in more up to seven; some live upon one donation of food, some on more up to seven.' Similar to these are some practices of *Gaina* monks described in the *Kalpa Sûtra*, 'Rules for Yatis,' § 26, part i, p. 300, and below, p. 176 f., verses 15 and 19. The following practice of the *Akêlakas* is identically the same as that observed by the *Gainas*: 'some eat but one meal every day, or every second day¹, &c., up to every half month.' All the rules of the *Akêlakas* are either identical with those of the *Gainas* or extremely like them, and dictated, so to say, by the same spirit. And still *Sakkaka* does not quote the *Niganthas* as a standard of 'bodily purity,' though he was the son of a *Nigantha*, and therefore must have known their religious practices. This curious fact may most easily be accounted for by our assuming that the original *Niganthas*, of whom the Buddhist records usually speak, were not the section of the church, which submitted to the more rigid rules of *Mahāvira*, but those followers of *Pârsva*, who,

¹ These fasts are called by the *Gainas* *kautthabhatta*, *khattabhatta*, &c. (see e.g. *Aupapâtika Sûtra*, ed. Leumann, § 301A); and monks observing them, *kautthabhattiya*, *khattabhattiya*, &c. (see e.g. *Kalpa Sûtra*, 'Rules for Yatis,' § 21 ff.)

without forming a hostile party, yet continued, I imagine, to retain within the united church some particular usages of the old one¹. As those rigid rules formed no part of the ancient creed, and Mahāvīra, therefore, must have introduced them, it is probable that he borrowed them from the *Akēlakas* or *Āgīvikas*, the followers of Gōsāla, with whom he is said to have lived in close companionship for six years practising austerities. We may regard Mahāvīra's adoption of some religious ideas and practices of the *Āgīvikas* as concessions made to them in order to win over Gōsāla and his disciples. This plan seems to have succeeded for some time; but at last the allied teachers quarrelled, it may be supposed, on the question who was to be the leader of the united sects. Mahāvīra's position apparently was strengthened by his temporary association with Gōsāla, but the latter seems to have lost by it, if we are to believe the account of the *Gainas*, and his tragic end must have been a severe blow to the prospects of his sect.

Mahāvīra probably borrowed much more from other sects than we shall ever be able to prove. It must have been easy to add new doctrines to the *Gaina* creed, as it scarcely forms a system in the true sense of the word. Each sect, or fraction of a sect, which was united with the *Gaina* church by the successful policy of Mahāvīra², may have brought with it some of its favourite speculations, and most probably its favourite saints too, who were recognised as *Kakravartins* or *Tīrthakaras*. This is, of course, a mere conjecture of mine; but it would account for the strange hagiology of the *Gainas*, and in the absence of any trace of direct evidence we are driven to rely upon guesses, and those deserve the preference which are the most

¹ As I have said above and in note 2, p. 119, this difference has probably given rise to the division of the church into *Svêtāmbaras* and *Digambaras*. But these two branches have not directly grown out of the party of *Pārśva* and that of Mahāvīra; for both recognise Mahāvīra as a *Tīrthakara*.

² Mahāvīra must have been a great man in his way, and an eminent leader among his contemporaries; he owed the position of a *Tīrthakara* probably not so much to the sanctity of his life, as to his success in propagating his creed.

plausible. For the rest, however, of the hypotheses which I have tried to establish in the preceding pages, I claim a higher degree of probability. For on the one hand I do no violence to the tradition of the *Gainas*, which in the absence of documents deserves most careful attention, and on the other, I assume but what under the given circumstances would have been most likely to happen. The cardinal feature in my construction of the early history of the *Gaina* church consists in my turning to account the alleged existence of followers of *Pârsva* in the time of *Mahāvira*, a tradition which seems to be almost unanimously accepted by modern scholars.

If *Gainism* dates from an early period, and is older than *Buddha* and *Mahāvira*, we may expect to find marks of its antiquity in the character of *Gaina* philosophy. Such a mark is the animistic belief that nearly everything is possessed of a soul; not only have plants their own souls, but particles of earth, cold water, fire, and wind also. Now ethnology teaches us that the animistic theory forms the basis of many beliefs that have been called the philosophy of savages; that it is more and more relinquished or changed into purer anthropomorphism as civilisation advances. If, therefore, *Gaina* ethics are for their greater part based on primitive animism, it must have extensively existed in large classes of Indian society when *Gainism* was first originated. This must have happened at a very early time, when higher forms of religious beliefs and cults had not yet, more generally, taken hold of the Indian mind.

Another mark of antiquity *Gainism* has in common with the oldest Brahmanical philosophies, *Vêdânta* and *Sânkhya*. For at this early epoch in the development of metaphysics, the Category of Quality is not yet clearly and distinctly conceived, but it is just evolving, as it were, out of the Category of Substance: things which we recognise as qualities are constantly mistaken for and mixed up with substances. Thus in the *Vêdânta* the highest Brahman is not possessed of pure existence, intellect, and joy as qualities of his nature, but Brahman is existence, intellect, and

joy itself. In the Sāṅkhya the nature of puruṣa or soul is similarly defined as being intelligence or light; and the three guṇas are described as goodness, energy, and delusion, or light, colour, and darkness; yet these guṇas are not qualities in our sense of the word, but, as Professor Garbe adequately calls them, constituents of primitive matter. It is quite in accordance with this way of thinking that the ancient Gaina texts usually speak only of substances, dravyas, and their development or modifications, paryāyas; and when they mention guṇas, qualities, besides, which however is done but rarely in the Sūtras and regularly in comparatively modern books only, this seems to be a later innovation due to the influence which the philosophy and terminology of Nyāya-Vaiśeṣika gradually gained over the scientific thoughts of the Hindus. For at the side of paryāya, development or modification, there seems to be no room for an independent category 'quality,' since paryāya is the state in which a thing, dravya, is at any moment of its existence, and this must, therefore, include qualities, as seems to be actually the view embodied in the oldest text. Another instance of the Gainas applying the category 'substance' to things which are beyond its sphere, and come rather under that of 'quality,' is seen in their treating merit and demerit, dharma and adharma, as kinds of substances with which the soul comes into contact¹; for they are regarded as co-extensive with the world, not unlike space, which even the Vaiśeṣikas count as a substance. If the categories of substance and quality had already been clearly distinguished from one another, and had been recognised as correlative terms, as they are in Vaiśeṣika philosophy (which defines substance as the substratum of qualities, and quality as that which is inherent in substance), Gainism would almost certainly not have adopted such confused ideas as those just expounded.

¹ That this was the primitive conception of the Vedic Hindus has been noted by Oldenberg, *Die Religion des Veda*, p. 317 f.

From the preceding remarks it will be evident that I do not agree with Bhandarkar¹, who claims a late origin for Gainism, because, on some points, it entertains the same views as the Vaisêshika. The Vaisêshika philosophy may be briefly described as a philosophical treatment and systematical arrangement of those general concepts and ideas which were incorporated in the language, and formed therefore the mental property common to all who spoke or knew Sanskrit. The first attempts to arrive at such a natural philosophy may have been made at an early epoch ; but the perfection of the system, as taught in the aphorisms of Kanâda, could not be reached till after many centuries of patient mental labour and continuous philosophical discussion. In the interval between the origin and the final establishment of the system those borrowings may have taken place of which, rightly or wrongly, the Gainas may be accused. I must, however, remark that Bhandarkar believes the Gainas to hold, on the points presently to be discussed, a view 'which is of the nature of a compromise between the Sâmkhyas and the Vêdântins on the one hand and the Vaisêshika on the other.' But for our discussion it makes no difference whether direct borrowing or a compromise between two conflicting views be assumed. The points in question are the following : (1) both Gainism and Vaisêshika embrace the Kriyâvâda, i.e. they maintain that the soul is directly affected by actions, passions, &c. ; (2) both advocate the doctrine of *asatkârya*, i.e. that the product is different from its material cause, while the Vêdânta and Sâmkhya hold that they are the same (*satkârya*) ; (3) that they distinguish qualities from their substratum (*dravya*). The latter item has been discussed above ; we have to deal, therefore, with the first two only. It will be seen that the opinions under (1) and (2) are the common-sense views ; for that we are directly affected by passions, and that the product is different from its cause, e.g. the tree from the seed, will always and everywhere be the *primâ faciê* con-

¹ See his Report for 1883-84, p. 101 f.

clusion of an unbiassed mind, or rather will appear as the simple statement of what common experience teaches. Such opinions cannot be regarded as characteristic marks of a certain philosophy, and their occurrence in another system need not be explained by the assumption of borrowing. The case would be different if a paradoxical opinion were found in two different schools; for a paradoxical opinion is most likely the product of but one school, and, when once established, it may be adopted by another. But such opinions of the Vaisêshika, as are the result of a peculiar train of reasoning, e.g. that space (*dis*) and air (*âkâsa*) are two separate substances, do not recur in Gainism. For in it, as well as in the older Brahmanical systems, Vêdânta and Sâṅkhya, space and air are not yet distinguished from one another, but *âkâsa* is made to serve for both.

Some other instances of difference in fundamental doctrines between Vaisêshikas and Gainas are, that according to the former the souls are infinite and all-pervading, while to the latter they are of limited dimensions, and that the Vaisêshikas make *dharma* and *adharma* qualities of the soul, while, as has been said above, the Gainas look on them as a sort of substances. In one point, however, there is some resemblance between a paradoxical Vaisêshika opinion and a distinct Gaina doctrine. According to the Vaisêshika there are four kinds of bodies: bodies of earth, as those of men, animals, &c.; bodies of water in the world of *Varuṇa*; bodies of fire in the world of *Agni*; and bodies of wind in the world of *Vâyu*. This curious opinion has its counterpart in Gainism; for the Gainas, too, assume Earth-bodies, Water-bodies, Fire-bodies, and Wind-bodies. However, these elementary bodies are the elements or the most minute particles of them, inhabited by particular souls. This hylozoistic doctrine is, as I have said above, the outcome of primitive animism, while the Vaisêshika opinion, though probably derived from the same current of thought, is an adaptation of it to popular mythology. I make no doubt that the Gaina opinion is much more primitive and

belongs to an older stage in the development of philosophical thought than the Vaisêshika assumption of four kinds of bodies.

Though I am of opinion that between Vaisêshika and Gainism no such connection existed as could be proved by borrowings of the one system from the other, still I am ready to admit that they are related to each other by a kind of affinity of ideas. For the fundamental ideas of the Vêdântins and Sâṅkhyas go directly counter to those of the Gainas, and the latter could not adopt them without breaking with their religion. But they could go a part of their way together with the Vaisêshika, and still retain their religious persuasion. We need, therefore, not wonder that among the writers on the Nyâya-Vaisêshika some names of Gainas occur. The Gainas themselves go still farther, and maintain that the Vaisêshika philosophy was established by a schismatical teacher of theirs, *Kāḷaluya Rôhagutta* of the *Kausika Gôtra*, with whom originated the sixth schism of the Gainas, the *Trairâsika-matam*, in 544 A.V.¹ (18 A.D.) The details of this system given in the *Âvâsyaka*, vv. 77-83, are apparently reproduced from *Kaṇâda's Vaisêshika Darsana*; for they consist in the enumeration of the six (not seven) categories with their subdivisions, among which that of qualities contains but seventeen items (not twenty-four), and those identical with *Vaisêshika Darsana I*, 1, 6.

I believe that in this case, as in many others, the Gainas claim more honour than is their due in connecting every Indian celebrity with the history of their creed. My reason for doubting the correctness of the above Gaina legend is the following. The Vaisêshika philosophy is reckoned as one of the orthodox Brahmanical philosophies, and it has chiefly, though not exclusively, been cultivated by orthodox Hindus. We have, therefore, no reason for doubting that they have misstated the name and Gôtra of the author of the *Sûtras*, viz. *Kaṇâda* of the *Kâryapa Gôtra*. No trace

¹ See *Indische Studien*, vol. xvii, p. 116 ff.

has been found in Brahmanical literature that the name of the real author of the Vaisēshika was Rôhagupta, and his Gôtra the Kausika Gôtra ; nor can Rôhagupta and Kânâda be taken as different names of the same person, because their Gôtras also differ. Kânâda, follower of Kanâda, means etymologically crow-eater, owl ; hence his system has been nicknamed Aulûkya Darsana, owl-philosophy¹. In Rôhagupta's second name, *Kuluya*, which stands for *Shadulûka*², allusion is made to the 'owl,' probably to the Kânâdas ; but the Gainas refer ulûka to the Gôtra of the Rôhagupta, viz. Kausika³, which word also means owl. As the unanimous tradition of the Brahmans deserves the preference before that of the Gainas, we can most easily account for the latter by assuming that Rôhagupta did not invent, but only adopted the Vaisēshika philosophy to support his schismatical views.

About the two works translated in this volume, the Uttarâdhyayana and Sûtrakṛitāṅga, I have little to add to the remarks of Professor Weber in the *Indische Studien*, vol. xvi, p. 259 ff., and vol. xvii, p. 43 ff. The Sûtrakṛitāṅga is probably the older of the two, as it is the second Aṅga, and the Aṅgas obtain the foremost rank among the canonical books of the Gainas, while the Uttarâdhyayana, the first Mûlasûtra, belongs to the last section of the Siddhânta. According to the summary in the fourth Aṅga the object of the Sûtrakṛitāṅga is to fortify young monks against the heretical opinions of alien teachers, to confirm them in the right faith, and to lead them to the highest good. This description is correct on the whole, but not exhaustive, as will be seen by going over our table of contents. The work opens with the refutation of heretical doctrines, and the same object is again treated at greater length in the

¹ See my edition of the Kalpa Sûtra, p. 119.

² Literally Six-owl. The number six refers to the six categories of the Vaisēshika.

³ Part i, p. 290. But in the legend translated by Professor Leumann, l. c., p. 121, his Gôtra is called *K'âulû*.

First Lecture of the Second Book. It is followed in the First Book by Lectures on a holy life in general, on the difficulties a monk has to overcome, especially the temptations thrown in his way, the punishment of the unholy, and the praise of Mahāvīra as the standard of righteousness. Then come some Lectures on cognate subjects. The Second Book, which is almost entirely in prose, treats of similar subjects, but without any apparent connection of its parts. It may therefore be considered as supplementary, and as a later addition to the First Book. The latter was apparently intended as a guide for young monks¹. Its form, too, seems adapted to this purpose; for it lays some claim to poetical art in the variety of the metres employed, and in the artificial character of some verses. It may, therefore, be considered as the composition of one author, while the Second Book is a collection of tracts which treat on the subjects discussed in the first.

The Uttarādhyayana resembles the Sūtrakṛitāṅga with regard to its object and part of the subjects treated; but it is of greater extent than the original part of the Sūtrakṛitāṅga, and the plan of the work is carried out with more skill. Its intention is to instruct a young monk in his principal duties, to commend an ascetic life by precepts and examples, to warn him against the dangers in his spiritual career, and to give some theoretical information. The heretical doctrines are only occasionally alluded to, not fully discussed; apparently the dangers expected from that quarter grew less in the same measure as time advanced and the institutions of the sect were more firmly established. Of more importance to a young monk seems to have been an accurate knowledge of animate and inanimate things, as a rather long treatise on this subject has been added at the end of the book.—Though there is an apparent plan in the selection and arrangement of the single Lectures, still it is open to doubt whether they were all composed by one

¹ According to an old tradition (see *Indische Studien*, vol. xvi, p. 223) the Sūtrakṛitāṅga is studied in the fourth year after the ordination of a monk.

author, or only selected from the traditional literature, written or oral, which among the *Gainas*, as everywhere else, must have preceded the formation of a canon. I am inclined to adopt the latter alternative, because there is a greater variety of treatment and style in the different parts than seems compatible with the supposition of one author, and because a similar origin must be assumed for many works of the present canon.

At what time the works under discussion were composed or brought into their present shape is a problem which cannot be satisfactorily solved. As, however, the reader of the present volume will naturally expect the translator to give expression to his personal conviction on this point, I give my opinion with all reserve, viz. that most parts, tracts, or treatises of which the canonical books consist, are old; that the redaction of the *Aṅgas* took place at an early period (tradition places it under *Bhadrabâhu*); that the other works of the *Siddhânta* were collected in course of time, probably in the first centuries before our era, and that additions or alterations may have been made in the canonical works till the time of their first edition under *Devardhigaṇin* (980 A.V. = 454 A.D.)

I have based my translation of the *Uttarâdhyayana* and *Sûtrakṛitâṅga* on the text adopted by the oldest commentators I could consult. This text differs little from that of the MSS. and the printed editions. I had prepared a text of my own from some MSS. at my disposal, and this has served to check the printed text.

The Calcutta edition of the *Uttarâdhyayana* (*Samvat* 1936 = 1879 A.D.) contains, besides a Guzeratî gloss, the *Sûtra-dipikâ* of *Lakshmiṣvallabha*, pupil of *Lakshmîkîrtigaṇin* of the *Kharatara Gakkha*. Older than this commentary is the *Tîkā* of *Dêvendra*, which I have made my principal guide. It was composed in *Samvat* 1179 or 1123 A.D., and is confessedly an abstract from *Sântyâkârya's Vṛitti*, which I have not used. But I have had at my disposal an illuminated old MS. of the *Avakûri*, belonging to the

Strassburg University Library. This work is apparently an abstract from the *Vṛitti* of Sântyaġārya, as in a great many passages it almost verbally agrees with Dêvendra's work.

The Bombay edition of the *Sûtrakṛitāṅga* (*Samvat* 1936 or 1880 A. D.) contains three commentaries: (1) *Silāṅka's Tīkā*, in which is incorporated Bhadrabāhu's *Niryukti*. This is the oldest commentary extant; but it was not without predecessors, as *Silāṅka* occasionally alludes to old commentators. *Silāṅka* lived in the second half of the ninth century A. D., as he is said to have finished his commentary on the *Ākārāṅga Sûtra* in the Saka year 798 or 876 A. D. (2) The *Dīpika*, an abstract from the last by Harshakula, which was composed in *Samvat* 1583 or 1517 A. D. I have also used a MS. of the *Dīpika* in my possession. (3) *Pāsaṅkandra's Bālāvabôdha*, a Guzerati gloss.—My principal guide was, of course, *Silāṅka*; when he and Harshakula agree, I refer to them in my notes as the 'commentators;' I name *Silāṅka* when his remark in question has been omitted by Harshakula, and I quote the latter when he gives some original matter of interest. I may add that one of my MSS. is covered with marginal and interlinear glosses which have now and then given me some help in ascertaining the meaning of the text.

H. JACOBI.

Bonn :
November, 1894.

ADDITIONAL NOTE.

I may here add a remark on the Parable of the Three Merchants, see p. 29 f., which agrees with Matthew xxv. 14 and Luke xix. 11. It seems, however, to have had a still greater resemblance to the version of the parable in The Gospel according to the Hebrews, as will appear from the following passage from Eusebius' Theophania (ed. Migne's Patrologia Graeca, iv. 155), translated by Nicholson, The Gospel according to the Hebrews (London, 1879): 'The Gospel, which comes to us in Hebrew characters, has directed the threat not against the hider, but against the abandoned liver. For it has included three servants, one which devoured the substance with harlots and flute-women, one which multiplied, and one which hid the talent: one was accepted, one only blamed, and one shut up in prison.' I owe this quotation to my colleague Arnold Meyer.

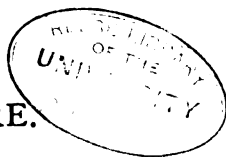
Taking into consideration (1) that the *Gaina* version contains only the essential elements of the parable, which in the Gospels are developed into a full story; and (2) that it is expressly stated in the *Uttarādhyaṇa* VII, 15 that 'this parable is taken from common life,' I think it probable that the Parable of the Three Merchants was invented in India, and not in Palestine.

H. J.

UTTARÂDHYAYANA.

UTTARÂDHYAYANA.

FIRST LECTURE.



ON DISCIPLINE.

I shall explain in due order the discipline of a houseless monk, who has got rid of all worldly ties. Listen to me. (1)

A monk who, on receiving an order¹ from his superior², walks up to him, watching his nods and motions, is called well-behaved. (2)

But a monk who, on receiving an order from his superior, does not walk up to him, being insubordinate and inattentive, is called ill-behaved. (3)

As a bitch with sore ears is driven away every-

¹ Âṇā-niddēsa-karê. Âṇā is the order itself; niddēsa, the assent to it.

² The original has the plural instead of the singular. It takes great liberties in this respect, and the commentators constantly call to help a *vaṭanavyatyaya* or *līṅgavyatyaya*, exchange of number or gender, as the case may be. It is impossible in the translation to follow the original in this respect, and useless to note all such grammatical blunders. The conclusion we may draw from them is that in the spoken language many grammatical forms which in the literary language continued to be used, were on the point of dying out or had already actually become obsolete. I am almost sure that the vernacular of the time when the Sūtras were composed began to drop the distinction between the singular and plural in the verb. It was, however, artificially revived in the literary Māhārāṣhṭri of later days.

where, thus a bad, insubordinate, and talkative (pupil) is turned out. (4)

As a pig leaves a trough filled with grain to feed on faeces, so a brute (of a man) turns away from virtue, and takes to evil ways. (5)

Hearing a man thus compared to a dog and a pig, he who desires his own welfare, should adhere to good conduct. (6)

Therefore be eager for discipline, that you may acquire righteousness; a son of the wise¹, who desires liberation², will not be turned away from anywhere. (7)

One should always be meek, and not be talkative in the presence of the wise; one should acquire valuable knowledge, and avoid what is worthless. (8)

When reprimanded a wise man should not be angry, but he should be of a forbearing mood; he should not associate, laugh, and play with mean men. (9)

He should do nothing mean³, nor talk much; but after having learned his lesson, he should meditate by himself. (10)

¹ Buddhaputta. Buddha is here and in the sequel explained by âkârya, teacher. The word is in the crude form, not in the inflected form, as the nominative would not suit the metre. Liberties of this kind are frequently met with in our text.

² Niôga//î = niyôgarthin. It is always explained and usually means môkshârthin. But here and in verse 20 niyôga has perhaps its common meaning: appointment, order. In that case we must translate: he who waits for an order.

³ *Kandâliya*, literally, he should not demean himself like a *Kândâla*. The commentators, however, divide the word in *kanda*, violent, hot, and *alika*, untrue, false. This explanation is too artificial to be accepted, though the meaning comes to the same thing.

If he by chance does anything mean, he should never deny it, but if he has done it, he should say : 'I have done it;' if he has not done it, 'I have not done it.' (11)

He should not, in every case, wait for the express command (of the teacher) like an unbroken horse for the whip (of the rider), but like a broken horse which sees the whip (of the rider) he should commit no evil act. (12)

Disobedient, rough speaking, ill-behaved pupils will exasperate even a gentle teacher; but those will soon win even a hot-tempered teacher who humour him and are polite. (13)

He should not speak unasked, and asked he should not tell a lie; he should not give way to his anger, and bear with indifference pleasant and unpleasant occurrences. (14)

Subdue your Self, for the Self is difficult to subdue; if your Self is subdued, you will be happy in this world and in the next. (15)

Better it is that I should subdue my Self by self-control and penance, than be subdued by others with fetters and corporal punishment. (16)

He should never do anything disagreeable to the wise¹, neither in words nor deeds, neither openly nor secretly. (17)

He should not (sit) by the side of the teacher, nor before him, nor behind him; he should not touch (the teacher's) thigh with his own, nor answer his call from the couch. (18)

A well-behaved monk should not sit on his hams²,

¹ Buddhāṇam, i.e. the superiors.

² Palhatthiyā = paryastikā: so that his clothes cover his knees and shanks.

nor cross his arms¹, nor stretch out his legs, nor stand (too) close to his teacher. (19)

If spoken to by the superior, he should never remain silent, but should consider it as a favour; asking for his command², he should always politely approach his teacher. (20)

If the teacher speaks little or much, he should never grow impatient; but an intelligent pupil should rise from his seat and answer (the teacher's) call modestly and attentively. (21)

He should never ask a question when sitting on his stool or his bed, but rising from his seat³ and coming near, he should ask him with folded hands. (22)

When a pupil who observes the above rules of conduct, questions the teacher about the sacred text, its meaning, or both, he should deliver it according to tradition. (23)

A monk should avoid untruth, nor should he speak positively (about future things, his plans, &c.); he should avoid sinful speech, and always keep free from deceit. (24)

He should not tell anything sinful or meaningless⁴

¹ Pakshapinda.

² Niyâga//hî or niôga//hî. The commentator explains it, as in verse 7, by 'desiring liberation.'

³ Ukkudûô. The commentator explains it by muktâsanaḥ, kâranataḥ pâdapuṣṭhanâdigataḥ.

⁴ In illustration of this the commentator (Dêvendra) quotes the following verse: êsha bandhyâsutô yâti khapushpakṛitasêkharah | mṛigatrishnâmbhasi snâtaḥ sasarîṅgadhanurdharaḥ || There goes the son of a barren woman, bearing a chaplet of sky-flowers, having bathed in the water of a fata morgana, and carrying a bow made of a hare's horn.

or hurtful, neither for his own sake nor for anybody else's, nor without such a motive. (25).

In barbers' shops¹ or houses, on the ground separating two houses, or on the highway a single monk should not stand with a single woman, nor should he converse with her. (26)

Any instruction the wise ones² may give me in a kind or a rough way, I shall devotedly accept, thinking that it is for my benefit. (27)

(The teacher's) instruction, his manner of giving it, and his blaming evil acts are considered blissful by the intelligent, but hateful by the bad monk. (28)

Wise, fearless monks consider even a rough instruction as a benefit, but the fools hate it, though it produces patience and purity of mind. (29)

He should occupy a low, firm seat, which does not rock; seldom rising and never without a cause, he should sit motionless. (30)

At the right time a monk should sally forth, and he should return at the right time; avoiding to do anything out of time, he should do what is appropriate for each period of the day. (31)

A monk should not approach (dining people) sitting in a row, but should collect alms that are freely given; having begged according to the sanctioned rules, he should eat a moderate portion at the proper time. (32)

A monk should wait (for his alms) alone, not too far from other monks, nor too near them, but so that he is not seen by another party; another monk should not pass him to get the start of him. (33)

¹ Samara, explained by the commentator barbers' shop or smithy, with the addition that it includes all places of low people.

² Buddhāṇ.

Neither boldly erect nor humbly bowing down, standing neither too close by nor too far off, a monk should accept permitted¹ food that was prepared for somebody else². (34)

In a place that is covered above and sheltered on all sides, where there are no living beings nor seeds, a monk should eat in company, restrained and undressed. (35)

A monk should avoid as unallowed such food as is well dressed, or well cooked, or well cut, or such in which is much seasoning, or which is very rich, or very much flavoured, or much sweetened³. (36)

(The teacher) takes delight in instructing a clever (pupil), just as the rider (in managng) a well-broken horse; but he tires to instruct a foolish (pupil), just as the rider (tires to manage) an unbroken horse. (37)

(A bad pupil thinks :) 'I get but knocks and boxes on the ear, hard words and blows;' and he believes a teacher who instructs him well, to be a malevolent man. (38)

A good pupil has the best opinion (of his teacher), thinking that he treats him like his son or brother or a near relation⁴; but a malevolent pupil imagines himself treated like a slave. (39)

He should not provoke his teacher's anger, nor

¹ Phâsuya, translated prâsuka, and explained : free from living beings.

² Parakaḍa, prepared for the householder or some other person, but not for the monk himself.

³ The translation of the terms in this verse is rather conjectural, notwithstanding the explanations in the commentary.

⁴ I translate according to the interpretation of the commentator, which is probably right; but the text sets all rules of grammar at defiance.

should he himself grow angry; he should not offend the teacher nor irritate him by proclaiming his faults¹. (40)

Perceiving the teacher's anger one should pacify him by kindness, appease him with folded hands, and promise not to do wrong again. (41)

He who adopts the conduct which the wise ones² have attained by their virtues and always practised, will not incur blame. (42)

Guessing the teacher's thoughts and the purport of his words, one should express one's assent, and execute (what he desires to be done). (43)

An excellent pupil needs no express directions, or he is (at least) quickly directed; he always carries out his duties as he is told. (44)

An intelligent man who has learned (the sacred texts) takes his duties upon himself³, and he becomes renowned in the world; as the earth is the dwelling of all beings, so he will be a dwelling of all duties. (45)

When the worthy teachers, who are thoroughly enlightened and from early times well versed in conduct⁴, are satisfied (with a pupil), they will make over to him their extensive and weighty⁵ knowledge of the sacred texts. (46)

His knowledge will be honoured, his doubts will be removed, he will gladden the heart of his teacher

¹ Literally, search for the goad.

² Buddha.

³ Namati, literally, bows down.

⁴ *Puvvasamthuya* = *pûrvasamstuta*. Besides the meaning rendered in my translation the commentator proposes another: already famous.

⁵ *Atthiya* = *arthika*, having an object or purpose, viz. *môksha*; it is therefore frequently rendered: leading to liberation.

by his good acts ; kept in safety by the performance of austerities and by meditation, being as it were a great light, he will keep the five vows. (47)

Honoured by gods, Gandharvas, and men, he will, on leaving this body which consists of dirt and impurities, become either an eternal Siddha¹, or a god of great power and small imperfections. (48)

Thus I say².

SECOND LECTURE.

ON TROUBLES³.

O long-lived (*Gambûsvâmin*)! I (*Sudharman*) have heard the following Discourse⁴ from the Venerable (*Mahâvîra*) :

Here⁵, forsooth, the Venerable Ascetic *Mahâvîra* of the *Kâsyapa Gôtra* has declared twenty-two troubles which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant.

¹ I. e. a liberated or perfected soul.

² *Ti bēmi* = *iti bravîmi*. These words serve to mark the end of every chapter in all canonical books ; compare the Latin *dixi*.

³ *Parîsaha*, that which may cause trouble to an ascetic, and which must be cheerfully borne.

⁴ The commentator (*Dêvendra*) says that when *Mahâvîra* spoke, he was understood by all creatures, whatever was their language. He quotes the following verse : *dêvâ dêvîm narâ nârîm sabarâs kâpi sâbarîm | tiryakko pi ka tairasîm mênirê bhagavadgiram* || The gods, men, Sabaras, and animals took the language of the Lord for their own. Cf. Acts ii. 11.

⁵ I. e. in our creed or religion. This is generally the meaning of the word *iha*, here, opening a sentence.

These, then, are the twenty-two troubles declared by the Venerable Ascetic Mahāvīra, which a monk must learn and know, bear and conquer, in order not to be vanquished by them when he lives the life of a wandering mendicant :

1. *digaññā* (*gugupsā*)-*parisahā*, hunger ;
2. *pivāsā* (*pipāsā*)-p., thirst ;
3. *sīya* (*śīta*)-p., cold ;
4. *usina* (*ushna*)-p., heat ;
5. *daṃsamāsaya* (*daṃsamāsaka*)-p., gad-flies, and gnats¹ ;
6. *akēla*-p., nakedness² ;
7. *arati*-p., to be discontented with the objects of control.
8. *itthī* (*strī*)-p., women ;
9. *kariyā* (*kāryā*)-p., erratic life ;
10. *nisthiyā* (*naishēdhikī*)-p., place for study ;
11. *seggā* (*sayyā*)-p., lodging ;
12. *akkōsa* (*ākrōsa*)-p., abuse ;
13. *vaha* (*vadha*)-p., corporal punishment ;
14. *gāyanā* (*yājanā*)-p., to ask for something ;
15. *alābha*-p., to be refused ;
16. *rōga*-p., illness ;
17. *tana-phāsa* (*trīnaśpāsa*), pricking of grass ;
18. *galla*-p., dirt ;
19. *sakkārapurakkāra* (*satkārapurakkāra*)-p., kind and respectful treatment ;
20. *pannā* (*pragñā*)-p., understanding ;
21. *annāna* (*agñāna*)-p., ignorance ;
22. *sammatta* (*samyaktva*)-p., righteousness.

¹ This is to include all biting or stinging insects, as lice, &c.

² This is binding on the *Ginakalpikas* only, not on common monks.

¹The enumeration of the troubles has been delivered by the Kâsyapa², I shall explain them to you in due order. Listen to me. (1)

1. Though his body be weakened by hunger, a monk who is strong (in self-control) and does penance, should not cut or cause another to cut (anything to be eaten), nor cook it or cause another to cook it. (2)

Though emaciated like the joint of a crow's (leg) and covered with a network of veins, he should know the permitted measure of food and drink, and wander about with a cheerful mind. (3)

2. Though overcome by thirst, he should drink no cold water, restrained by shame and aversion (from forbidden things); he should try to get distilled³ water. (4)

Wandering about on deserted ways, in pain, thirsty, with dry throat, and distressed, he should bear this trouble (of thirst). (5)

3. If a restrained, austere ascetic occasionally suffers from cold on his wanderings, he should not walk beyond the (prescribed) time, remembering the teaching of the *Gina*. (6)

'I have no shelter and nothing to cover my skin, therefore I shall make a fire to warm myself;' such a thought should not be entertained by a monk. (7)

¹ The preceding part of this lecture is in prose, the rest is in *śloka*. The numbers placed before the verses refer to the above enumeration of the troubles. It will be seen that two stanzas are allotted to each of them.

² I.e. Mahāvīra, who belonged to the Gôtra of Kâsyapa.

³ *Vigada* = *vikṛīta*. It means water which by boiling or some other process has become so changed that it may be regarded as lifeless.

4. If he suffers from the heat of hot things, or from the heat of his body, or from the heat of summer, he should not lament the loss of comfort. (8)

A wise man, suffering from heat, should not long for a bath, or pour water over his body, or fan himself. (9)

5. Suffering from insects a great sage remains undisturbed. As an elephant at the head of the battle kills the enemy, so does a hero (in self-control conquer the internal foe). (10)

He should not scare away (insects), nor keep them off, nor be in the least provoked to passion by them. Tolerate living beings, do not kill them, though they eat your flesh and blood. (11)

6. 'My clothes being torn, I shall (soon) go naked,' or 'I shall get a new suit;' such thoughts should not be entertained by a monk. (12)

At one time he will have no clothes, at another he will have some; knowing this to be a salutary rule, a wise (monk) should not complain about it. (13)

7. A houseless and poor monk who wanders from village to village may become tired of ascetic life: he should bear this trouble. (14)

A sage should turn away from this discontent; he should wander about free from sins, guarded in himself, a tabernacle (as it were) of the Law, doing no actions, and perfectly passionless. (15)

8. In this world men have a natural liking for women; he who knows (and renounces) them, will easily perform his duties as a Sramana. (16)

A wise man who knows that women are a slough, as it were, will get no harm from them, but will wander about searching for the Self. (17)

9. Alone, living on allowed food¹, he should wander about, bearing all troubles, in a village or a town or a market-place or a capital. (18)

Different (from other men) a monk should wander about, he should acquire no property; but not being attached to householders, he should live without a fixed residence. (19)

10. In a burial-place, or a deserted house, or below a tree he should sit down, alone, without moving, and he should not drive away any one. (20)

Sitting there he should brave all dangers; when seized with fear, he should not rise and go to some other place. (21)

11. A monk who does penance and is strong (in self-control), will not be affected beyond measure by good or bad lodgings, but an evil-minded monk will. (22)

Having obtained a good or bad lodging in an empty house², he should stay there thinking: 'What does it matter for one night?' (23)

12. If a layman abuses a monk, he should not grow angry against him; because he would be like a child³, a monk should not grow angry. (24)

If a monk hears bad words, cruel and rankling ones, he should silently overlook them, and not take them to heart. (25)

13. A monk should not be angry if beaten, nor should he therefore entertain sinful thoughts; knowing patience to be the highest good, a monk should meditate on the Law. (26)

¹ *Lâdha*; see also note on XVII, 2.

² I. e. in which there are no women.

³ Or like an ignorant man, *bâla*.

If somebody strikes a restrained, resigned *Sramana* somewhere, he should think: 'I have not lost my life.' (27)

14. It will always cause difficulties to a houseless monk to get everything by begging, and nothing without begging. (28)

The hand (of the giver) is not always kindly stretched out to a monk when he is on his begging tour; but he should not think that it would be better to live as a householder. (29)

15. He should beg food from the householder when his dinner is ready; a wise man should not care whether he gets alms or not. (30)

'I get nothing to-day, perhaps I shall get something to-morrow;' a monk who thinks thus, will not be grieved by his want of success. (31)

16. If any misfortune¹ happens and he suffers pain, he should cheerfully steady his mind, and bear the ills that attack him. (32)

He should not long for medical treatment, but he should continue to search for the welfare of his soul; thus he will be a true *Sramana* by neither acting himself nor causing others to act. (33)

17. When a naked, rough, restrained ascetic lies on the grass, his body will be hurt. (34)

In the sun his pain will grow insupportable; still a monk, though hurt by the grass, will not use clothes². (35)

18. When by the heat of summer his body sweats and is covered with dirt and dust, a wise monk should not lament his loss of comfort. (36)

¹ Viz. if he falls sick.

² *Tantuga*, what is manufactured from threads.

He should bear (all this), waiting for the destruction of his Karman¹, (and practising) the noble, excellent Law; he should carry the filth on his body till he expires. (37)

19. It may be that a gentleman salutes a monk, or rises from his seat on his approach, or invites him (to accept alms in his house): a monk should evince no predilection for men of this sort, who show him such marks of respect. (38)

Not resentful, having few wants, begging from strangers, and not being dainty, a wise man should not long for pleasant things, nor be sorry afterwards (for not having got them). (39)

20. 'Forsooth, in bygone times I have done actions productive of ignorance, for I do not remember them when asked by anybody anywhere².' (40)

'Afterwards, however, actions productive of ignorance take effect.' Therefore comfort yourself, knowing the consequences of actions. (41)

21. 'It was of no use to turn away from the lust of the senses and to live restrainedly, for I do not properly recognise good and bad things.' (42)

'Though in practising austerities and religious observances I live according to strict rules, still the hindrances to knowledge will not go off.' (43)

22. A monk should not think: 'There is, indeed, no life to come, nor an exalted state to be acquired by penances; in short, I have been deceived.' (44)

A monk should not think: 'Those lied who said that there were, are, and will be *Ginas*.' (45)

¹ Nirgarâ.

² The commentators refer the word 'anywhere' to the place or object of the former actions.

All these troubles have been declared by the Kâsyapa. A monk should not be vanquished by them, when attacked by any anywhere.

Thus I say.

THIRD LECTURE.

THE FOUR REQUISITES.

Four things of paramount value are difficult to obtain here by a living being: human birth, instruction in the Law, belief in it, and energy in self-control. (1)

I. The universe is peopled by manifold creatures, who are, in this *Samsâra*, born in different families and castes for having done various actions. (2)

Sometimes they go to the world of the gods, sometimes to the hells, sometimes they become Asuras in accordance with their actions. (3)

Sometimes they become Kshattriyas, or *Kandâlas* and Bukkasas, or worms and moths, or (insects called) Kunthu¹ and ants. (4)

Thus living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the *Samsâra*, but they are like warriors (never tired of the battle of life). (5)

Living beings bewildered through the influence of their actions, distressed and suffering pains, undergo misery in non-human births. (6)

But by the cessation of Karman, perchance, living

¹ About the Kunthu see below, Thirty-sixth Lecture, v. 138 and note.

beings will reach in due time a pure state and be born as men. (7)

II. And though they be born with a human body, it will be difficult for them to hear the Law, having heard which they will do penances, combat their passions and abstain from killing living beings. (8)

III. And though, by chance, they may hear the Law, it will be difficult for them to believe in it; many who are shown the right way, stray from it. (9)

IV. And though they have heard the Law and believe in it, it is difficult for them to fulfill it strenuously; many who approve of the religion, do not adopt it. (10)

Having been born as a man, having heard the Law, believing in it, and fulfilling it strenuously, an ascetic should restrain himself and shake off sinfulness. (11)

The pious obtain purity, and the pure stand firmly in the Law: (the soul afterwards) reaches the highest Nirvâṇa, being like unto a fire fed with ghee. (12)

Leave off the causes of sin, acquire fame through patience! (A man who acts up to this) will rise to the upper regions after having left this body of clay. (13)

The Yakshas who are gifted with various virtues, (live in the heavenly regions, situated) one above the other, shining forth like the great luminaries, and hoping never to descend thence. (14)

Intent on enjoying divine pleasures and changing their form at will, they live in the upper Kalpa heavens many centuries of former¹ years. (15)

¹ One 'former' (pûrva) year consists of 7,560 millions of common years. The idea that years were longer when the world was still young, is apparently suggested by the experience which everybody will have made, that a year seemed to us an enormously long time when we were young, and the same space of time

The Yakshas, having remained there according to their merit, descend thence at the expiration of their life and are born as men.

Men are of ten kinds. (16)

Fields and houses, gold, cattle, slaves and servants: where these four goods, the causes of pleasure, are present, in such families he is born¹. (17)

He will have friends and relations, be of good family, of fine complexion, healthy, wise, noble, famous, and powerful. (18)

After having enjoyed, at their proper time, the unrivalled pleasures of human life, he will obtain true knowledge by his pure religious merit acquired in a former life. (19)

appears to us shorter and shorter as we advance in life. A similar analogy with our life has probably caused the belief in the four ages of the world, shared by the Hindus and the ancients. For does not childhood to most of us appear the happiest period of our life, and youth better still than the time of full-grown manhood? As in retrospect our life appears to us, so primitive man imagines the life of the world to have been: the first age was the best and the longest, and the following ages grew worse and worse, and became shorter at the same time. This primitive conceit was by the ancients combined with the conceit of the year, so that the four ages were compared with the four seasons of the year. Something similar seems to have happened in India, where, however, there are three or six seasons. For the Gainas seem to have originally divided one Eon into six minor periods. Now the year was frequently compared to a wheel, and this second metaphor was worked out by the Gainas. They named the six minor periods aras, literally spokes of a wheel, and divided the whole Eon into one descending part (of the wheel), avasarpinî, and one rising part, utsarpinî. These Avasarpinîs and Utsarpinîs are probably a later improvement, and the Eon originally contained but six Aras. But if there were indeed twelve Aras from the beginning, they must have been suggested by the twelve months of the year.

¹ This is the first of the ten kinds of men mentioned above; the remaining nine are enumerated in the following verse.

Perceiving that the four requisites are difficult to obtain, he will apply himself to self-control, and when by penances he has shaken off the remnant of Karman, he will become an eternal Siddha. (20)

Thus I say.

FOURTH LECTURE.

IMPURITY.

You cannot prolong your life¹, therefore be not careless; you are past help when old age approaches. Consider this: what (protection) will careless people get, who kill living beings and do not exert themselves? (1)

Men who adhering to wrong principles acquire wealth by evil deeds, will lose it, falling into the snares (of their passions) and being held captive by their hatred. (2)

As the burglar² caught in the breach of the wall perishes by the work the sinner himself had executed, thus people in this life and the next cannot escape the effect of their own actions. (3)

If a man living in the *Samsâra* does an action for the sake of somebody else, or one by which he him-

¹ A similar expression is used in *Sûtrakṛiāṅga* I, 2, 2, 21.

² Dêvendra relates two stories of burglars, one of which is supposed to be hinted at in the text. It comes to this. A burglar is caught, in the breach he had excavated, by the owner of the house, who takes hold of his feet protruding from the breach. But the burglar's companion tries to drag him out from the other side of the wall. In this position he is smashed by the upper part of the wall coming down.

self also profits, then, at the time of reaping the fruit of his actions, his relations will not act as true relations (i.e. will not come to his help). (4)

Wealth will not protect a careless man in this world and the next. Though he had seen the right way, he does not see it, even as one in the dark whose lamp has suddenly been put out. (5)

Though others sleep, be thou awake! Like a wise man, trust nobody, but be always on the alert; for dangerous is the time and weak the body. Be always watchful like a *Bhârunda*¹ bird! (6)

A monk should step carefully in his walk (i.e. in his life), supposing everything to be a snare for him. First he must bestow care on his life till he wins the stake (viz. enlightenment), and afterwards he should despise it, annihilating his sins. (7)

By conquering his will, (a monk) reaches liberation, as a well-broken horse which is clad in harness (goes to battle). Be watchful in your young years; for thereby a monk quickly obtains liberation. (8)

‘If he does not get (victory over his will) early, he will get it afterwards;’ such reasoning² presupposes the eternity of human life. But such a man despairs when his life draws to its close, and the dissolution of his body approaches. (9)

One cannot quickly arrive at discernment; therefore one should exert one’s self, abstain from pleasures, understand the world, be impartial like

¹ Each of these birds has two necks and three legs.

² *Upamâ*. Literally translated: ‘this is the comparison of those who contend that life is eternal.’ The commentator gives a forced interpretation of the first part of the verse to bring about a comparison. But the meaning ‘comparison’ will not suit the context, the word must here mean: conclusion, reasoning.

a sage, and guard one's self : (thus) never be careless. (10)

A Sramana who again and again suppresses the effects of delusion, and controls himself, will be affected in a rough way by external things ; but a monk should not hate them in his mind. (11)

External things weaken the intellect and allure many ; therefore keep them out of your mind. Keep off delusion, remove pride, do not practise deceit, leave off greed. (12)

Heretics who are impure and vain, are always subject to love and hate, and are wholly under the influence (of their passions). Despising them as unholy men, desire virtues till the end of your life. (13)

Thus I say.

FIFTH LECTURE.

DEATH AGAINST ONE'S WILL.

In this ocean (of life) with its currents (viz. births) difficult to cross, one man has reached the opposite shore ; one wise man has given an answer to the following question. (1)

These two ways of life ending with death have been declared : death with one's will, and death against one's will. (2)

Death against one's will is that of ignorant men, and it happens (to the same individual) many times. Death with one's will is that of wise men, and at best ¹ it happens but once. (3)

¹ Viz. in the case of a Kêvalin. Other sages die this death seven or eight times before reaching mukti.

Mahāvira has (thus) described the first kind in which an ignorant man, being attached to pleasures, does very cruel actions. (4)

A man attached to pleasures and amusements will be caught in the trap (of deceit). (He thinks): 'I never saw the next world, but I have seen with my own eyes the pleasures of this life.' (5)

'The pleasures of this life are (as it were) in your hand, but the future ones are uncertain¹. Who knows whether there is a next world or not?' (6)

The fool boasts: 'I shall have the company of (most) men².' But by his love of pleasures and amusements he will come to grief. (7)

Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without. (8)

An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking that this is the right thing to do. (9)

Overbearing in acts and words, desirous for wealth and women, he accumulates sins in two ways³, just as a young snake gathers dust (both on and in its body). (10)

Then he suffers ill and is attacked by disease; and he is in dread of the next world when he reflects on his deeds. (11)

I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently. (12)

¹ Kālikā, doubtful as regards the time when they will be enjoyed.

² I. e. I shall do as people generally do, viz. enjoy pleasures.

³ Viz. By his acts and thoughts.

Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard (from my teacher). (13)

As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like (the charioteer) over the broken axle. (14, 15)

Then when death comes at last, the fool trembles in fear; he dies the 'death against one's will,' (having lost his chance) like a gambler vanquished by Kali. (16)

Thus has been explained the fools' 'death against one's will;' now hear from me the wise men's 'death with one's will!' (17)

Full of peace and without injury to any one is, as I have heard (from my teachers), the death of the virtuous who control themselves and subdue their senses¹. (18)

(Such a death) does not fall to the lot of every monk, nor of every householder; for the morality of householders is of various character, and that of monks is not always good throughout. (19)

Some householders are superior to some monks in self-control; but the saints are superior to all householders in self-control. (20)

Bark and skin (of a goat), nakedness, twisted

¹ *Samgayânam* *vusîmao* = *samyatânâm* *vasyavatâm*. *Vusîmao* is gen. sing., it is here used in juxtaposition with a word in gen. plur. Such an irregularity would of course be impossible in classical *Prâkrîṭ*, but the authors of metrical *Gâna Sûtras* take such liberties with grammar that we must put up with any faulty expression, though it would be easy to correct it by a conjecture.

hair, baldness—these (outward tokens) will not save a sinful ascetic. (21)

A sinner, though he be a mendicant (friar), will not escape hell; but a pious man, whether monk or householder, ascends to heaven. (22)

A faithful man should practise¹ the rules of conduct for householders; he should never neglect the Pôsaḥa fast² in both fortnights, not even for a single night. (23)

When under such discipline he lives piously even as a householder, he will, on quitting flesh and bones³, share the world of the Yakshas. (24)

Now a restrained monk will become one of the two: either one free from all misery or a god of great power. (25)

To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious (gods dwell)—who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such places go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion. (26–28)

Having heard (this) from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death. (29)

¹ Kâṣṇa phâsaê=kâyêṇa sprisêṭ, literally, touch with his body.

² The Pôsaḥa of the Gainas corresponds to the Upôsaṭha of the Buddhists. Hoernle in note 87 of his translation of the Uvâsaga Dasô (Bibliotheca Indica) says of the Pôsaḥa: it is distinguished by the four abstinences (uvavâsa) from food (âhâra), bodily attentions (sarîrasatkâra), sexual intercourse (abrahma) and daily work (vyâpâra).

³ Literally, skin and joints.

A wise man having weighed (both kinds of death) and chosen the better one (taught in) the Law of Compassion, will become calm through patience, with an undisturbed mind (at the time of death). (30)

When the right time (to prepare for death) has arrived, a faithful (monk) should in the presence (of his teacher) suppress all emotions (of fear or joy) and wait for the dissolution of his body. (31)

When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods¹. (32)

Thus I say.

SIXTH LECTURE.

THE FALSE ASCETIC².

All men who are ignorant of the Truth are subject to pain; in the endless *Samsâra* they suffer in many ways. (1)

Therefore a wise man, who considers well the ways that lead to bondage³ and birth, should

¹ These three methods are (1) *bhaktapratyâkhyâna*, (2) *îṅgi-tamarana*, (3) *pâdapôpagamana*. They are fully described in the *Âtârâṅga Sûtra* I, 7, 8, 7 ff., see part i, p. 75 f.

² *Khuddâganiyanthiggam* = *Kshullakanirgranthîyam*. *Kshullaka* originally means 'small, young,' but I do not see that the contents of this lecture support this translation, though the commentators would seem to favour it.

³ *Dêvendra* here quotes the following Sanskrit verse : *Kalatrani-gadam dattvâ na samtushṭaḥ pragâpatiḥ bhūyô-py apatyarûpêna dadâti galasrîṅkhalam*. The creator was not satisfied when he had given (to man) the wife as a fetter, he added a chain round his neck in the form of children.

himself search for the truth, and be kind towards all creatures. (2)

‘Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds¹.’ (3)

This truth should be taken to heart² by a man of pure faith; he should (therefore) cut off greed and love, and not hanker after his former connections. (4)

Cows and horses, jewels and earrings, cattle, slaves and servants: all these (possessions) you must give up in order to obtain the power of changing your form at will. (5)³

Everything that happens to somebody, affects him personally; therefore, knowing the creatures’ love of their own self, do not deprive them of their life, but cease from endangering and combating them. (6)

Seeing that to accept (presents) leads to hell, one should not accept even a blade of grass; only to preserve one’s life⁴ one should eat the food that is put in one’s own alms-bowl. (7)

Here some are of opinion that they will be delivered from all misery by merely attending the teacher⁵, without abstaining from sins. (8)

¹ This verse recurs in *Sûtrakṛitāṅga* I, 9, 5.

² *Sapêhâê pâsê* = *svaprêkshayâ pasyêt*, he should look at it with his mind or reflectively. However *sapêhâê* is usually the absolute participle *samprêkshya*. The meaning is the same in both cases.

³ Some MSS. insert here the following verse: ‘Movables and immovables, corn, and furniture can not deliver a man from pain, who is suffering for his deeds.’

⁴ This is according to the commentators the meaning of the word *dôguññî* = *gugupsin*.

⁵ *Âyariyam vidittânam*. The commentator makes this out

Acknowledging the truth about bondage and liberation, but talking only, not acting (in accordance with these tenets), they seek comfort for themselves in mighty words. (9)

Clever talking will not work salvation; how should philosophical instruction do it? Fools, though sinking lower and lower through their sins, believe themselves to be wise men. (10)

They are (going) a long way in the endless *Sam-sâra*; therefore looking out carefully one should wander about carefully¹. (11)

Choosing what is beyond and above (this world, viz. liberation), one should never desire (worldly objects), but sustain one's body only to be able to annihilate one's *Karman*. (12)

Those will reap pains who, in thoughts, words, or acts, are attached to their body, to colours, and to forms. (13)

Recognising the cause of *Karman*, one should wander about waiting for one's death; (knowing) the permitted quantity of food and drink, one should eat (such food as has been) prepared (by the householders for their own consumption). (14)

An ascetic should not lay by any store, not even so little as the grease (sticking to his alms-bowl); but as a bird with its plumage², so he with his alms-bowl should wander about without desires. (15)

to mean: by learning only what right conduct (*âkârikam*) is, without living up to it. But it is obvious that the author intends a censure upon the *Gñanamârga*.

¹ As usual this phrase means: one should conduct one's self so as to commit no sin.

² There is a pun in the original on the word *patta*, which means *plumes* (*patra*) and *alms-bowl* (*pâtra*).

Receiving alms in a manner to avoid faults¹, and controlling one's self, one should wander about in a village (&c.) without a fixed residence; careful among the careless one should beg one's food. (16)

Thus has spoken the Arhat *Gñâtrîputra*, the venerable native of *Vaisâlî*², who possesses the highest knowledge and who possesses the highest faith, who possesses (at the same time) the highest knowledge and the highest faith. (17)

Thus I say.

SEVENTH LECTURE.

THE PARABLE OF THE RAM, ETC.

As somebody, to provide for (the arrival of) a guest, brings up a young ram, gives it rice and gram³, and brings it up in his yard; (1)

Then when it is grown up and big, fat and of a large belly, fattened and of a plump body, it is ready for the guest. (2)

As long as no guest comes, the poor (animal) lives; but as soon as a guest arrives, its head is cut off, and it is eaten. (3)

As this ram is well treated for the sake of

¹ This is the *êshanâsamiti*. On the *samitis* see below, Twelfth Lecture, 2.

² *Vêsaliê* = *Vaisâlîka*. See my remarks on this statement in part i, introduction, p. xi, and Hoernle's notes in his translation of the *Uvâsaga* Dasô, p. 3 ff.

³ *Yavasa*, explained by *mudgamâshâdi*. Mutton of gram-fed sheep is greatly appreciated in India.

a guest, even so an ignorant, great sinner longs (as it were) for life in hell. (4)

An ignorant man kills, tells lies, robs on the highway, steals foreign goods, deceives, (always thinking of some one) whom he could plunder, the villain. (5)

He is desirous of women and pleasures, he enters on undertakings and business, drinks liquor, eats meat, becomes strong, a subduer of foes. (6)

He eats crisp goats' meat, his belly grows, and his veins swell with blood—but he gains nothing but life in hell, just as the ram is only fed to be killed for the sake of a guest. (7)

After having enjoyed pleasant seats, beds, carriages, riches, and pleasures, after having squandered his wealth which he had so much trouble in gaining, and after having committed many sins, he will, under the burden of his Karman, and believing only in the visible world, be grieved in the hour of death like the ram¹ at the arrival of a guest. (8, 9)

Then the sinner who has been killing living beings, at the end of his life falls from his state², and against his will he goes to the world of the Asuras, to the dark place. (10)

As a man for the sake of one Kâkint³ (risks and) loses a thousand (Kârshâpanas), or as the king lost his kingdom (and life) by eating a mango-fruit which he was strictly forbidden (by his physician)⁴: (11)

¹ Aya = aga, literally goat.

² Kuya = kyuta is said of one who is born after his death in a lower sphere than that in which he lived before.

³ According to the commentators the eightieth part of a rupee.

⁴ The commentators relate 'old stories' to explain allusions in the text; they will, however, be intelligible without further comment, though I do not contend that those stories were not really old and known to the author of the Sûtra.

Even so are human pleasures compared with the pleasures of the gods: divine life and pleasures surpass (the former) a thousand times and more. (12)

Those endowed with excellent knowledge live many *nayutas*¹ of years; so great a loss suffer the fools in a life of less than a hundred years! (13)

Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital, and the third merchant came home after having lost his capital. This parable² is taken from common life; learn (to apply it) to the Law. (14, 15)

The capital is human life, the gain is heaven; through the loss of that capital man must be born as a denizen of hell or a brute animal. (16)

These are the two courses open to the sinner; they consist in misery, as corporal punishment, &c.; for the slave to his lusts³ has forfeited human life and divine life. (17)

Having once forfeited them, he will have to endure these two states of misery; it will be

¹ A *nayuta* or *niyuta* is equal to

49,786,136,000,000,000,000,000,000,000.

It is derived in the following way:

1 *pûrvânga* = 8,400,000

1 *pûrva* = 8,400,000 *pûrvângas*.

1 *nayutânga* = 8,400,000 *pûrvas*.

1 *nayuta* = 8,400,000 *nayutângas*.

² This parable closely corresponds to Matth. xxv. 14, Luke xix. 11. I need not here discuss the problems raised by this coincidence since they will, as I hear, be fully treated by Herr Hüttemann, a pupil of Professor Leumann of Strassburg.

³ *Lôlayâsadhê* = *lôlatâsa/ha*. The commentator takes *lôlatâ* for *lôla* and makes the word a *karmadhâraya*. I think that the word *sa/ha* which originally means 'one who deceives others' is used here in the sense 'one who deceives himself.'

difficult for him to attain an upward course¹ for a long time to come. (18)

Considering what is at stake, one should weigh (the chances of) the sinner and of the virtuous man (in one's mind).

He who brings back his capital, is (to be compared to) one who is born again as a man. (19)

Those men who through the exercise of various virtues² become pious householders, will be born again as men; for all beings will reap the fruit of their actions. (20)

But he who increases his capital, is (to be compared to) one who practises eminent virtues; the virtuous, excellent man cheerfully attains the state of gods³. (21)

When one thus knows that a (virtuous) monk or householder will be gladdened (by his gain), how, then, should a man, whilst he is losing (his chance), not be conscious of his losing it? (22)

As a drop of water at the top of a blade of Kusa-grass dwindles down to naught when compared with the ocean, so do human pleasures when compared with divine pleasures. (23)

The pleasures in this very limited life of men are like (the water at) the top of a blade of Kusa-grass; for the sake of what will a man not care to gain and

¹ I. e. birth as a man or a god.

² *Sikshâ*. The commentator quotes the following passage in *Prâkrîti*: Souls gain human birth through four causes: (1) a kind disposition (*prakṛtibhadrâtâ*), (2) love of discipline (*prakṛtivistivînatâ*), (3) compassion (*sânu-krośanatâ*), and (4) want of envy (*amatsarîatâ*).

³ For a higher rank than that of a god, e. g. that of a *Kêvalin*, cannot, in the present state of the world, be attained.

to keep (so precious a good which he risks to lose)? (24)

He who has not renounced pleasure, will miss his aim (i.e. the true end of his soul); for though he has been taught the right way, he will go astray again and again. (25)

But he who has renounced pleasure, will not miss his aim; (he will think): I have learned that, by getting rid of this vile body, I shall become a god. (26)

He will be born among men where there is wealth, beauty, glory, fame, long life, and eminent happiness. (27)

See the folly of the sinner who practises unrighteousness: turning away from the Law, the great sinner will be born in hell. (28)

See the wisdom of the wise man who follows the true Law: turning away from unrighteousness, the virtuous man will be born as a god. (29)

A wise man weighs in his mind the state of the sinner and that of the virtuous man; quitting the state of the sinner, a sage realises that of the virtuous. (30)

Thus I say.

EIGHTH LECTURE.

KAPILA'S VERSES¹.

By what acts can I escape a sorrowful lot in this unstable ineternal *Samsâra*, which is full of misery? (1)

¹ This lecture is ascribed to Kapila. According to an old story, told in the commentary, he was the son of Kâsyapa, a Brahman

Quitting your former connections place your affection on nothing ; a monk who loves not even those who love him, will be freed from sin and hatred. (2)

Then the best of sages, who is exempt from

of Kaurâmbî, and his wife Yará. When Kâsyapa died, his place was given to another man. His wife then sent her boy to Srâvastî to study under Indradatta, a friend of his father's. That man was willing to instruct the boy, and procured him board and lodging in a rich merchant's house. Kapila, however, soon fell in love with the servant-girl who was appointed to his service. Once, at a festival kept by her caste, the girl in tears told him that she could not take part in the festivity as she had no money to buy ornaments. To get some she asked him to go to Dhana, a merchant, who used to give two pieces of gold to the man who saluted him first in the morning. Accordingly Kapila set out in the night, but was taken up by the police and brought before the king, Prasênagit. The student made a clear breast before the king, who was so pleased with him that he promised to give him whatever he should ask. Kapila went in the garden to consider what he should ask ; and the more he thought about it, the more he raised the sum which he believed he wanted, till it came to be ten thousand millions. But then, all of a sudden, the light came upon him ; he began to repent of the sinful life he had led up to that time, and tearing out his hair he became a Svayamsambuddha. Returning to the king, he pronounced verse 17 : The more you get, &c., and giving him the Dharmalâbha, he went his way. He practised austerities and acquired superior knowledge, by dint of which he came to know that in a wood, eighteen leagues from Râgagrîha, lived a gang of five hundred robbers, under a chief Bala-bhadra. These men, he knew, would become converts to the right faith ; accordingly he went to the wood where they lived. He was made prisoner, and brought before the leader of the robbers. To have some fun out of him they ordered him to dance, and on his objecting that there was none to play up, they all clapped their hands to beat the time. He then sang the first stanza of this lecture, by which some robbers were converted, and he continued to sing, repeating this stanza after each following verse (as dhr uva), till at last all the robbers were converted.

delusion and possesses perfect knowledge and faith, speaks for the benefit and eternal welfare, and for the final liberation of all beings. (3)

All fetters (of the soul), and all hatred, everything of this kind, should a monk cast aside; he should not be attached to any pleasures, examining them well and taking care of himself. (4)

A stupid, ignorant sinner who never fixes his thoughts on the soul's benefit and eternal welfare, but sinks down through hatred and the temptation of lust, will be ensnared as a fly is caught on glue. (5)

It is difficult to cast aside the pleasures of life, weak men will not easily give them up; but there are pious ascetics (*sâdhu*) who get over the impassable (*Samsâra*) as merchants cross the sea. (6)

Some there are who call themselves *Sramanas*, though they are like the beasts ignorant of (the prohibition of) killing living beings; the stupid sinners go to hell through their superstitious beliefs¹. (7)

One should not permit (or consent to) the killing of living beings; then he will perhaps be delivered from all misery; thus have spoken the preceptors who have proclaimed the Law of ascetics. (8)

A careful man who does not injure living beings, is called 'circumspect' (*samita*). The sinful *Karman* will quit him as water quits raised ground. (9)

In thoughts, words, and acts he should do

¹ The commentator quotes the following words: *brahmanê brâhmanam âlabhêta, indrâya kshattram, marudbhyô vaisyam, tapasê jûdram*, and explains them: he who kills a *Brâhmana* will acquire *Brahma* knowledge.

nothing injurious to beings who people the world, whether they move or not. (10)

He should know what alms may be accepted, and should strictly keep these rules; a monk should beg food only for the sustenance of life, and should not be dainty. (11)

He should eat what tastes badly, cold food, old beans, Vakkasa Pulâga, and for the sustenance of his life he should eat Manghu (ground badara). (12)

Those who interpret the marks of the body, and dreams, and who know the foreboding changes in the body (aṅga vidyâ)¹, are not to be called Śramaṇas; thus the preceptors have declared. (13)

Those who do not take their life under discipline, who cease from meditation and ascetic practices², and who are desirous of pleasures, amusements, and good fare, will be born again as Asuras. (14)

And when they rise (in another birth) from the world of the Asuras, they err about, for a long time, in the Saṃsâra; those whose souls are sullied by many sins, will hardly ever attain Bôdhi. (15)

And if somebody should give the whole earth to one man, he would not have enough; so difficult is it to satisfy anybody. (16)

The more you get, the more you want; your desires increase with your means. Though two mâshas would do to supply your want, still you would scarcely think ten millions sufficient. (17)

¹ See the note on verse 17 of the Fifteenth Lecture.

² Samâdhiyôgâh. Samâdhi is concentration of the mind, and the yôgâs are, in this connection, the operations (vyâpâra) of mind, speech, and body conducive to it.

Do not desire (women), those female demons¹, on whose breasts grow two lumps of flesh, who continually change their mind, who entice men, and then make a sport of them as of slaves. (18)

A houseless (monk) should not desire women, he should turn away from females; learning thoroughly the Law, a monk should strictly keep its rules. (19)

This Law has been taught by Kapila of pure knowledge; those who follow it, will be saved and will gain both worlds. (20)

Thus I say.

NINTH LECTURE.

THE PRAVRAGYÂ OF KING NAMĪ².

After (Nami) had descended from the world of the gods, and had been born as a man, he put an end to the influence of delusion, and remembered his former birth. (1)

Remembering his former birth, king Nami

¹ Rākshasīs in the original.

² The Life of king Nami and his Bōdhi is told in the commentary. The *Prākṛit* text of this romance is printed in my 'Ausgewählte Erzählungen in Māhārāṣhṭri,' Leipzig, 1886, p. 41 ff. Nami is one of the four simultaneous Pratyēkabuddhas, i.e. one of those saints who reach the highest stage of knowledge by an effort of their own, not through regular instruction and religious discipline. The Pratyēkabuddhas or Svayamsambuddhas (Sahasambuddha in *Prākṛit*) do not, however, propagate the true Law, as the Tīrthakaras do. As the legend of Nami is not materially connected with our text, I need not give an abstract of it here.

became a Svayamsambuddha in the true Law, and placing his son on the throne he retired from the world. (2)

After having enjoyed, in the company of the beautiful ladies of his seraglio, excellent pleasures which match those of the heavens, king Nami became enlightened and gave up his pleasures. (3)

Having given up the town and country of Mithilâ, his army, seraglio, and all his retinue, the venerable man retired from the world and resorted to a lonely place. (4)

When the royal Seer Nami retired from the world, at the occasion of his Pravragyâ there was an uproar in Mithilâ. (5)

To the royal Seer who had reached the excellent stage of Pravragyâ, Sakra in the guise of a Brâhmana addressed the following words: (6)

‘Why is now Mithilâ¹ full of uproar? Dreadful noises are heard from palaces and houses.’ (7)

On hearing this, the royal Seer Nami, pursuing his reasons and arguments, answered the king of the gods thus: (8)

‘In Mithilâ is the sacred² tree Manôrama, full of leaves, flowers, and fruits, which sheds a cool shadow; this tree is always a favourite resort of many (birds). (9)

¹ The text has Mahilâê, which is against the metre. The locative makes the construction needlessly involved.

² Kêiê, kaitya. The commentator interprets it as meaning udyâna, park; but to make good his interpretation he takes va~~kk~~ê for an instrumental plural instead of a nominative singular. The context itself seems to militate against this interpretation; for it is natural to say of a tree that it has many leaves, but it is rather strained to say the same of a park.

‘ Now, as this sacred tree Manôrama is shaken by the storm, the birds, suffering, destitute of refuge, and miserable, scream aloud.’ (10)

On hearing this, the king of gods, pursuing his reasons and arguments, answered the royal Seer Nami thus : (11)

“ This is fire and storm, your palace is on fire ! Reverend sir, why do you not look after your seraglio ? ” (12)

Nami answered (see verse 8) : (13)

‘ Happy are we, happy live we who call nothing our own ; when Mithilâ is on fire, nothing is burned that belongs to me. (14)

‘ To a monk who has left his sons and wives, and who has ceased to act, nothing pleasant can occur, nor anything unpleasant. (15)

‘ There is much happiness for the sage, for the houseless monk, who is free from all ties, and knows himself to be single and unconnected (with the rest of the world).’ (16)

Indra answered (see verse 11) : (17)

“ Erect a wall, gates, and battlements ; dig a moat ; construct sataghnts¹ : then you will be ² a Kshattriya.” (18)

Nami answered (see verse 8) : (19)

‘ Making Faith his fortress, Penance and Self-control the bolt (of its gate), Patience its strong wall, so that guarded in three ways³ it is impregnable ; making Zeal his bow, its string Carefulness in walking (iriyâ), and its top (where the string is

¹ An instrument for defending a town.

² *Gakkhasi*. The commentator explains this as an imperative, but there is no necessity for it.

³ *Tigutta*, this is a pun on the three *guptis*.

fastened) Content, he should bend (this bow) with Truth, piercing with the arrow, Penance, (the foe's) mail, Karman—(in this way) a sage will be the victor in battle and get rid of the *Samsâra*.' (20-22)

Indra answered (see verse 11): (23)

"Build palaces, excellent houses¹, and turrets; thus you will be a Kshattriya." (24)

Nami answered (see verse 8): (25)

'He who builds his house on the road, will certainly get into trouble; wherever he wants to go, there he may take up his lodgings.' (26)

Indra answered (see verse 11): (27)

"Punishing thieves and robbers, cut-purses and burglars, you should establish public safety; thus you will be a Kshattriya." (28)

Nami answered (see verse 8): (29)

'Men frequently apply punishment wrongly: the innocent are put in prison, and the perpetrator of the crime is set at liberty.' (30)

Indra answered (see verse 11): (31)

"O king, bring into subjection all princes who do not acknowledge you; thus you will be a true Kshattriya." (32)

Nami answered (see verse 8): (33)

'Though a man should conquer thousands and thousands of valiant (foes), greater will be his victory if he conquers nobody but himself. (34)

'Fight with your Self; why fight with external foes? He who conquers himself through himself, will obtain happiness. (35)

'The five senses, anger, pride, delusion, and greed

¹ Vardhamânagṛiḥa; the houses which are so called, belong to the best kind, see Varâha Mihira, *Bṛihat Samhitâ* 53, 36.

—difficult to conquer is one's self; but when that is conquered, everything is conquered!¹ (36)

Indra answered (see verse 11): (37)

"Offer great sacrifices, feed *Sramanas* and *Brâhmanas*, give alms, enjoy yourself, and offer sacrifices: thus you will be a true *Kshattriya*." (38)

Nami answered: (39)

'Though a man should give, every month, thousands and thousands of cows, better will be he who controls himself, though he give no alms.' (40)

Indra answered: (41)

"You have left the dreadful *âsrama* (that of the householder)² and are wanting to enter another; (remain what you were), O king, and be content with observing the *Pôsaha*-days." (42)

Nami answered: (43)

'If an ignorant man should eat but a blade of *Kusa*-grass every month, (the merit of his penance) will not equal the sixteenth part of his who possesses the Law as it has been taught.' (44)

Indra answered: (45)

"Multiply your gold and silver, your jewels and

¹ The first line of this verse is in the *Âryâ*-metre, the second in *Anushûbh*; the whole will not construe, but the meaning is clear. There are numerous instances in which the metre changes in the same stanza from *Âryâ* to *Anushûbh*, and vice versa, so frequent they are that we are forced to admit the fact that the authors of these metrical texts did not shrink from taking such liberties.

² *Ghôrâsama*. A *Gaina* author cannot forbear to name things from his religious point of looking at them. Thus only can it be explained that here Indra is made to apply to the *âsrama* of the householder an attribute which not he but his opponent could have used. Our verse is, however, probably only a later addition, as it has not the burden of the verses put into the mouth of Indra.

pearls, your copper, fine robes, and carriages, and your treasury; then you will be a true Kshatriya." (46)

Nami answered: (47)

'If there were numberless mountains of gold and silver, as big as Kailâsa, they would not satisfy a greedy man; for his avidity is boundless like space. (48)

'Knowing that the earth with its crops of rice and barley, with its gold and cattle, that all this put together will not satisfy one single man, one should practise austerities.' (49)

Indra answered: (50)

"A miracle! O king, you give up those wonderful pleasures, in search of imaginary objects; your very hope will cause your ruin." (51)

Nami answered: (52)

'Pleasures are the thorn that rankles, pleasures are poison, pleasures are like a venomous snake; he who is desirous of pleasures will not get them, and will come to a bad end at last. (53)

'He will sink through anger; he will go down through pride; delusion will block up his path; through greed he will incur dangers in both worlds.' (54)

Throwing off the guise of a Brâhmaṇa, and making visible his true form, Sakra saluted him respectfully and praised him with these sweet words: (55)

"Bravo! you have conquered anger; bravo! you have vanquished pride; bravo! you have banished delusion; bravo! you have subdued greed. (56)

"Bravo for your simplicity, O saint! bravo for your humility, O saint! bravo for your perfect patience! bravo for your perfect liberation! (57)

“Here (on earth) you are the highest man, Reverend sir, and hereafter you will be the highest; exempt from all blemishes you will reach Perfection, a higher state than which there is none in this world.” (58)

Thus praising the royal Seer, Sakra in perfect faith kept his right side towards him and paid reverence to him, again and again. (59)

After having adored the best sage's feet marked by the *Kakra* and the *Aṅkusa*¹, he flew up through the air, with his crown and his earrings prettily trembling. (60)

Nami humbled himself; enjoined by Sakra in person, the king of Vidēha left the house, and took upon him *Sramanahood*. (61)

Thus act the enlightened, the wise, the clever ones; they turn away from pleasures, as did Nami, the royal Seer. (62)

Thus I say.

TENTH LECTURE².

THE LEAF OF THE TREE.

As the fallow leaf of the tree falls to the ground, when its days are gone, even so the life of men (will

¹ The wheel and the hook.

² This is a sermon delivered by Mahāvīra to his disciple Indrabhūti, who belonged to the Gôtama Gôtra. In the commentary a lengthy legend is given how Gautama came to want this instruction. As it is not necessary for understanding the contents of this lecture, I may pass it over.

come to its close); Gautama, be careful all the while! (1)

As a dew-drop dangling on the top of a blade of Kusa-grass lasts but a short time, even so the life of men; Gautama, be careful all the while! (2)

As life is so fleet and existence so precarious, wipe off the sins you ever committed; Gautama, &c. (3)

A rare chance, in the long course of time, is human birth for a living being; hard are the consequences of actions; Gautama, &c. (4)

When the soul has once got into an earth-body¹, it may remain in the same state as long as an Asamkhya²; Gautama, &c. (5)

When the soul has once got into a water-body, &c. (all as in verse 5). (6)

When a soul has once got into a fire-body, &c. (all as in verse 5). (7)

When the soul has once got into a wind-body, &c. (all as in verse 5). (8)

When the soul has once got into a vegetable-body, it remains long in that state, for an endless time, after which its lot is not much bettered³; Gautama, &c. (9)

When the soul has once got into a body of a Dvîndriya (i.e. a being possessing two organs of

¹ Verses 5-9 treat of the êkêndriyas or beings which possess but one organ of sense, that of touch. A full description of them as well as of the dvîndriyas, &c. is given in the last lecture.

² The periods called asamkhya are measured by utsarpiṇis and avasarpiṇis which correspond to the kalpas of the Hindus, but greatly exaggerated. An asamkhya is the longest time (ukkôsam = utkarsham) which a soul may be doomed to live in earth-bodies; see below, XXXVI, 81 ff.

³ This is, according to the commentary, the meaning of duranta.

sense), it may remain in the same state as long as a period called *samkhyêya*¹; Gautama, &c. (10)

When the soul has once got into a body of a *Trîndriya* (i.e. a being possessing three organs of sense), it, &c. (all as in verse 10). (11)

When the soul has once got into a body of a *Katurindriya* (i.e. a being possessing four organs of sense), it, &c. (all as in verse 10). (12)

When the soul has once got into a body of a *Pañcêndriya* (i.e. a being possessing five organs of sense), it may remain in the same state as long as seven or eight births; Gautama, &c. (13)

When the soul has once got into the body of a god or of a denizen of hell, it may remain in that state one whole life; Gautama, &c. (14)

Thus the soul which suffers for its carelessness, is driven about in the *Samsâra* by its good and bad *Karman*; Gautama, &c. (15)

Though one be born as a man, it is a rare chance to become an *Ârya*; for many are the *Dasyus* and *Mlêkhas*; Gautama, &c. (16)

Though one be born as an *Ârya*, it is a rare chance to possess all five organs of sense; for we see many who lack one organ or other; Gautama, &c. (17)

Though he may possess all five organs of sense, still it is a rare chance to be instructed in the best Law; for people follow heretical teachers; Gautama, &c. (18)

Though he may have been instructed in the right Law, still it is a rare chance to believe in it; for many people are heretics; Gautama, &c. (19)

¹ A *samkhigga*, i.e. *samkhyêya*, is a period which can be measured by thousands of years.

Though one believe in the Law, he will rarely practise it; for people are engrossed by pleasures; Gautama, &c. (20)

When your body grows old, and your hair turns white, the power of your ears decreases; Gautama, &c. (21)

When your body grows old, and your hair turns white, the power of your eyes decreases; Gautama, &c. (22)

When your body grows old, and your hair turns white, the power of your nose decreases. (23)

When your body grows old, and your hair turns white, the power of your tongue decreases. (24)

When your body grows old, and your hair turns white, the power of your touch decreases. (25)

When your body grows old, and your hair turns white, all your powers decrease. (26)

Despondency, the king's evil, cholera, mortal diseases of many kinds befall you; your body wastes and decays; Gautama, &c. (27)

Cast aside from you all attachments, as the (leaves of) a lotus let drop off the autumnal¹ water, exempt from every attachment, Gautama, be careful all the while! (28)

Give up your wealth and your wife; you have entered the state of the houseless; do not, as it were, return to your vomit; Gautama, &c. (29)

Leave your friends and relations, the large fortune you have amassed; do not desire them a second time; Gautama, &c. (30)

¹ This attribute is here given to 'water,' because in autumn the water becomes pure, and even the purest water has no hold upon the leaves of a lotus; thus a saint should give up even the best and dearest attachment.

There is now no Gina¹, but there is a highly esteemed guide to show the way; now being on the right path, Gautama, be careful all the while! (31)

Now you have entered on the path from which the thorns have been cleared, the great path; walk in the right path; Gautama, &c. (32)

Do not get into an uneven road like a weak burden-bearer; for you will repent of it afterwards; Gautama, &c. (33)

You have crossed the great ocean; why do you halt so near the shore? make haste to get on the other side; Gautama, &c. (34)

Going through the same religious practices as perfected saints², you will reach the world of perfection, Gautama, where there is safety and perfect happiness; Gautama, &c. (35)

The enlightened³ and liberated monk should control himself, whether he be in a village or a town, and he should preach to all⁴ the road of peace; Gautama, &c. (36)

Having heard the Buddha's⁵ well-delivered

¹ As this assertion cannot be put in the mouth of Mahāvīra, this verse must be set down as a later addition—or perhaps as a blunder of the poet similar to that noted before, in IX, 42.

² This seems, according to the commentary, to be the meaning of the phrase *akalêvarasênim ūsiyâ*. *Akalêvarasrêṇī* is said to mean as much as *kshapakasrêṇī*.

³ Buddha.

⁴ *Bûhaê = vrimhayêt*; literally, propagate.

⁵ Here the word *buddha* is used as a title; but its use is very restricted, scarcely going beyond that of a common epithet. This is just what we otherwise should have to assume in order to explain the use by the Bauddhas of that word to denote the founder of their sect. In the *Sûtrakṛitāṅga* II, 6, 28 *Buddha*, in the plural, actually denotes the prophets of the Buddhists.

sermon, adorned by illustrations, Gautama cut off love and hatred and reached perfection. (37)

Thus I say.

ELEVENTH LECTURE.

THE VERY LEARNED.

I shall explain, in due order, the right discipline of a houseless monk who has got rid of all worldly ties. Listen to me. (1)

He who is ignorant of the truth, egoistical, greedy, without self-discipline, and who talks loosely, is called ill-behaved and void of learning. (2)

There are five causes which render wholesome discipline impossible : egoism, delusion, carelessness, illness, and idleness : (3)

For eight causes discipline is called virtue, viz. : not to be fond of mirth, to control one's self, not to speak evil of others, not to be without discipline, not to be of wrong discipline, not to be covetous, not to be choleric, to love the truth ; for their influence discipline is called virtue. (4, 5)

A monk who is liable to the following fourteen charges, is called ill-behaved, and does not reach Nirvâna : (6)

If he is frequently angry ; if he perseveres in his wrath ; if he spurns friendly advice ; if he is proud of his learning ; if he finds fault with others ; if he is angry even with friends ; if he speaks evil even of a good friend behind his back ; if he is positive in his assertions ; if he is malicious, egoistical, greedy,

without self-discipline; if he does not share with others; if he is always unkind: then he is called ill-behaved. (7-9)

But for the following fifteen good qualities he is called well-behaved: if he is always humble, steady, free from deceit and curiosity; if he abuses nobody; if he does not persevere in his wrath; if he listens to friendly advice; if he is not proud of his learning; if he does not find fault with others; if he is not angry with friends; if he speaks well even of a bad friend behind his back; if he abstains from quarrels and rows; if he is enlightened, polite, decent, and quiet: then he is called well-behaved. (10-13)

He who always acknowledges his allegiance to his teacher¹, who has religious zeal and ardour for study, who is kind in words and actions, deserves to be instructed. (14)

As water put into a shell shines with a doubled brilliancy, so do the piety, fame, and knowledge of a very learned monk. (15)

As a trained Kambôga-steed, whom no noise frightens², exceeds all other horses in speed, so a very learned monk is superior to all others³. (16)

As a valiant hero bestriding a trained horse, with heralds singing out to his right and left, (has no equal)⁴, neither has a very learned monk. (17)

¹ Literally, who always remains in his teacher's kula.

² Kanthaka. The horse of Buddha is called Kanthaka; our passage shows that the word is not a proper noun, but an appellative.

³ This is the burden of all verses down to verse 30.

⁴ I have supplied these words here and in the following verses. The commentators try to do without them, and labour to point out qualities of the monk, which correspond to the attributes of the subject of the comparison.

As a strong and irresistible elephant of sixty years, surrounded by his females, (has no equal), neither has a very learned monk. (18)

As a sharp-horned, strong-necked bullock, the leader of the herd, is a fine sight, so is a very learned monk. (19)

As a proud lion with sharp fangs, who brooks no assault, is superior to all animals, so is a very learned monk (superior to all men). (20)

As Vâsudêva, the god with the conch, discus, and club, who fights with an irresistible strength, (has no equal), neither has a very learned monk. (21)

As a universal monarch with his fourfold army and great power, the possessor of the fourteen attributes of a king, (has no equal), neither has a very learned monk. (22)

As Sakra the thousand-eyed, the wielder of the thunderbolt, the fortress-destroyer, the king of gods, (has no equal), neither has a very learned monk. (23)

As the rising sun, the dispeller of darkness, who burns as it were with light, (has no equal), neither has a very learned monk. (24)

As the moon, the queen of the stars, surrounded by the asterisms, when she is full at full-moon, (has no equal), neither has a very learned monk. (25)

As a well-guarded storehouse of merchants, which is filled with grain of many kinds, (has no equal), neither has a very learned monk. (26)

As the best of *Gambû*¹ trees, called Sudarsanâ,

¹ Eugenia Jambu. According to the commentators the very tree is meant from which *Gambûdvîpa* took its name. They make of the presiding (*ânâdhiya*) deity, the god *Anâdrita*. I am not prepared to say that there is such a god as *Anâdrita*. The name looks suspicious. I think *ânâdhiya* is equal to *âgñâsthita*.

which is the abode of the presiding deity, (has no equal), neither has a very learned monk. (27)

As the best of rivers, the ocean-flowing stream Sitâ¹ with its dark waters, (has no equal), neither has a very learned monk. (28)

As the best of hills, high mount Mandara, on which various plants shed a bright lustre, (has no equal), neither has a very learned monk. (29)

As the ocean of inexhaustible water, the delight of Svayambhû², which is full of precious things of many kinds, (has no equal), neither has a very learned monk. (30)

Monks who equal the ocean in depth, who are difficult to overcome, are frightened by nobody (or nothing), and are not easily assailed, who are full of extensive learning and take care of themselves, will go to the highest place, after their Karman has been annihilated. (31)

Therefore, seeker after the highest truth, study the sacred lore, in order to cause yourself and others to attain perfection. (32)

Thus I say.

¹ According to the cosmography of the *Gainas* the Sitâ is a river which takes its rise in the Nîla range and falls into the Eastern ocean. The Nîla is the fourth of the six parallel mountain-barriers, the southernmost of which is the Himâlaya. (*Trailôkya Dîpikâ*, *Umâsvâtis' Tattvârthâdhigama Sûtra*, &c.)

² This epithet apparently refers to Vishnu's sleeping on the ocean.

TWELFTH LECTURE ¹.

HARIKÊSA.

Harikêsa-Bala was born in a family of Svapâkas (*Kândâlas*); he became a monk and a sage, possessed of the highest virtues, who had subdued his senses. (1)

He observed the rules with regard to walking, begging, speaking, easing nature, and receiving and keeping (of things necessary for a monk)², controlled himself, and was always attentive (to his duty). (2)

He protected from sin his thoughts, speech, and body³, and subdued his senses.

¹ The commentators relate a legend of the principal figure in the following lecture. We may skip his former births and begin with his last. Near the Ganges lived Balakôsh/ha, chief of a *Kândâla* tribe, called Harikêsa (the yellow-haired). With his wife Gaurî he had a son Bala, who in the course of time became a *Gaina* monk and a great *Rîshi*. On his wanderings he once stayed in the Tinduga-grove near Benares, the presiding deity of which, a Yaksha, became his most fervent follower. One day Bhadrâ, king Kausalika's daughter, came to the Yaksha's shrine and paid homage to the idol. But seeing the dirty monk, she did not conceal her aversion. The Yaksha, however, to punish her for her want of respect for the holy man, possessed her. As no physician or conjurer could cure her madness, the Yaksha, by whom she was possessed, said she would recover only if she were offered as bride to Bala, the monk. The king agreeing, Bhadrâ became sound as before and went to the monk to choose him for her husband. Bala of course refused her. She was then married by the king to his Purôhita, Rudradêva, whose sacrifice-enclosure is the scene of the occurrences related in the Twelfth Lecture.

² These are the five Samitis. Compare Bhandarkar, Report on the Search for Sanskrit Manuscripts for 1883-84, p. 98, note †.

³ These are the three Guptis. Compare Bhandarkar, loc. cit. p. 100, note *.

Once on his begging tour, he approached the enclosure of a Brahmanical sacrifice. (3)

When (the priests) saw him coming up, emaciated by austerities, in a miserable condition, and with the poorest outfit, they laughed at him, the ruffians. (4)

Stuck up by pride of birth, those killers of animals, who did not subdue their senses, the unchaste sinners, made the following speech : (5)

‘Who is that dandy coming there? he is swarthy, dreadful, with a turned-up nose, miserably clad, a very devil¹ of a dirty man, with a filthy cloth put on his neck? (6)

‘Who are you, you monster? or for what purpose have you come here? you miserably clad devil of a dirty man! go, get away! why stand you there?’ (7)

At this turn the Yaksha, who lived in the Tinduka-tree, had compassion on the great sage, and making his own body invisible spoke the following words: (8)

“I am a chaste Sramana, controlling myself; I have no property, nothing belonging to me, and do not cook my food; I have come for food which is dressed for somebody else at the time when I call. (9)

“You give away, eat, and consume plenty of food; know that I subsist by begging; let the mendicant get what is left of the rest.” (10)

‘The dinner has been prepared for Brâhmanas, it has been got ready especially for ourselves and for

¹ Pisâka. A full description of a Pisâka is given in the Uvâsaga Dasâo, § 94 of Hoernle's edition.

us exclusively; we shall not give you such food and drink; why stand you there?' (11)

"The husbandmen throw the corn on high ground and on low ground¹, hoping (for a return). For the like motive give unto me; I may be the field which may produce merit (as the return for your benevolence)." (12)

'All the world knows that we are (as it were) the field on which gifts sown grow up as merit; Brâhmaṇas of pure birth and knowledge are the blessed fields.' (13)

"Those who are full of anger and pride, who kill, lie, steal, and own property, are Brâhmaṇas without pure birth and knowledge; they are very bad fields. (14)

"You are only the bearer of words as it were, you do not understand their meaning, though you have learned the Vêdas. The saints call at high and lowly (houses); they are the blessed fields." (15)

'Detractor of the learned doctors, how dare you speak thus in our presence! This food and drink should rather rot, than we should give it you, Nirgrantha².' (16)

"If you do not give me what I ask for, I who observe the Samitis, who am protected by the Guptis³, who subdue my senses, what benefit, then, will you gain by your sacrifices?" (17)

'Are here no Kshattriyas, no priests who tend the fire, no teachers with their disciples, who will

¹ This reminds one of the biblical parable of the sower.

² The word Nirgrantha has here, besides its common meaning, Gaina monk, another derived from its etymological meaning, 'without any tie, without restraint,' i.e. shameless.

³ For Samiti and Gupti see notes 2 and 3 on p. 50.

beat him with a stick, or pelt him with a nut, take him by the neck, and drive him off?' (18)

On these words of the teachers, many young fellows rushed forward, and they all beat the sage with sticks, canes, and whips. (19)

At that turn king Kausalika's daughter, Bhadrâ, of faultless body, saw that the monk was beaten, and appeased the angry youngsters. (20)

'He is the very man to whom the king, impelled by the devil (who possessed me), had given me, but who would not think of me; he is the sage whom princes and gods adore, who has refused me. (21)

'He is that austere ascetic, of noble nature, who subdues his senses and controls himself; the chaste man, who would not accept me when my own father, king Kausalika, gave me to him. (22)

'He is the man of great fame and might, of awful piety and power; do not injure him who cannot be injured, lest he consume you all by the fire (of his virtue).' (23)

When the Yakshas heard these well-spoken words of (the Purôhita's) wife Bhadrâ, they came to the assistance of the sage, and kept the young men off. (24)

Appearing in the air with hideous shapes, the Asuras beat the people. When Bhadrâ saw them with rent bodies spitting blood, she spoke again thus: (25)

'You may as well dig rocks with your nails, or eat iron with your teeth, or kick fire with your feet, as treat contemptuously a monk. (26)

'Like a poisonous snake is a great sage of severe austerities, of tremendous piety and power; like

a swarm of moths you will rush into a fire, if you beat a monk on his begging tour. (27)

‘Prostrate yourself before him for protection, you together with all of them, if you want to save your life and your property; for in his wrath he might reduce the world to ashes.’ (28)

When the Brâhmana saw the disciples bowing their back and head, and holding out their hands, not minding their occupation; with streaming eyes, spitting blood, looking upwards, their eyes and tongues protruding, like as many logs of wood, he became heartbroken and dejected, and together with his wife he appeased the sage: ‘Forgive us our injury and abuse, sir! (29, 30)

‘Forgive, sir, these ignorant, stupid boys, that they injured you; sages are exceedingly gracious, nor are the saints inclined to wrath.’ (31)

“There is not the least hatred in me, neither now, nor before, nor in future. The Yakshas attend upon me, therefore they have beaten the boys.” (32)

‘You know the truth and the Law; you are not angry, compassionate sage; we take refuge at your feet, we together with all of them. (33)

‘We worship you, mighty sir; there is nothing in you that we do not worship; eat this dish of boiled rice seasoned with many condiments. (34)

‘I have got plenty of food; eat it to do us a favour!’ The noble (monk) said ‘yes,’ and took food and drink after having fasted a whole month. (35)

At that moment the gods caused a rain of perfumed water and flowers, and showered down heavenly treasures; they struck the drums, and in the air they praised the gift. (36)

‘The value of penance has become visible, birth

appears of no value! Look at the holy Harikêṣa, the son of a Svapâka, whose power is so great.' (37)

"O Brâhmaṇas, why do you tend the fire, and seek external purity by water? The clever ones say that external purity which you seek for, is not the right thing. (38)

"You (use) Kusa-grass, sacrificial poles, straw and wood, you touch water in the evening and in the morning; thereby you injure living beings, and in your ignorance you commit sins again and again." (39)

'How should we sacrifice, O monk, and how avoid sinful actions? Tell us, ascetic, whom the Yakshas hold in honour, what do the clever ones declare to be the right method of sacrificing?' (40)

"Doing no injury to living beings of the six orders, abstaining from lying and from taking what is not freely given, renouncing property, women, pride, and deceit, men should live under self-restraint. (41)

"He who is well protected by the five *Samvaras*¹ and is not attached to this life, who abandons his body², who is pure and does not care for his body, wins the great victory, the best of offerings." (42)

'Where is your fire, your fireplace, your sacrificial ladle? where the dried cowdung (used as fuel)? Without these things, what kind of priests can the monks be? What oblations do you offer to the fire?' (43)

¹ *Samvara* is preventing, by means of the *Samitis* and *Guptis*, the *âsrava*, or flowing in of the *Karman* upon the soul. Bhandarkar, loc. cit. p. 106.

² This is the *Kâyôtsarga*, the posture of a man standing with all his limbs immovable, by which he fortifies himself against sins, &c.

“Penance is my fire; life my fireplace; right exertion is my sacrificial ladle; the body the dried cowdung; Karman is my fuel; self-control, right exertion, and tranquillity are the oblations, praised by the sages, which I offer.” (44)

‘Where is your pond, and where the holy bathing-place? how do you make your ablutions or get rid of impurity? Tell us, O restrained monk whom the Yakshas hold in honour; we desire to learn it from you.’ (45)

“The Law is my pond, celibacy my holy bathing-place, which is not turbid, and throughout clear for the soul¹; there I make ablutions; pure, clean, and thoroughly cooled I get rid of hatred² (or impurity). (46)

“The clever ones have discovered such bathing, it is the great bath praised by the seers, in which the great seers bathe, and, pure and clean, they obtain the highest place.” (47)

Thus I say.

THIRTEENTH LECTURE.

KĪTRA AND SAMBHŪTA³.

Being contemptuously treated for the sake of his birth (as a *Kāṇḍāla*) Sambhūta took, in Hastināpura,

¹ Attapasannalēsa = ātmaprasannalēśya, ‘in which the Lēśyā is favourable for the soul.’ The Lēśyā is comparable to the subtle body of the orthodox philosophy. The theory of the Lēśyā forms the subject of the Thirty-fourth Lecture.

² Dōsa, which means hatred (dvēsha) and impurity (dōsha).

³ The stories about Kītra and Sambhūta and the fate they

the sinful resolution (to become a universal monarch in some later birth); descending from the heavenly region Padmagulma, he was born of *Kulant* in *Kâmpilya* as *Brahmadatta*; *Kitra*, however, was born in the town *Purimatâla* in the great family of a merchant; when he had heard the Law, he entered the order. (1, 2)

In the town *Kâmpilya*, both *Sambhûta* and *Kitra* (as they were called in a former birth) met again and told each other the reward they had realised for their good and bad actions. (3)

The universal monarch *Brahmadatta*, the powerful and glorious king, respectfully addressed the following words to him (who had been) his brother (in a former birth): (4)

‘We were brothers once, kind to each other, loving each other, wishing well to each other. (5)

‘We were slaves in the country of the *Dasârnas*, then antelopes on mount *Kâlaṅgara*, then geese on the shore of *Mṛitagangâ*, and *Svapâkas* in the land of *Kâsi*. (6)

‘And we were gods having great power, in the regions of the gods. This is our sixth birth, in which we are separated from each other.’ (7)

“*Karman* is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this *Karman* that we were separated.” (8)

underwent in many births are common to Brahmins, Gainas, and Buddhists. The whole subject has been exhaustively dealt with by Prof. Leumann in two learned papers in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. v, pp. 1 ff., 111 ff., where an analysis of the various documents which relate this legend is given, and the *Prâkrit* text of the Thirteenth and Fourteenth Lectures together with a German translation is published. For all details, therefore, the reader is referred to Prof. Leumann's papers.

‘I had done actions derived from truth and purity, and now I enjoy their effect; is this also true in your case, *Kiṭra*?’ (9)

“Every good deed will bear its fruit to men; there is no escape from the effect of one’s actions. Through riches and the highest pleasures my soul has got the reward for its virtues. (10)

“Know, Sambhūta, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with *Kiṭra*; he also obtained prosperity and splendour. (11)

“A song of deep meaning condensed in words has been repeated in the midst of a crowd of men, (having heard) which monks of piety and virtues exert themselves in this (religion): I have become a *Sramaṇa*.” (12)

‘Renowned are my beautiful palaces *Ukka*, *Udaya*, *Madhu*, *Karka*, and *Brahman*: this house, full of treasures and containing the finest products of the *Pañcāśālas*, O *Kiṭra*¹, regard it as your own! (13)

‘Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing.’ (14)

As the virtuous *Kiṭra*, for old friendship’s sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words: (15)

“All singing is but prattle, all dancing is but

¹ The commentator constructs *Kiṭra* with *dhanappabhūya*: full of manifold treasures; but Prof. Leumann is probably right in taking it as a vocative.

mocking, all ornaments are but a burden, all pleasures produce but pains. (16)

“O king, pleasures which the ignorant like, but which produce pains, do not delight pious monks who care not for pleasure, but are intent on the virtues of right conduct. (17)

“Excellent king, the lowest caste of men is that of the Svapâkas, to which we twice belonged; as such we were loathed by all people, and we lived in the hamlets of Svapâkas. (18)

“In that miserable birth we lived in the hamlets of Svapâkas, detested by all people; then we acquired the Karman (the fruit of which we now enjoy). (19)

“You are now a king of great power and prosperity, enjoying the reward of your good actions; put from you the transitory pleasures, and enter the order for the sake of the highest good¹! (20)

“He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death. (21)

“As a lion takes hold of an antelope, so Death leads off a man in his last hour; neither mother, nor father, nor brother will, at that time, save a particle (of his life). (22)

“Neither his kinsmen, nor his friends, nor his sons, nor his relations will share his suffering, he alone has to bear it; for the Karman follows the doer. (23)

“Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything;

¹ Âdâna, explained *kāritradharma*.

against his will, and accompanied only by his Karman¹, he enters a new existence, either a good or a bad one. (24)

“When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them. (25)

“Life drags on (towards death) continuously²; old age carries off the vigour of man. King of the Pañdavas, mark my words: do no fearful actions.” (26)

‘I, too, know just as well as you, O saint, what you have told me in your speech: pleasures will get a hold on men and are not easily abandoned by such as we are, sir. (27)

‘O Kṛitā, in Hastināpura³ I saw the powerful king (Sanatkumāra), and I took that sinful resolution in my desire for sensual pleasures. (28)

‘And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law. (29)

‘As an elephant, sinking down in a quagmire,

¹ This might be translated, as Professor Leumann suggests: possessing Karman as the germ (of his future destiny); still I prefer the meaning vouched for by the commentators, because karmabīga generally means the germ, i.e. cause of Karman, see below, Thirty-second Lecture, verse 7.

² See Professor Leumann's remarks on this verse, l. c., p. 137 f.

³ When Sunandā, wife of Sanatkumāra, paid homage to Sambhūta, then a Gaiṇa monk, and touched his feet with the curls of her soft hair, he was possessed by the desire to become a universal monarch in reward for his penances. This is the nidāna of which the text speaks, and what I render in this connection by ‘taking a resolution.’ For the story itself, see my *Ausgewählte Erzählungen in Māhārāṣṭrī*, p. 5 f.

sees the raised ground but does not get to the shore, so do we who long for sensual pleasures, not follow the path of monks. (30)

‘Time elapses and quickly pass the days; the pleasures of men are not permanent; they come to a man and leave him just as a bird leaves a tree void of fruit.’ (31)

“If you are unable to abandon pleasure, then do noble actions, O king; following the Law, have compassion on all creatures: then you will become a god on entering a new existence. (32)

“If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell.” (33)

And Brahmadata, king of the Pañkâlas, did not act on the counsel of the saint; he enjoyed the highest pleasure, and (afterwards) sank into the deepest hell. (34)

But Kîtra the great sage, of excellent conduct and penance, was indifferent to pleasure; after he had practised the highest self-control, he reached the highest place of perfection. (35)

Thus I say.

FOURTEENTH LECTURE.

ISHUKÂRA.

Having been gods in a former existence and lived in the same heavenly region, some were born (here below) in the ancient, wealthy, and famous

town called Ishukâra¹, which is beautiful like heaven. (1)

By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the *Samsâra*, they abandoned (pleasures, &c.) and took refuge in the path of the *Ginas*. (2)

Two males remained bachelors, (the third became) the Purôhita (*Bhrigu*), (the fourth) his wife *Yasâ*, (the fifth) the widely-famed king Ishukâra, and (the sixth) his wife *Kamalâvatî*. (3)

Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the Wheel of Births, they examined pleasures and abandoned them. (4)

Both dear sons of the Brahmanical Purôhita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised. (5)

Averse to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus : (6)

‘Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life ; we bid you farewell : we shall turn monks.’ (7)

In order to dissuade them from a life of austerities, the father replied to those (would-be) monks : ‘Those versed in the *Vêdas* say that there will be no better world for men without sons. (8)

‘My sons, after you have studied the *Vêdas*, and fed the priests, after you have placed your own sons

¹ In *Prâkrîṭ Usuyâra* (or *Isuyâra*). According to the *Prâkrîṭ* legend given in the commentary it was in the Kuru country.

at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as praiseworthy sages.' (9)

The young men perceiving that the Purôhita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blown into a huge flame by the wind of delusion; that he suffered much and talked a great deal in many ways; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire, (spoke) these words : (10, 11)

"The study of the Vêdas will not save you; the feeding of Brâhmanas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said? (12)

"Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness; they are an obstacle to the liberation from existence, and are a very mine of evils. (13)

"While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death. (14)

"I have this, and I have not that; I must do this, and I should not do that! While he talks in this strain, the robbers (viz. time) drag him away. What foolishness is this!" (15)

'Great wealth and women, a family and exquisite pleasures: for such things people practise austerities. All this you may have for your asking.' (16)

"What avail riches for the practice of religion, what a family, what pleasures? We shall become

Sramanas, possessed of many virtues, and wander about collecting alms." (17)

'As fire is produced in the Arazi-wood, as butter in milk, and oil in sesamum seed, so, my sons, is the soul¹ produced in the body; (all these things) did not exist before, they came into existence, and then they perish; but they are not permanent.' (18)

"(The soul) cannot be apprehended by the senses, because it possesses no corporeal form², and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence. (19)

"Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and retained (from entering the order). We shall not again act in the same way. (20)

"As mankind is harassed (by the one), and taken hold of (by the other), and as the unfailing ones go by, we take no delight in the life of a householder." (21)

'Who harasses the world? who takes hold of it?

¹ Sattâ in the original; it is rendered *sattva* by the commentators. Perhaps *sattâ* is the *Prâkrî* for *svâtâmâ*; at any rate, the context of the next verse proves that soul is intended.

² *Amûrta*. In later philosophy *mûrtatva* is defined as the possessing of definite and limited form (*parikkhinnaparimânavattvam*) or the possessing of action (*kriyâvattvam* or *vegavattvam*). *Amûrta* *dravya* are with the *Vaiseshikas*: the air (*âkâsa*), time, space, and *Âtman*. These are also called *nityadravya*. *Amûrta* is here apparently synonymous with *arûpin*, formless, compare XXXVI, 4, where *dharma*, *adharma*, *akâsa*, and *kâla* are enumerated as the 'formless things without life.'

whom do you call unfailing? My sons, I am anxious to learn this.' (22)

"Mankind is harassed by Death; it is taken hold of by Old Age; the days¹ are called unfailing: know this, Father! (23)

"The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law. (24)

"The day that goes by will never return; the days elapse with much profit to him who acts up to the Law." (25)

'Having lived together in one place, and both parties² having acquired righteousness, we shall, O my sons, afterwards go forth (as monks) and beg alms from house to house.' (26)

"He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done to-morrow. (27)

"We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us (which we have not experienced already). Faith will enable us to put aside attachment." (28)

(Bhrigu speaks to his wife Vâsishthî.) 'Domestic

¹ Literally, the nights. It seems to have been the custom at the time when the Sûtras were composed, to reckon the time by nights, though the reckoning by days is not quite uninstanced in the Sûtras.

² This is the explanation of *duhaô* by the commentators, who apparently think that the parents and the sons are meant. The word in question is originally an adverb, but it is also (cf. Thirteenth Lecture, verse 18) taken by the commentator as a numeral, and rendered *dvayôh*. A genitive of the dual occurs in XIX, 90.

life ceases (to have attraction) for one who has lost his sons ; Vâsishṭhi, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree ; when they are lopped off, it is called a trunk. (29)

‘As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.’ (30)

“You have brought together all these objects of desire, and have collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures ; afterwards we shall go forth on the road of salvation.” (31)

‘We have finished enjoying pleasures, my dear ; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life ; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.’ (32)

“May you not remember your brothers (when it is too late) like an old goose swimming against the current. Enjoy the pleasures together with me. A mendicant’s life is misery.” (33)

‘My dear, as a snake casts off the slough of its body and goes along free and easy, even so have my sons abandoned pleasure. Why should I, being left alone, not follow them ? (34)

‘As the fish Rôhita¹ breaks through a weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants. (35)

“As the herons fly through the air and the geese too, who had rent the net, even so my sons and

¹ Cyprinus Rohita.

my husband depart. Why should I, being left alone, not follow them?" (36)

When the queen had heard that the Purôhita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king: (37)

'A man who returns, as it were, to the vomit, is not praised; but you want to confiscate¹ the property left by the Brâhmana. (38)

'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you. (39)

'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch. (40)

'As a bird dislikes the cage, so do I (dislike the world). I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred. (41)

'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do not perceive that the world is consumed by the fire of love and hatred. (42, 43)

'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight. (44)

'When they² are caught, and held by my hand,

¹ It was considered a privilege of the king to confiscate the property of a man who had no heir; compare Gautama XXVIII, 42, Vasishtha XVII, 83-86, &c.

² This apparently refers to the birds mentioned in the last verse.

sir, they struggle; we shall be like them, if we are attached to pleasures. (45)

‘As an unbaited (bird)¹ sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything. (46)

‘Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in (the above) similes of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of Suparna. (47)

‘Like an elephant who has broken his fetters, go to your proper destination. O great king Ishukâri; this is the wholesome truth I have learned. (48)

‘Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property; learn thoroughly the Law and give up all amusements; then practise famous and severe penance, being of firm energy².’ (49, 50)

The commentators labour to interpret them as ‘pleasures,’ but that will not make good sense.

¹ Kulala in the original. Kulâla in Sanskrit denotes the wild cock, Phasianus Gallus. The word seems to be derived from kulâya by assimilation of the y to the preceding consonant, compare salilâ for saliyâ = saritâ = sarit. In the sense of bird the word kulâla seems to be used in the well-known stanza of Bhartṛhari: brahmâ yena kulâlavan niyamito brahmândabhândô-dare, unless here kulâla is an early corruption for kulâyin.

² The commentators assign these verses to the two sons of Bhrigu; but then the verses do not construe. Besides the mention of the ‘large kingdom’ in the first line seems to prove that the king, and not the Brahmins, is to be understood as the person addressed. In the last line I separate pagiggḥaha kkhâyam (scil. tavam), instead of pagiggḥaahakkhâyam. It is, however, just possible that the next verse is to be connected with the preceding ones; in that case, we must read pagiggḥa and interpret it in conformity with the scholiast as a gerund.

In this way all (these) professors of the Law gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery. (51)

Their doubts about the true doctrine were dispersed, and they realised the Bhâvanâs¹; in a short time they reached the end of misery. (52)

The king and the queen, the Brahmanical Purôhita, his wife, and his sons, they all reached perfection. (53)

Thus I say.

FIFTEENTH LECTURE.

THE TRUE MONK².

He who adopts the Law in the intention to live as a monk, should live in company (with other monks), upright, and free from desire; he should abandon his former connections, and not longing for pleasures, he should wander about as an unknown beggar: then he is a true monk. (1)

Free from love he should live, a model of

¹ The bhâvanâs are certain meditations which are conducive to the purity of the soul. They are treated at length in a work by Hemaṇḍra, called Bhavabhâvanâ, which seems to be rather popular with the Svêtâmbaras. The Digambaras seem to call them Anuprêkshâs. A work in Prâkrîṭ by Subhaṇḍra, called Kârttikêyanuprêkshâ, is epitomised in Bhandarkar's Report for 1883-84, p. 113 ff.

² The name of this lecture, sa bhikkhû, is derived from the burden which runs through the whole of it and winds up every verse.

righteousness¹, abstaining from sins, versed in the sacred lore, protecting his soul (from every wrong), wise, hardy, observing everything; he who is attached to nothing, is a true monk. (2)

Ignorant of abuse and injury, a steadfast monk should be a model of righteousness, always protecting his soul (from sins), neither rash nor passionate; when he endures everything, then he is a true monk. (3)

He who is content with lowly beds and lodgings, bears heat and cold, flies and gnats, is neither rash nor passionate, and endures everything, he is a true monk. (4)

He does not expect respectful treatment, nor hospitality, nor reverence, nor, indeed, praises; he controls himself, keeps the vows, practises austerities, lives together with other monks, meditates on his soul; this is a true monk. (5)

If he does not care for his life, or abandons every delusion, if he avoids men and women, always practises austerities, and does not betray any curiosity, then he is a true monk. (6)

He who does not profess and live on divination from cuts and shreds², from sounds on the earth or in the air, from dreams, from diagrams, sticks, and

¹ *Lâdhê*, explained *sadanush/hânatayâ pradhânaḥ*. *Lâdha* is also the name of a country in western Bengal, inhabited, at Mahāvîra's time, by uncivilised tribes, see part i, p. 84, note 1. The etymology of both words is doubtful.

² Compare the note on p. 161 of part i. The 71st chapter of Varāha Mihira's *Bṛihat Saṃhitā* treats of *vastrakḥêda*, rents, &c. of clothes; the 51st, of *aṅgavidyâ*, forebodings from the body; and the 53rd, of *vâstuvidyâ*, property of buildings; chapters 88, 90, and 95 are devoted to the forebodings from the cries of birds, female jackals, and crows.

properties of buildings, from changes in the body, from the meaning¹ of the cries (of animals)—he is a true monk. (7)

Spells, roots, every kind of medical treatment, emetics, purgatives, fumigation, anointing of the eye, and bathing, the patient's lamentation, and his consolation—he who abstains from all these things, is a true monk. (8)

He who does not praise, or pay attention to, the warriors, Ugras², princes, Brâhmanas, Bhôgas, and artists of all sorts, who abstains from this, he is a true monk. (9)

He who does not, for earthly gain, improve his acquaintance with householders, with whom he fell in as a monk, or was in friendly relation before that time, he is a true monk. (10)

A Nirgrantha is forbidden to take from householders, if they do not give it themselves, bed, lodging,

¹ A conjectural rendering of *vigaya*, which cannot be taken in its ordinary meaning 'victory.' The commentary explains it *ru-bhâsubhanirûpañâbhyâsah*.—Notice the absence of astrology from the above list of prophetic arts practised by strolling friars apparently to insinuate themselves into the good graces of laymen and women. If Greek nativity had already risen to importance, it certainly would have been mentioned. For it has ever since held a firm hold on the Hindu mind.—This remark also applies to XX, 45. But in *Sûtrakṛitāṅga* I, 12, 9, astrology (*saṃvakkhara*) is mentioned; it is, however, the ancient astrology of the Hindus, not the Greek one.

² The Ugras and Bhôgas were Kshatriyas. The former were, according to the *Gainas*, descendants of those whom *Rishabha*, the first Tîrthakara, appointed to the office of *kôtwals* or prefects of towns, while the Bhôgas were descendants from those whom *Rishabha* acknowledged as persons deserving of honour. Comp. Hoernle, *Uvâsaga Dasâo*, Appendix, p. 58, and my edition of the *Kalpa Sûtra*, p. 103, note on § 18.

drink, food, or any dainties and spices; he who is not angry at such occasions, he is a true monk. (11)

If a monk gets any food and drink, or dainties and spices, and does not feel compassion (on a sick fellow-monk) in thoughts, words, and deeds, (then he is not a true monk)¹; but if he has his thoughts, words, and acts under strict discipline, then he is a true monk. (12)

Dish-water², barley-pap, cold sour gruel³, water in which barley has been washed: such loathsome food and drink he should not despise, but call at the lowliest houses (for alms); then he is a true monk. (13)

There are many voices on the earth, of gods, of men, and of beasts, dreadful, frightful, and awful noises; if he hears them without trembling, then he is a true monk. (14)

He who understands all religious disputations, [who lives together with fellow-monks]⁴, who practises self-discipline⁵, who meditates on his soul, who is wise, hardy, and observes everything, who

¹ The commentators supply these words; something to that purport is wanted to make out a consistent meaning, but there is not so much as a hint of it in the text itself. As it stands now, the meaning would be just the opposite of that given in the translation, which is in better accordance with the established custom.

² Âyâмага, it is rendered âkâmakâ in Sanskrit, and explained avasrâvana, i.e. avasrâvana. See also Leumann, Aupapâtika Sûtra, Glossar s.v.

³ Sauvîra, explained kâṅgika, the water of boiled rice in a state of spontaneous fermentation.

⁴ This is a later addition, proved to be such by the metre, though the commentators comment upon it.

⁵ Khêyânugaê. The commentators explain khêda by samyama.

is calm, and does not hurt anybody, he is a true monk. (15)

He who, not living by any art, without house, without friends, subduing his senses, free from all ties, sinless, and eating but little, leaves the house and lives single, he is a true monk. (16)

Thus I say.

SIXTEENTH LECTURE.

THE TEN CONDITIONS OF PERFECT CHASTITY.

O long-lived (*Gambûsvâmin*)! I (*Sudharman*) have heard the following Discourse from the Venerable (*Mahâvîra*) :

Here¹, indeed, the venerable *Sthaviras* have declared ten conditions for the realisation of celibacy, by hearing and understanding which the monks will reach a high degree of self-discipline, of *Samvara*², and of contemplation, will be well protected (by the three *Guptis*), will guard their senses, guard their chastity, and will thus never be remiss (in the attendance on their religious duties).

What, then, are those ten conditions for the realisation of celibacy as declared by the venerable *Sthaviras*, by hearing and understanding which the monks will reach a high degree of self-discipline, of

¹ The word 'here' is explained as meaning 'in this religion of the *Gainas*.' See p. 8, note 5.

² *Samvara* is the stopping of the *âsravas* by means of the *Samitis* and *Guptis*, see above, p. 55, note 1.

Samvara, and of contemplation, will be well protected (by the three *Guptis*), will guard their senses, guard their chastity, and will thus never be remiss (in the attendance on their religious duties)?

These, then, are the ten conditions for the realisation of celibacy, &c. (all down to) duties.

1. A *Nirgrantha* may occupy various places for sleep or rest¹; but a *Nirgrantha* should not occupy places, for sleep or rest, frequented by women, cattle, or eunuchs. The preceptor has explained the reason for this. If a *Nirgrantha* occupies places for sleep or rest, frequented by women, cattle, or eunuchs, then, though he be chaste, there may arise a doubt with regard to his chastity, or a sensual desire, or a feeling of remorse, or he will break the rules, or he will become a slave to passion, or he will acquire a dangerous illness of long duration, or he will desert the faith which the *Kêvalin* has proclaimed. Therefore a *Nirgrantha* should not occupy places, for sleep or rest, frequented by women, cattle, or eunuchs.

2. A *Nirgrantha* should not converse with women². The preceptor has explained the reason for this. If a *Nirgrantha* converses with women, &c. (all as above).

3. A *Nirgrantha* should not sit together with women on the same seat. The preceptor has explained the reason for this. If a *Nirgrantha* sits on the same seat with women, &c. (all as above).

¹ Literally, beds and seats.

² This might also be rendered: he should not talk about women.

4. A Nirgrantha should not look at, or contemplate, the charms and beauties of women. (The rest similar as above.)

5. A Nirgrantha should not, behind a screen, or curtain, or wall, listen to the screeching or screaming or singing or laughing or giggling or crying of women. (The rest similar as above.)

6. A Nirgrantha should not recall to his memory the pleasure and amusements which in the past he enjoyed together with women. (The rest similar as above.)

7. A Nirgrantha should not eat well-dressed food. (The rest similar as above.)

8. A Nirgrantha should not eat or drink to excess. (The rest similar as above.)

9. A Nirgrantha should not wear ornaments. The preceptor has explained the reason for this. If he wears ornaments, or adorns his body, he might become an object of desire to women. When he is an object of desire to women, then, &c. (the rest as in 1).

10. A Nirgrantha should not care for sounds, colours, tastes, smells, and feelings. (The rest similar as above.)

Here are some verses (to the same effect)¹:

A monk should take up a detached lodging, free from, and not frequented by women, to preserve his chastity. (1)

A chaste monk should avoid talking with women, which delights the mind and foment love and passion. (2)

¹ The preceding part of this lecture is in prose.

A chaste monk should always avoid the company of, and frequent conversation with women. (3)

A chaste monk should avoid observing the body, limbs, and figure of women, their pleasant prattle and oglings. (4)

A chaste monk should avoid listening to the screeching, screaming, singing, laughing, giggling, and crying of women. (5)

A chaste monk should never recall to his mind how he had laughed and played with women, and had enjoyed them, how they became jealous, and what tricks he played to frighten them. (6)

A chaste monk should always avoid well-dressed food and drink which will soon raise his sensuality. (7)

A chaste monk should always eat his food, collected according to the rules, for the sustenance of life, in the prescribed quantity, and at the right time; concentrated in his thoughts he should not eat to excess. (8)

A chaste monk should abstain from ornaments, he should not adorn his body after the fashion of amorous people. (9)

He should always abstain from the five orders of pleasant things: sounds, colours, smells, tastes, and feelings of touch. (10)

A lodging frequented by women, their pleasant talk, their company, and looking at their charms; (11)

Their screeching, screaming, singing, and laughing, eating and sleeping together with them; well-dressed food and drink, or partaking of them to excess; (12)

And ornaments and finery¹: these pleasant things,

¹ *Iṭṭham ka*, i.e. *ishṭam ka*. The commentators connect the

which are hard to leave, are like the poison Tâlapuṭa¹, for a man who seeks after the true Self. (13)

He should, once for all, abandon pleasant things which are hard to leave; and concentrated in his thoughts he should avoid whatever casts a doubt on his chastity. (14)

A monk should be the steadfast charioteer, as it were, of the Law in the park of the Law², a vessel of righteousness, content, restrained, attentive to the duties of a chaste monk. (15)

The gods, Dânavas, Gandharvas, Yakshas, Râkshasas, and Kinnaras pay homage to a chaste monk who performs his difficult duties. (16)

This unchangeable, permanent, and eternal Law has been proclaimed by the *Ginas*; through it the *Siddhas* have reached perfection, and others will reach it. (17)

Thus I say.

SEVENTEENTH LECTURE.

THE BAD SRAMANA.

A Nirgrantha who has entered the order, who has learned the Law, who has received religious

words with the second part of the sentence. By giving to *ka* the meaning of *api* they interpret the two words in question as meaning 'though very pleasant.'

¹ Tâlauḍa. According to the *Dîpikâ* it is a poison which kills by merely touching the palate (*tâlukasparsanamâtrâd êva*); but this is a mere guess prompted by a wrong etymology. Tâlauḍa stands perhaps for tâlakûṭa, which may have been a variant of kâlakûṭa, the deadly poison swallowed by *Siva*.

² Here we have twice the same word *dhammârâmê*, which

discipline, and who has obtained the benefit of Bôdhi which is difficult to obtain, may perhaps afterwards begin to live as he likes. (1)

(He will say :) I have a good bed and wherewithal to cover me; I obtain food and drink; I know everything that comes to pass, friend; why then should I study, sir? (2)

He who, after entering the order, always sleeps, eats, and drinks as much as he likes, and lives comfortably, is called a bad *Sramana*. (3)

The sinner who despises the learning and discipline which his preceptor and teachers have taught him, is called a bad *Sramana*. (4)

He who does not, as he should, strive to please his preceptor and teachers, and does not, in his arrogance, treat them with respect, is called a bad *Sramana*. (5)

He who hurts living beings, seeds, and sprouts, who does not control himself, though he believes himself well-controlled, is called a bad *Sramana*. (6)

He who uses a bed, a plank, a chair, a seat, or his duster¹, without having well wiped these things, is called a bad *Sramana*. (7)

He who walks with great haste and without care, being overbearing and fierce, is called a bad *Sramana*. (8)

I have once translated 'park of the Law,' and then 'vessel of righteousness.' It is obvious that a play on this word is intended, though I may have failed to hit the meaning of the author.

¹ *Pâdakambala*, usually called *ragôharana*. One commentator suggests, as a possible rendering, *pâtrakambala* 'a cloth to cover his almsbowl.'

He who carelessly inspects things¹, throwing down his duster at random, not being attentive to the inspection of things, is called a bad *Sramana*. (9)

He who carelessly inspects things, his attention being absorbed by what he hears, who always slights his teachers, is called a bad *Sramana*. (10)

He who is deceitful, talkative, arrogant, greedy, who does not control himself, nor share (his food, &c. with those who are in want), and is not of an amiable disposition, is called a bad *Sramana*. (11)

He who is a controversialist, and ill-behaved, who perverts the truth, and delights in quarrels and contentions, is called a bad *Sramana*. (12)

He who sits down on a weak, shaking seat wherever he lists, and is not careful in sitting down, is called a bad *Sramana*. (13)

He who sleeps with dusty feet and does not inspect his couch, being careless about his bed, is called a bad *Sramana*. (14)

He who eats milk, curds, and other things produced from milk, and does not practise austerities, is called a bad *Sramana*. (15)

He who eats after sunset, and when admonished, makes an angry reply, is called a bad *Sramana*. (16)

He who leaves his own teacher, and follows heretical ones, who continuously changes his school², being of a bad disposition, is called a bad *Sramana*. (17)

¹ It is a monk's duty closely to inspect everything that he uses or comes in contact with, in order to avoid hurting inadvertently anything considered to possess life. This is called *paḍilêhâ*.

² *Gāṇaṅganika*, according to the commentators one who attaches himself to another *gana* every half-year.

He who has left his own house, and busies himself in another's house, who lives by fortune-telling, is called a bad *Sramana*. (18)

He who eats the food of his relations, and does not like living by alms¹, who reposes on the seat of the householder, is called a bad *Sramana*. (19)

Such a monk, who, like the heretics², does not protect himself from sins, who though having the appearance (of a monk) is the lowest among his worthy brethren, is despised in this world like poison; he is nobody in this world and in that beyond. (20)

But he who always avoids these sins, and is pious amongst his brethren, is welcomed in this world like nectar; he conquers this world and the next³. (21)

Thus I say.

EIGHTEENTH LECTURE.

SAÑGAYA⁴.

In the town of Kâmpilya there was a king, named *Sañgaya*, who possessed numerous troops and war-chariots; once he went a-hunting. (1)

¹ *Sâ mudâniya*, explained *bhaiksham*.

² *Pañkakusîla*, literally, those who practise the five wrong *sîlas*, whereby probably those are denoted who do not keep the five great vows of the *Gainas*. Note that the Buddhists too have their *pañkasîla*. They could therefore have been called *pañkakusîla* by the *Gainas*.

³ The text is not settled in the last line; but there can be no doubt about the meaning.

⁴ The commentators Sanskritise this name in *Samyata*. But however appropriate it may be to a *Gaina*, it certainly does not

He was surrounded on all sides by a large host of horses, elephants, chariots, and footmen. (2)

He chased the deer on horseback in the Kêsara-park of Kâmpilya ; and intent on his sport he killed there the frightened deer. (3)

Now in the Kêsara-park there was a houseless ascetic intent on sacred study and meditating on the Law. (4)

Annihilating sinful inclinations¹, he meditated in the Âsphôta-bower². But the king killed the deer that fled to him. (5)

Now the king on horseback came quickly there ; he saw the killed deer and saw the monk there. (6)

The king in his consternation (thought) 'I had nearly hurt the monk ; ill-fated and cruel me that is mad for the sport.' (7)

Having dismissed his horse, the king bowed respectfully to the monk's feet (saying), 'Forgive me this, Reverend sir.' (8)

But the venerable monk, being plunged in silent meditation, made no reply to the king, who, therefore, was seized with fear. (9)

'I am Sañgaya ; answer me, Reverend sir ; a monk might by the fire of his wrath reduce millions of men to ashes.' (10)

'Be without fear, O king ; but grant safety to others also ; in this transient world of living beings, why are you addicted to cruelty ? (11)

look like a king's name. The Sanskrit form of the name was probably Sañgaya or Sringaya, both of which frequently occur in Sanskrit literature.

¹ To render âsrava.

² Apphôva in the original ; there are several plants which are called âsphôta.

‘As you must, of necessity, one day part with everything, in this transient world of living beings, why do you cling to kingly power ? (12)

‘Transient like a stroke of lightning are life and beauty, which you love so much ; you do not comprehend what will benefit you in the next life. (13)

‘Wives and children, friends and relations, all are dependent on a man during his life ; but they will not follow him in death. (14)

‘The sons, in great sorrow, will remove the corpse of their father (to the cemetery) ; and so will parents do with their sons and relations ; O king, do penance ! (15)

‘O king, other men, glad, and pleased, and well attired, will enjoy the riches (the deceased) had amassed, and will dally with the wives he had so well guarded. (16)

‘And whatever actions he has done, good or wicked ones, with their Karman he will depart to his next existence.’ (17)

Then the king was taught the Law by this monk, and was filled with a great desire for purity, and disregard of worldly objects. (18)

Saṅgaya gave up his kingly power and adopted the faith of the Gīnas in the presence of the venerable monk Gardabhāli. (19)

A Kshattriya, who had abandoned his kingdom and had turned monk, said to him : ‘As you look so happy in outward appearance, you must have peace of mind. (20)

‘What is your name, to which Gôtra do you belong, and why have you become an ascetic¹ ?

¹ Literally, a Brahman.

How do you venerate the enlightened ones¹, and how did you come to be called a well-behaved (monk)?' (21)

"My name is Sañgaya ; I belong to the Gôtra of Gôtama ; my teacher is Gardabhâli, who is conversant with the sacred lore and good conduct. (22)

"O great sage, the man of limited knowledge talks foolishly on these four heads², viz. the existence of the soul, its non-existence, idolatry, and the inefficiency of knowledge. (23)

"This has been declared by him who is enlightened, wise, liberated, conversant with the sacred lore and good conduct, who is truthful and of right energy. (24)

"Men who commit sins will go to hell ; but those who have walked the road of righteousness, will obtain a place in heaven. (25)

"All this delusive talk (of the heretics) is untrue and without any meaning ; I live and walk about according to the rules of self-control. (26)

¹ Buddhê, explained âkâryân, preceptors.

² These are the four great heresies: (1) that of the *kriyâvâdinas*, who maintain that the soul exists; (2) that of the *akriyâvâdinas*, who hold the reverse of the preceding doctrine; (3) that of the *vainayikas*, which seems to be identical with salvation by *bhakti*; (4) that of the *agñânavâdinas*, who contend that knowledge is not necessary for salvation, but *tapas*; this seems identical with the *karmapatha*. The commentators explain *kriyâvâdina* 'those who believe the soul or *âtman* to be characterised by the verb to be (i.e. by a permanent and unchangeable existence), and ascribe to it such qualities as ubiquity or non-ubiquity, activity or non-activity.' This they treat as heresy, but from *Mahāvagga* VI, 31, 2 (vol. xvii, p. 109) it is evident that the *Gainas* were considered *kriyâvâdins*. The *akriyâvâda* is also identified with the *kṣaṇikavâda* or doctrine, usually ascribed to Buddhists, that everything has but a momentary existence and is in the next moment replaced by a facsimile of itself. About these heresies compare the *Sûtrakṛtāṅga* I, 12 ; II, 2, 77.

“ I know all these heresies to be contemptible ; I know that there will be a life hereafter, and I know my Self. (27)

“ I was an illustrious god in the Mahâprâva heaven, and reached old age as we here would say of a man who is a hundred years old ; but in heaven, hundred years consist of as many Mahâpâlîs of Pâlîs¹. (28)

“ Descending from the Brahmalôka, I was born as a man. I know exactly the length of my life as well as that of other men. (29)

“ A monk should abandon the manifold doctrines (of heretics), and his own fancies, and such deeds as are productive of evil everywhere. One should live up to this wisdom². (30)

“ I keep clear of the (superstitious) questions and the spells of laymen, exerting myself day and night (in the true religion). Thinking thus, one should practise austerities. (31)

“ And what you of a pure mind asked me just now, that has been revealed by the enlightened one³ ; such knowledge makes part of the creed of the Gînas. (32)

“ A wise man believes in the existence of the soul⁴,

¹ According to the commentary a pâîî seems to be what is commonly called palyôpamâ, and mahâpâlî a sâgarôpamâ. However the longest life of a god in Brahmalôka is but ten Sâgarôpamâs, see below, XXXVI, 225. The construction of the verse is very involved, but the drift of it cannot be mistaken.

² ii viggâm anusamkharê. I believe that viggâm here stands for vidvân, as in the following verse. The meaning would then be, ‘knowing this one should live as a monk.’

³ Buddha.

⁴ The Gînas do not deny the existence of the soul, but the unalterable character of the soul. Hence they object to the kriyâvâda.

he avoids the heresy of the non-existence of the soul; possessing true faith one should practise the very difficult Law according to the faith. (33)

"Having learned this pure creed, which is adorned by truth and righteousness, Bharata¹ gave up Bharatavarsha and all pleasures, and entered the order. (34)

"King Sagara² also gave up the ocean-girt Bharatavarsha and his unrivalled kingly power, and reached perfection through his compassion. (35)

"After having given up Bharatavarsha, the famous universal monarch of great power, called Maghavan³, entered the order. (36)

"King Sanatkumâra⁴, a universal monarch of great power, placed his son on the throne, and then practised austerities. (37)

"Sânti⁵, a universal monarch of great power, the

¹ Bharata was the eldest son of Rîshabha, the first Tîrthakara. He became the first Kakravartin, or universal monarch, and resided in Ayôdhyâ. At his renunciation he was ordered by Indra himself to pluck out five handfuls of his hair as is the custom of Gaina monks on entering the order.

² Sagara, king of Ayôdhyâ, was, according to the legend contained in the commentary (see R. Fick, *Eine jainistische Bearbeitung der Sagara-Sage*, Kiel, 1889), the younger brother of Agita, the second Tîrthakara. He became the second Kakravartin, and, in the end, he was ordained by Agita. The Gaina legend seems to be but a strangely distorted version of the story of Sagara told in the first book of the Râmâyana.

³ Maghavan, son of king Samudravigaya of Srâvastî, and his wife Bhadrâ, became the third Kakravartin.

⁴ Sanatkumâra, son of king Asvasêna of Hastinâpura, and his wife Sahadêvî, became the fourth Kakravartin. The adventures of Sanatkumâra are told in a Prâkrit legend, which I have published in my *Ausgewählte Erzählungen in Mâhârâsh'rif*, Leipzig, 1886, p. 20 ff.

⁵ Sânti was the sixteenth Tîrthakara, Kunthu the seventeenth, and

bringer of peace to the world, gave up Bharatavarsha and reached perfection. (38)

“King Kunthu, the bull of the Aikshvâka race, the widely famed lord, reached perfection. (39)

“King Ara, after he had given up the sea-girt Bharatavarsha, reached perfection on becoming exempt from defilement. (40)

“After having given up his large kingdom, his army and war-chariots, his exquisite pleasures, Mahâpadma¹ practised austerities. (41)

“Having brought the (whole) earth under his sceptre, king Harishêna², who humbled the pride (of other kings), reached perfection. (42)

“Gaya³, together with thousands of kings, renouncing the world, practised self-restraint. He

Ara the eighteenth Tīrthakara. Kunthu sounds strange for a proper name. I think it just possible that it is a popular or Prākṛit corruption of Kakutstha, who was an Aikshvâka. As is well known, Râma is frequently called after him Kâkutsstha, and so are other kings of the same line, in which he stands as the twenty-fifth according to the list in the Râmâyana I, 70.

¹ Mahâpadma was the ninth Kakravartin. His elder brother was Vishṇukumâra, who was ordained by Suvrata, a disciple of Munisuvrata, the twentieth Tīrthakara. He wrenched the sovereignty of the world from Namuki, minister of his father Padmôttara, who had ascended the throne, by making him promise as much of his territory as he could cover with three strides. This is the Brahmanical story of Vishṇu and Bali, for whom the Gainas have substituted Namuki. According to them the minister Namuki was, in a disputation, defeated by the Gaina monks, and to revenge himself on them, he ordered them to quit his kingdom as soon as he got it.—Mahâpadma's residence was Hastinâpura.

² Harishêna, son of king Mahâhari of Kâmpilya, became the tenth Kakravartin.

³ Gaya, son of king Samudravigaya of Râgagriha, became the eleventh Kakravartin.

reached perfection which has been taught by the Ginas. (43)

"Dasârṇabhadra¹, giving up his flourishing kingdom of Dasârṇa, turned monk; he renounced the world, being directed to do so by Sakra himself. (44)

"Karakandu was king of Kaliṅga; Dvimukha, of Pañkâla; Nami, of Vidêha; Naggati (or rather Nagnagit), of Gândhâra². (45)

"Nami humbled himself, being directed to do so by Sakra himself; the king of Vidêha left the house and became a Sramana. (46)

"These bulls of kings have adopted the faith of the Ginas; after having placed their sons on the throne, they exerted themselves as Sramanas. (47)

"Udâyana³, the bull of the kings of Sauvîra, renounced the world and turned monk; he entered the order and reached perfection. (48)

"And thus the king of Kâsi⁴, exerting himself for the best truth, abandoned all pleasures, and hewed down, as it were, his Karman like a forest. (49)

"And thus king Vigaya⁵, whose sins were not quite annihilated⁶, turned monk after he, the famous man, had quitted his excellent kingdom. (50)

¹ King Dasârṇabhadra was a contemporary of Mahâvîra.

² These are the four Pratyêkabuddhas; see p. 35, note 2.

³ The story of Udâyana (or perhaps Uddâyana) will be found in my *Ausgewählte Erzählungen in Mâhârâsh/rî*, p. 28 ff. He was contemporary with Mahâvîra.

⁴ He was Nandana, the seventh Baladêva, son of king Agnisikha of Benares.

⁵ He was the son of king Brahmarâga of Dvârakâvatî, and eldest brother of the Vâsudêva Dviprîshṭa or Dvipushā.

⁶ To render ana//hâkitti, of which the commentators offer several explanations, rendering it anârttâkîrti and anash/akîrti. A various reading âna//hâkitti is mentioned, and explained âgñâ-artha-âkîrti.

“And thus the royal seer Mahâbala¹ practised severe penance with an undistracted mind, and took upon himself the glory (of self-control). (51)

“Why should a wise man, for bad reasons, live on earth like a madman, since those persons (mentioned above) who reached eminence, exerted themselves strongly? (52)

“I have spoken true words able to promote virtue; some have been saved, some are being saved, and some will be saved. (53)

“Why should a wise man, for bad reasons, bring affliction upon himself? He who has become free from all ties and sins, will reach perfection.” (54)

Thus I say.

NINETEENTH LECTURE.

THE SON OF MRIGÂ.

In the pleasant town of Sugrîva, which is adorned with parks and gardens, there was the king Balabhadra and Mrigâ, the principal queen. (1)

Their son Balasri, also known as Mrigâputra (i. e. son of Mrigâ), the darling of his father and mother, was crown-prince, a (future) lord of ascetics. (2)

In his palace Nandana he dallied with his wives, like the god Dôgundaga², always happy in his mind. (3)

¹ Mahâbala was the son of king Bala of Hastinâpura. He lived at the time of Vimala, the thirteenth Tîrthakara.

² According to the commentators the Dôgundaka gods are the trâyastriṃsa gods. The Sanskrit of dôgundaga would be dvikundaka.

Standing at a window of his palace¹, the floor of which was inlaid with precious stones and jewels, he looked down on the squares, places, and roads of the town. (4)

Once he saw pass there a restrained *Sramana*, who practised penance, self-restraint, and self-control, who was full of virtues, and a very mine of good qualities. (5)

Mrigâputra regarded him with fixed eyes, trying to remember where he had seen the same man before. (6)

While he looked at the saint, and his mind became pure, the remembrance of his former birth came upon him as he was plunged in doubt. (7)

When the remembrance of his former birth came upon the illustrious *Mrigâputra*, he remembered his previous birth and his having been then a *Sramana*. (8)

Being not delighted with pleasures, but devoted to self-control, he went to his father and mother, and spoke as follows : (9)

‘I have learned the five great vows ; (I know) the suffering (that awaits the sinner) in hell or in an existence as a brute ; I have ceased to take delight in the large ocean (of the *Samsâra*) ; therefore, O mother, allow me to enter the order. (10)

‘O mother, O father, I have enjoyed pleasures which are like poisonous fruit : their consequences are painful, as they entail continuous suffering. (11)

‘This body is not permanent, it is impure and of

¹ I separate the words *pâsây-âlôyana//hiô*. The commentators take them for a compound ; but then the preceding part of the sentence would not construe. It is an irregular sandhi, instances of which, however, are not unfrequent.

impure origin ; it is but a transitory residence (of the soul) and a miserable vessel of suffering. (12)

‘I take no delight in this transitory body which one must leave sooner or later, and which is like foam or a bubble. (13)

‘And this vain human life, an abode of illness and disease, which is swallowed up by old age and death, does not please me even for a moment. (14)

‘Birth is misery, old age is misery, and so are disease and death, and ah, nothing but misery is the *Samsâra*, in which men suffer distress. (15)

‘Leaving behind my fields, house, and gold, my son and wife, and my relations, leaving my body I needs must, one day, depart. (16)

‘As the effect of Kimpâka-fruit¹ is anything but good, so the effect of pleasures enjoyed is anything but good. (17)

‘He who starts on a long journey with no provisions, will come to grief on his way there, suffering from hunger and thirst. (18)

‘Thus he who without having followed the Law, starts for the next world, will come to grief on his way there, suffering from illness and disease. (19)

‘He who starts on a long journey with provisions, will be happy on his way there, not suffering from hunger and thirst. (20)

‘Thus he who after having followed the Law, starts for the next world, will be happy on his journey there, being exempt from Karman and suffering. (21)

‘As when a house is on fire, the landlord carries away valuable things and leaves behind those of

¹ Cucumis Colocynthus.

no value ; so when the whole world is on fire, as it were, by old age and death, I shall save my Self, if you will permit me.' (22, 23)

To him his parents said : "Son, difficult to perform are the duties of a *Sramana* ; a monk must possess thousands of virtues. (24)

"Impartiality towards all beings in the world, whether friends or enemies, and abstention from injury to living beings throughout the whole life : this is a difficult duty. (25)

"To be never careless in abstaining from falsehood, and to be always careful to speak wholesome truth : this is a difficult duty. (26)

"To abstain from taking of what is not given, even of a toothpick, &c. ; and to accept only alms free from faults : this is a difficult duty. (27)

"To abstain from unchastity after one has tasted sensual pleasures, and to keep the severe vow of chastity : this is a very difficult duty. (28)

"To give up all claims on wealth, corn, and servants, to abstain from all undertakings, and not to own anything : this is a very difficult duty. (29)

"Not to eat at night any food of the four kinds¹, not to put away for later use or to keep a store (of things one wants) : this is a very difficult duty. (30)

"Hunger and thirst, heat and cold, molestation by flies and gnats, insults, miserable lodgings, pricking grass, and uncleanness, blows and threats, corporal punishment and imprisonment, the mendicant's life and fruitless begging : all this is misery. (31, 32)

"Such a life is like that of pigeons (always afraid of

¹ I.e. food, drink, dainties, and spices.

dangers); painful is the plucking out of one's hair; difficult is the vow of chastity and hard to keep (even) for a noble man. (33)

"My son, you are accustomed to comfort, you are tender and cleanly¹; you are not able, my son, to live as a Sramana. (34)

"No repose as long as life lasts; the great burden of duty is heavy like a load of iron, which is difficult to be carried, O son. (35)

"As it is difficult to cross the heavenly Ganges, or to swim against the current, or to swim with one's arms over the sea, so it is difficult to get over the ocean of duties. (36)

"Self-control is untasteful like a mouthful of sand, and to practise penance is as difficult as to walk on the edge of a sword. (37)

"It is difficult (always to observe the rules of) right conduct with one's eyes for ever open like (those of) a snake², O son; it is difficult to eat iron grains, as it were. (38)

"As it is very difficult to swallow burning fire, so is it difficult for a young man to live as a Sramana. (39)

"As it is difficult to fill a bag³ with wind,

¹ Literally, well washed or bathed.

² This appears to be the meaning of the words *ahîv-êganta-di//hîê*. We might perhaps take *ahîv** for *ahivam* = *ahivat*, in which case the construction of the sentence would be grammatically correct. An alternative rendering would be: '(A monk) like a snake must have his eyes always open on the difficult conduct, O son.' It is a well-known fact that snakes cannot shut their eyes as other animals.

³ *Kotthala*, a *Dêsi*-word for *kusûla*, granary, see *Hêmatandra*, *Dêsi Kôsha* 2, 48. The commentators render it by 'cloth.'

so is it difficult for a weak man to live as a *Sramaṇa*. (40)

“As it is difficult to weigh Mount Mandara in a balance, so it is difficult to live as a *Sramaṇa* with a steady and fearless mind. (41)

“As it is difficult to swim over the sea with one’s arms, so it is difficult for one whose mind is not pacified, (to cross) the ocean of restraint. (42)

“Enjoy the fivefold¹ human pleasures. After you have done enjoying pleasures, O son, you may adopt the Law.” (43)

He answered: ‘O father and mother, it is even thus as you have plainly told; but in this world nothing is difficult for one who is free from desire. (44)

‘An infinite number of times have I suffered dreadful pains of body and mind, repeatedly misery and dangers. (45)

‘In the *Samsāra*, which is a mine of dangers and a wilderness of old age and death, I have undergone dreadful births and deaths. (46)

‘Though fire be hot here, it is infinitely more so there (viz. in hell)²; in hell I have undergone suffering from heat. (47)

‘Though there may be cold here, it is of infinitely greater intensity there; in hell I have undergone suffering from cold. (48)

¹ Viz. those of the five senses.

² The description of hell is a favourite theme with the monks of all ages and all religions; and the *Gaiṇa* monks are not behind others in the treatment of this gruesome subject. A detailed description of the different hells will be found in the fifth lecture of the first book of the *Sūtrakṛitāṅga*. I remember a *yati* showing me, with much complacency, a manuscript of the latter work adorned with lively illustrations of the most exquisite tortures.

‘An infinite number of times have I been roasted over a blazing fire in an oven, screaming loud, head down and feet aloft. (49)

‘In the desert which is like a forest on fire, on the Vagravâlukâ and the Kadambavâlukâ¹ rivers, I have been roasted an infinite number of times. (50)

‘Being suspended upside down over a boiler, shrieking, with no relation to help me, I was cut to pieces with various saws², an infinite number of times. (51)

‘I have suffered agonies when I was fastened with fetters on the huge Sâlmâlî tree, bristling with very sharp thorns, and then pushed up and down. (52)

‘An infinite number of times have I been crushed like sugar-cane in presses, shrieking horribly, to atone for my sins, great sinner that I was. (53)

‘By black and spotted wild dogs³ I have, ever so many times, been thrown down, torn to pieces, and lacerated, screaming and writhing. (54)

‘When I was born in hell for my sins, I was cut, pierced, and hacked to pieces with swords and daggers, with darts and javelins. (55)

‘I have been forcibly yoked to a car of red-hot iron full of fuel⁴, I have been driven on with a goad

¹ These are two rivers in hell; the sand of the one consists of *vagra* (either steel-filings or diamonds), and that of the other, of turmeric.

² *Karavattakarakayâîhim* = *karapattrakrakaâdibhih*.

³ *Kôlasunaya*, explained by *sûkarasvan*, hog-dog, which may be a kind of hog or dog, probably the latter.

⁴ *Samilâ gue*. The commentators render *gue* by *yuga* and *yuta*, and do not explain *samilâ*, which they treat as a Sanskrit word. I think it is the *Prâkrî* of *samidh*, compare *viggulâ* = *vidyut*, *salilâ* = *sarit*.

and thongs, and have been knocked down like an antelope¹. (56)

‘On piles, in a blazing fire, I have forcibly been burnt and roasted like a buffalo, in atonement for my sins. (57)

‘An infinite number of times have I violently been lacerated by birds whose bills were of iron and shaped like tongs, by devilish vultures². (58)

‘Suffering from thirst I ran towards the river Vaitaraṇī to drink its water, but in it I was killed (as it were) by blades of razors³. (59)

‘When suffering from the heat, I went into the forest in which the trees have a foliage of daggers; I have, ever so many times, been cut to pieces by the dropping dagger-leaves. (60)

‘An infinite number of times have I suffered hopelessly from mallets and knives, forks and maces, which broke my limbs. (61)

‘Ever so many times have I been slit, cut, mangled, and skinned with keen-edged razors, knives, and shears. (62)

‘As⁴ an antelope I have, against my will, been

¹ *Roggho* = *riśya*, see *Hēmakandra*, *Dēś Kōsha* 7, 12.

² *Dhaṅka grīdhra*. The commentators offer no explanation of *dhaṅka*, but only say that they are not real vultures as there are no animals in hell. Therefore they must be *vaikriya*, i.e., in our case, demons who have adopted the shape of vultures.

³ The water of the river Vaitaraṇī consists of a very caustic acid.

⁴ Here and in the following verses the suffering of *Mrigāputra* as an animal and a plant seems to be described. But in verse 68 the scene is again laid in hell. The first word in verse 63, &c., ‘as,’ would literally be ‘like’ (*viva* in the original text), but in rendering it by ‘like,’ we have to assume that as a denizen of hell he is treated in the manner described, which seems rather strained.

caught, bound, and fastened in snares and traps, and frequently I have been killed. (63)

‘As a fish I have, against my will, been caught with hooks and in bow-nets; I have therein been scraped, slit, and killed, an infinite number of times. (64)

‘As a bird I have been caught by hawks, trapped in nets, and bound with bird-lime, and I have been killed, an infinite number of times. (65)

‘As a tree I have been felled, slit, sawn into planks, and stripped of the bark by carpenters with axes¹, hatchets, &c., an infinite number of times. (66)

‘As iron I have been malleated, cut, torn, and filed by blacksmiths², an infinite number of times. (67)

‘I have been made to drink hissing molten copper, iron, tin, and lead under horrid shrieks, an infinite number of times. (68)

‘You like meat minced or roasted; I have been made to eat, ever so many times, poisoned meat, and red-hot to boot. (69)

‘You like wine, liquor, spirits, and honey³; I have been made to drink burning fat and blood. (70)

‘Always frightened, trembling, distressed, and suffering, I have experienced the most exquisite pain and misery. (71)

‘I have experienced in hell sharp, acute and

¹ Kuhâdâ = kuṭhâra; comp. pihâda = piṭhara. The form kuhâra occurs in Guzeratî, Sindhî, and Panjâbî.

² Kumâra; this is obviously the modern kamâr ‘blacksmith’ (derived from karmakâra); and it is of interest to find this form in an old text like the Uttarâdhyayana.

³ To render surâ, sîdhu, mairêya, and madhu.

severe, horrible, intolerable, dreadful, and formidable pain. (72)

‘O father, infinitely more painful is the suffering in hell than any suffering in the world of men. (73)

‘In every kind of existence I have undergone suffering which was not interrupted by a moment’s reprieve.’ (74)

To him his parents said : “Son, a man is free to enter the order, but it causes misery to a *Sramana* that he may not remedy any ailments.” (75)

He answered : ‘O father and mother, it is even thus as you have plainly told ; but who takes care of beasts and birds in the woods ? (76)

‘As a wild animal¹ by itself roams about in the woods, thus I shall practise the Law by controlling myself and doing penance. (77)

‘When in a large forest a wild animal falls very sick at the foot of a tree, who is there to cure it ? (78)

‘Or who will give it medicine ? or who will inquire after its health ? or who will get food and drink for it, and feed it ? (79)

‘When it is in perfect health, it will roam about in woods and on (the shores of) lakes in search of food and drink. (80)

‘When it has eaten and drunk in woods and lakes, it will walk about and go to rest according to the habits of wild animals. (81)

‘In the same way a pious monk goes to many places and walks about just as the animals, but afterwards he goes to the upper regions. (82)

¹ Miga = *mṛiga*, literally ‘antelope ;’ but here as frequently the word has apparently the more general meaning ‘wild animal.’

‘As a wild animal goes by itself to many places, lives in many places, and always gets its food; thus a monk on his begging-tour should not despise nor blame (the food he gets). (83)

‘I shall imitate this life of animals.’ “Well, my son, as you please.” With his parents’ permission he gave up all his property. (84)

‘I shall imitate this life of animals, which makes one free from all misery, if you will permit me.’ “Go, my son, as you please.” (85)

When he had thus made his parents repeat their permission, he gave up for ever his claims in any property, just as the snake casts off its slough. (86)

His power and wealth, his friends, wives, sons, and relations he gave up as if he shook off the dust from his feet, and then he went forth. (87)

He observed the five great vows, practised the five Samitis, and was protected by the three Guptis¹; he exerted himself to do mental as well as bodily penance. (88)

He was without property, without egoism, without attachment, without conceit², impartial towards all beings, whether they move or not. (89)

He was indifferent to success or failure (in begging), to happiness and misery, to life and death, to blame and praise, to honour and insult. (90)

He turned away from conceit and passions, from injurious, hurtful, and dangerous actions³, from gaiety and sadness; he was free from sins and fetters. (91)

¹ See notes 2 and 3 on p. 50.

² Gârava = gaurava or garva. Dîpikâ : riddhigârava-rasagârava-sâtâgârava iti garvatrayarahitaḥ.

³ To render *daṇḍasallabha*esu.

He had no interest in this world and no interest in the next world; he was indifferent to unpleasant and pleasant things ¹, to eating and fasting. (92)

He prevented the influx of Karman (âsrava) through all bad channels ²; by meditating upon himself he obtained praiseworthy self-purification and sacred knowledge. (93)

Thus he thoroughly purified himself by knowledge, right conduct, faith, penance, and pure meditations, and after having lived many years as a Sramana, he reached perfection after breaking his fast once only every month. (94, 95)

Thus act the enlightened ones, the learned, the clever; like Mṛigâputra they turn away from pleasures. (96)

When you have heard the words of the illustrious and famous son of Mṛigâ, his perfect practise of austerities, and his liberation, famous in the three worlds, you will despise wealth, the cause of misery, and the fetter of egoism, the cause of many dangers, and you will bear the excellent and pleasant yoke of the Law that leads to the great happiness of Nirvâna. (97, 98)

Thus I say.

¹ Vâsîkandanakappô. The author of the Avaâturi explains this phrase thus: he did not like more a man who anoints himself with sandal than a mason. Apparently he gives to vâsa the meaning 'dwelling;' but I think that the juxtaposition of kâdana calls for a word denoting a bad-smelling substance, perhaps 'ordure.'

² Literally 'door.' The meaning of the line will be fully rendered and the simile at least partially be preserved by the following less literal translation: he shut the door, as it were, to evil influences. For the âsrava, see above, p. 55, note 1.

TWENTIETH LECTURE.

THE GREAT DUTY OF THE NIRGRANTHAS.

Piously adoring the perfected and the restrained saints, listen to my true instruction which (teaches the real) profit (of men), religion, and liberation¹. (1)

King *Srênika*², the ruler of Magadha, who possessed many precious things, once made a pleasure-excursion to the *Mandîkukshi Kaitya*³. (2)

It was a park like Nandana⁴, with trees and creepers of many kinds, peopled by various birds, and full of various flowers. (3)

There he saw a restrained and concentrated saint sitting below a tree, who looked delicate and accustomed to comfort. (4)

When the king saw his figure, his astonishment at that ascetic's figure was very great and unequalled. (5)

'O his colour, O his figure, O the loveliness of the noble man, O his tranquillity, O his perfection, O his disregard for pleasures!' (6)

¹ *Atthadhammagaim* = *arthadharmagati*. I think this equal to *artha dharma mōksha*, though the commentators offer a different explanation by making *gati* mean *gñāna*. The phrase is derived from the typical expression *kāmārthadharmamōksha* by leaving out *kāma*, which of course could not be admitted by ascetics.

² He is identical with Bimbisāra of the Buddhists; see my edition of the *Kalpa Sūtra*, introduction, p. 2.

³ The following verses prove that *kaitya* denotes park here as the word is explained by the scholiast in IX, 9.

⁴ Nandana is Indra's park.

Adoring his feet and keeping him on his right side (he sat down), neither too far off nor too close by, and asked him with his hands clasped : (7)

‘ Though a young nobleman, you have entered the order ; in an age fit for pleasure you exert yourself as a *Sramana*, O ascetic ; I want to hear you explain this.’ (8)

“ I am without a protector, O great king ; there is nobody to protect me, I know no friend nor any one to have sympathy with me.” (9)

Then king *Srênika*, the ruler of Magadha, laughed : ‘ How should there be nobody to protect one so accomplished as you ?’ (10)

‘ I am the protector of religious men ¹ ; O monk ; enjoy pleasures together with your friends and relations ; for it is a rare chance to be born as a human being.’ (11)

“ You yourself are without a protector, *Srênika*, ruler of Magadha ; and as you are without a protector, how can you protect anybody else ?” (12)

When the saint had addressed this unprecedented speech to the king, who was greatly moved and astonished, and struck with astonishment, (he answered) ² : (13)

‘ I have horses, elephants, and subjects, a town and a seraglio, power and command : enjoy human pleasures. (14)

‘ In possession of so great means, which permit the owner to enjoy all pleasures, how could he be

¹ *Bhadantânām*.

² The verb is wanting in this verse, and there is an apparent tautology in the words as they now stand. This is an obvious mark of a corruption in the text, which, however, I do not know how to remove by a plausible conjecture.

without protection? Reverend sir, you speak untruth.' (15)

"O king, you do not know the meaning and origin¹ of (the word) 'without protection,' nor how one comes to be without protection or with protection, O ruler of men. (16)

"Hear, O great king, with an undistracted mind in what way a man can be said to be 'without protection,' and with what purpose I have said all this. (17)

"There is a town Kausâmbî by name, which is among towns what Indra² is (among the gods); there lived my father, who possessed great wealth. (18)

"In my childhood, O great king, I caught a very bad eye-disease and a severe burning fever in all my limbs, O ruler of men. (19)

"My eyes ached as if a cruel enemy thrust a sharp tool in the hollow of my body. (20)

"In the back, the heart³, and the head, I suffered

¹ Pottham or pokkham. The commentators are at a loss to give an etymology of this word, or rather have a choice of them to offer, which comes to the same thing, and proves that nothing certain was known. If potthâ is the correct form, it may be derived from pra + ut + sthâ, and mean 'origin;' if pokkâ or pukâ is the right spelling it is prikkâ, and may mean 'etymology.'

² Purâna purabhêdanî. As usual the commentators give a purely etymological explanation. But it is obvious that purabhêdana must have a similar meaning as purandara = Indra, or purabhid Siva. The latter word occurs in later literature only, and, besides, Siva does not yet seem to have been generally acknowledged as the supreme god, when and where the Gâna Sûtras were composed. The Vedic word pûrbhid, 'destroyer of castles,' also presents itself as an analogy; though it is not yet the exclusive epithet of a god, it is frequently applied to Indra.

³ To render antarikâ or antarittha. The Guzeraï translation renders it hrîdaya.

dreadful and very keen pains equal to a stroke of lightning. (21)

"Then the best physicians came to my help, who cure by their medical art and by spells, who were versed in their science, and well knew spells and roots. (22)

"They tried to cure me according to the fourfold science¹ which they had been taught; but they could not rid me of my pains: hence I say that I am without protection. (23)

"My father would have spent all he possessed, for my sake; but he could not rid me of my pains, hence I say that I am without protection. (24)

"My mother, O great king, was agonized with grief about her son; but she could not, &c. (25)

"O great king, my own brothers, the elder and younger ones, could not rid me of my pains, &c. (26)

"O great king, my own sisters, the elder and younger ones, could not, &c. (27)

"O great king, my loving and faithful wife moistened my breast with the tears of her eyes. (28)

"The poor lady did not eat, nor drink, nor bathe, nor use perfumes, wreaths, and anointment, with my knowledge or without it. (29)

"O great king, she did not leave² my side even for a moment; but she could not rid me of my pains, hence I say that I am without protection. (30)

"Then I said: It is very hard to bear pains again and again in the endless Circle of Births. (31)

¹ *Kâuppâya*=*Katuhpâda*. Four branches of medical science are intended.

² *Phi//ai*=*bhrasyati*, *Hemakandra's Prākṛit Grammar*, iv, 177.

“If I, for once, shall get rid of these great pains, I shall become a houseless monk, calm, restrained, and ceasing to act. (32)

“While I thought so, I fell asleep, O ruler of men; and after that night my pains had vanished. (33)

“Then in the morning of the next day I took leave of my relations and became a houseless monk, calm, restrained, and ceasing to act. (34)

“Thus I became the protector of myself and of others besides, of all living beings, whether they move or not. (35)

“My own Self is the river Vaitaraṇṭī, my own Self the Sālmālī tree¹; my own Self is the miraculous cow Kāmāduh, my own Self the park Nandana. (36)

“My own Self is the doer and undoer of misery and happiness; my own Self, friend and foe, according as I act well or badly. (37)

“But there is still another want of protection, O king; hear, therefore, O king, attentively with concentrated thoughts, how some easily discouraged men go astray after having adopted the Law of the Nirgranthas². (38)

“If an ordained monk, through carelessness, does not strictly keep the great vows, if he does not restrain himself, but desires pleasure, then his fetters will not be completely cut off. (39)

“One who does not pay constant attention to his walking, his speaking, his begging, his receiving and keeping (of things necessary for a monk), and his

¹ See above, p. 94.

² The verses 38–53 are apparently a later addition because (1) the subject treated in them is not connected with that of the foregoing part, and (2) they are composed in a different metre.

easing nature ¹, does not follow the road trod by the Lord. (40)

“ One who for a long time wears a shaven crown and mortifies himself, but who is careless with regard to the vows, and neglects penance and self-control, will not be a winner in the battle (of life). (41)

“ He is empty like a clenched ² fist, (of no value) like an uncoined ³ false Kârshâpana or like a piece of glass resembling turquoise, he is held lightly by men of discernment. (42)

“ He who has the character of a sinner, though he lays great stress on the outward signs of his calling ⁴ as a means of living ; he who does not control himself, though he pretends to do so ; will come to grief for a long time. (43)

“ As the poison Kâlakûta kills him who drinks it ; as a weapon cuts him who awkwardly handles it ; as a Vêtâla kills him who does not lay him ; so the Law harms him who mixes it up with sensuality. (44)

“ He who practises divination from bodily marks and dreams, who is well versed in augury and superstitious rites, who gains a sinful living by practising magic tricks ⁵, will have no refuge at the time (of retribution). (45)

“ The sinner, always wretched, goes from darkness

¹ These are the five Samitis, see above, p. 50.

² Pollâ or pullâ, explained antaḥ-sushira ‘hollow in the middle.’

³ Ayantita = ayantrita. My translation is but conjectural. Perhaps the regular coins are not meant, but stamped lumps of metal, which were current long before coins were introduced.

⁴ Literally, ‘the flag of the seers ;’ the broom &c. are meant.

⁵ Kuhêdaviggâ.

to darkness, to utter misery; the unholy man who breaks the rules of monks, rushes, as it were, to hell, and to be born again as a brute. (46)

“He who accepts forbidden alms, viz. such food as he himself asks for, as has been bought for his sake, or as he gets regularly (as by right and custom), who like fire devours everything, will go to hell from here, after having sinned. (47)

“A cut-throat enemy will not do him such harm as his own perversity will do him; the man without pity will feel repentance in the hour of death. (48)

“In vain he adopts nakedness, who errs about matters of paramount interest; neither this world nor the next will be his; he is a loser in both respects in the world. (49)

“Thus the self-willed sinner who leaves the road of the highest *Ginas*, who with the appetite of an osprey is desirous of pleasure, will grieve in useless sorrow. (50)

“A wise man who hears this discourse, an instruction full of precious wisdom, and who deserts every path of the wicked, should walk the road of the great *Nirgranthas*. (51)

“He who possesses virtuous conduct and life, who has practised the best self-control, who keeps from sinful influences¹, and who has destroyed his *Karman*, will reach (in the end) the greatest, best, and permanent place (viz. *mukti*).” (52)

Thus the austere and calm, great ascetic and great sage who kept great vows and possessed great fame, preached at great length this great sermon: the great duty of the *Nirgranthas*. (53)

¹ *Nirâsava* = *nirâsrava*. For the *âsravas*, see p. 55, note 1.

And king *Srêṇika*, pleased, spoke thus: 'You have truly shown what it is to be without protection. (54)

'You have made the best use of human birth, you have made a true gain, O great sage, you are a protector (of mankind at large) and of your relations, for you have entered the path of the best *Gīnas*. (55)

'You are the protector of all unprotected beings, O ascetic; I ask you to forgive me: I desire you to put me right. (56)

'That by asking you I have disturbed your meditation, and that I invited you to enjoy pleasures, all this you must forgive me.' (57)

When the lion of kings had thus, with the greatest devotion, praised the lion of houseless monks, he, together with his wives, servants, and relations, became a staunch believer in the Law, with a pure mind. (58)

The ruler of men, with the hair on his body joyfully erected, bowed his head (to the monk), keeping him on his right side, and departed. (59)

And the other, rich in virtues, protected by the three *Gūptis*, and abstaining from injuring (living beings) in the three ways (viz. by thought, words, and acts), travelled about on the earth, free like a bird, and exempt from delusion. (60)

Thus I say.

TWENTY-FIRST LECTURE.

SAMUDRAPÂLA.

In *Kampâ* there lived a *Srâvaka*, the merchant *Pâlita*, who was a disciple of the noble and venerable *Mahâvîra*. (1)

As a *Srâvaka* he was well versed in the doctrines of the *Nirgranthas*. Once he went by boat to the town of *Pihunda* on business. (2)

A merchant gave him his daughter while he was doing business in *Pihunda*. When she was big with child, he took her with him on his returning home. (3)

Now the wife of *Pâlita* was delivered of a child at sea; as the boy was born at sea (*samudra*), he was named *Samudrapâla*. (4)

Our merchant, the *Srâvaka*, went leisurely to *Kampâ*, to his house; in his house the boy grew up surrounded by comfort. (5)

He studied the seventy-two arts, and acquired knowledge of the world¹; he was in the bloom of youth, and had a fine figure and good looks. (6)

His father procured him a beautiful wife, *Rûpint*, with whom he amused himself in his pleasant palace, like a *Dôgundaga* god². (7)

Once upon a time he saw from the window of his palace a man sentenced to death, dressed for execution, on his way to the place of execution. (8)

¹ To render *nîtikôvida*.

² For *Dôgundaga*, see above, p. 88, note 2.

Agitated by what he saw, Samudrapâla spoke thus: 'Of wicked actions this is the bad result.' (9)

He became enlightened at once, the venerable man, and he was immensely agitated; he took leave of his parents, and entered the state of houselessness. (10)

Abandoning the great distress to which the worldly¹ are liable, the great delusion, and whatever causes fear, one should adopt the Law of monks², the vows, the virtues, and the (endurance of) calamities. (11)

One should keep the five great vows, viz. not to kill, to speak the truth, not to steal, to be chaste, to have no property whatever; a wise man should follow the Law taught by the *Ginas*. (12)

A monk should have compassion on all beings, should be of a forbearing character, should be restrained and chaste, and abstaining from everything sinful; he should live with his senses under control. (13)

Now and then³ he should travel in one country,

¹ *Saggantha* = *sagrantha*, which is obviously the opposite of *nirgrantha*. The commentators correct *samgamtha* in *samgam ka*. The original reading is in MS. B. A. has *samgamtha*, and so had C. originally, but it corrects the *tha* into *ka*. According to the commentators we should translate: abandoning worldly attachment which causes great distress, great delusion, black (*Lêryâ*), and dangers, one should, &c.

² *Paryâya-dharma*. *Paryâya* means a state under which a substance presents itself. Here is meant the state of the soul in *pravragyâ*, i.e. *srâmanya-paryâya*; compare the expressions *khadmastha-paryâya* and *kêvali-paryâya*. *Paryâya-dharma* is here equal to *pravragyâ-dharma*, Law of the monks.

³ *Kâlêna kâlam*, the commentators supply *kurvan*, and explain the passage as follows: *kâlêna*, i.e. in a *paurushî* (four

taking into consideration its resources and his own ability; like a lion he should not be frightened by any noise; and whatever words he hears, he should not make an improper reply. (14)

In utter indifference he should walk about, and bear everything, be it pleasant or unpleasant; he should not approve of everything everywhere, nor care for¹ respectful treatment or blame. (15)

There are many opinions here among men, which a monk places in their true light; there will rise many dangerous and dreadful calamities, caused by gods, men, or animals, which are difficult to be borne and cause easily-discouraged men to sink under them; but a monk who comes in contact with them will not be afraid, like a stately elephant at the head of the battle. (16, 17)

Cold and heat, flies and gnats, unpleasant feelings, and many diseases attack the body; without flinching² he should bear them, and should

hours) less one quarter of it, *kâlam*, i.e. what is proper for the time. The meaning would be 'doing at every time what is proper or prescribed to do at it.' But this explanation looks very artificial; I think that the expression *kalêna kâlam* is an adverb of the same type as *maggham magghêna* and many others.

¹ *Samgae*. This word may be *samyata* in this place; but in verse 20, where the same line occurs again, it cannot be so interpreted, because there the word *samgae* occurs twice; once it has the meaning of *samgata*, but in the passage under discussion it must be a verb, and it is rendered there *saṅgayet* = *saṅgam kuryât* by the commentators.

² *Akukkuô*, translated *akukûga*, derived from the root *kûg* 'to warble, to groan;' it would therefore mean 'without complaint.' But in I, 30 we have *appakukkuê*, derived from the root *kuḥ* 'to bend, to be crooked,' and it is rendered *alpaspadana*. The same meaning applies in the present case.

not recall to his memory the pleasures he once enjoyed. (18)

Giving up love, hatred, and delusion, a monk who is always careful and who is steadfast even as Mount Mêru cannot be shaken by the storm, should bear calamities, guarding himself. (19)

A great sage should be neither too elevated by pride nor too humble, he should not care for respectful treatment nor blame; an ascetic who has ceased (to act), will by means of his simplicity enter the path of Nirvâṇa. (20)

He is neither grieved nor pleased (by anything)¹, he abandons his relations with men, he ceases (to act), is intent on the benefit of his soul, he strives for the highest good (viz. mukti), and uses the means to reach it, free from sorrow, egoism, and any kind of property. (21)

A merciful (monk) should use beds distant from others, which are not got ready for his sake² nor strewn (with leaves or things considered to be possessed of life); he should sustain such hardships as the sages are accustomed to. (22)

The great sage (Samudrapâla), understanding the sacred lore and practising completely the best Law, shone forth like the sun in the sky, being possessed of the highest knowledge and glory. (23)

Having annihilated his Karman both meritorious

¹ This is the meaning commonly given to the frequently occurring phrase *arairaisahe*. Another interpretation is: *saṃyamâ-saṃyamavishayê, tâbhyâm na bâdhatê*.

² *Nirôvalêvâi* = *nirupalipta*. By *upalêpa* may be meant 'dirt,' but the author of the *Avatâri* explains *upalêpa* as consisting in *abhishvaṅga* 'affection.' It is almost impossible to render satisfactorily so vague an expression.

and sinful, being steadfast ¹, and free from all fetters, Samudrapâla crossed the ocean-like Flood of worldly existence and obtained exemption from transmigration. (24)

Thus I say.

TWENTY-SECOND LECTURE.

RATHANÊMI.

In the town of Sauryapura ² there was a powerful king, Vasudêva by name, who possessed the characteristic marks of a king. (1)

He had two wives, Rôhini and Dêvaki; each of them had a beloved son, Râma and Kêśava. (2)

In the town of Sauryapura there was (another) powerful king, Samudravigaya by name, who possessed the characteristic marks of a king. (3)

His wife was Sivâ by name; and her famous son was the venerable Arishṭanêmi, the saviour of the world and the lord of ascetics. (4)

This Arishṭanêmi, who was gifted with an excellent voice and possessed the thousand and eight lucky marks of the body, was a Gautama, and his skin was black. (5)

His body was strong like that of a bull, and hard

¹ Nirangana = samyamê niskala, immovable with regard to self-control.

² According to the Brahmanical account Vasudêva lived in Mathurâ. The name given to the town by the Gainas is apparently derived from Sauri, an epithet of Krishna, whose grandfather was Sûra. Soriyapura may be Saurikapura or Sauryapura. The latter rendering adopted by our commentators is based on a wrong etymology.

like steel; he was well proportioned, and had a belly like that of a fish.

Kêśava asked the girl Râgimati¹ in marriage for him. (6)

Now this daughter of an excellent king² was virtuous and well looking; she possessed all lucky marks of the body, and shone forth like the lightning Saudâmant. (7)

Her father said to the powerful Vâsudêva: 'Let the prince come here that I may give him my daughter.' (8)

He had taken a bath containing all (lucky) herbs, and had performed the customary ceremonies; he wore a suit of heavenly clothes and was decked out with ornaments. (9)

Riding on the best mast elephant³ of Vâsudêva he looked beautiful, like a jewel worn on the head. (10)

He sat under a raised umbrella, fanned by two chowries, and he was surrounded on all sides by a host of Dasârhas⁴ and by a complete army drawn

¹ Râîmatî, Râîmatî, and Râyamatî are the forms of her name in *Prâkrîṭ*; the spellings Râgimati and Râgamati are also met with in Sanskrit.

² Viz. Ugrasêna. He was placed on the throne by *Kṛishṇa* on the death of *Kamsa*, cf. *Vishṇu Purâṇa* V, 21. He and *Dêvaka* were the sons of *Âhuka*, *Kamsa* was a son of Ugrasêna, and *Dêvaki* a daughter of *Dêvaka*, loc. cit. IV, 14. According to the legend of *Kṛishṇa*, as told by the Brahmans and *Gainas*, *Garâsandha* afterwards repeatedly attacked Mathurâ. *Kṛishṇa* therefore built *Dvâarakâ* on the shore of the western ocean, and sent thither the *Yâdava* tribe, loc. cit. V, 22 and 23. The events narrated in the text must be understood to have occurred in *Dvâarakâ*, as is evident from verse 21.

³ *Gandhahastin*, an elephant of the best class, whose very smell is sufficient, as is believed, to frighten common elephants, see verse 15.

⁴ *Dasâra* in *Prâkrîṭ*. They are a clan descended from *Yadu*.

up in rank and file, while the heavenly sound of musical instruments reached the sky. (11, 12)

With such pomp and splendour the hero of the *Vrishni*s started from his own palace. (13)

On his way he saw animals, kept in cages and enclosures, overcome by fear and looking miserable. (14)

Seeing them on the point of being killed for the sake of their flesh, and to be eaten afterwards, the great sage spoke to his charioteer¹ thus: (15)

‘Why are² all these animals, which desire to be happy, kept in cages and enclosures?’ (16)

Then the charioteer answered: ‘Lucky are these animals because at thy wedding they will furnish food for many people.’ (17)

Having heard these words, which announced the slaughter of many animals, the great sage, full of compassion and kindness to living beings, meditated thus: (18)

‘If for my sake many living beings are killed, I shall not obtain happiness in the next world.’ (19)

Then the famous man presented the charioteer with his pair of earrings, his neck-chain, and all his ornaments. (20)

When he had formed his resolution, the gods

¹ In verse 10 Arish/anêmi rides on an elephant, but in the sequel he is supposed to travel in a car. Unless the poet can be charged with having made this blunder, which I think just possible, verse 10 must be considered a later addition.

² The form of the verb *akṣṣahim* for *akṣṣanti* is worthy of note, because *him* as ending of the third person plural belongs to Apabhramsa. It is interesting to find a true Apabhramsa form in a text so old as ours, for it seems to prove that at all times Apabhramsa went along with the common Prakṛit, a vulgar or low with a high middle-Indian language.

descended (from heaven), according to the established custom, to celebrate, with great pomp together with their retinue, the event of his renunciation. (21)

Surrounded by gods and men, and sitting on an excellent palankin, the Venerable One left Dvârakâ and ascended mount Raivataka ¹. (22)

On arriving at the park he descended from his excellent palankin, surrounded by a crowd of thousands, and then his renunciation took place, while the moon was in conjunction with *Kîtrâ* ². (23)

Then he himself plucked out his delightfully-perfumed, soft, and curled hair in five handfuls. (24)

And Vâsudêva said to that subduer of the senses, who had plucked out his hair: 'O lord of ascetics, may you soon obtain what you wish and desire. (25)

'Increase in knowledge, faith, and right conduct, in forbearance and perfection!' (26)

In this manner Râma and Kêśava, the Dasârhas, and many people paid homage to Arish/anêmi and then returned to the town of Dvârakâ. (27)

When the daughter of the king heard of the ordination of the *Gina*, laughter and gaiety forsook her, and she was overwhelmed with affliction ³. (28)

¹ Raivataka is mount Girnâr in *Kaśhiawâd*. The hill is one of the most sacred places of the *Gainas*, and is covered with temples of the *Ginas*. It is also sacred to the Hindus on account of its connection with the history of *Krîṣṇa*. The poetical description of mount Raivataka forms the subject of the fourth sarga of the *Sirupâlavadhâ* by Mâgha.

² The lunar mansion, the chief star of which is Spica or α Virginis.

³ The lamentation of Râgîmatî on her husband's becoming an ascetic forms the subject of a curious Sanskrit poem called *Nêmi-dûtakâvya*, by Vikrama, son of Saṅghana, which has been edited in

Râgīmatī thought: 'Shame upon my life, that I have been forsaken by him! it is better I should turn nun.' (29)

Firm and decided she cut off her tresses which were black like bees and dressed with a brush and comb¹. (30)

And Vāsudēva said to her who had cut off her hair, and subdued her senses: 'Lady, cross the dreadful ocean of the *Samsāra* without difficulty!' (31)

When she had entered the order, the virtuous and very learned lady induced there many people, her relations and servants, to enter the order too. (32)

On her way to mount Raivataka it began to rain; her clothes being wet, she entered a cave and waited there in the darkness while it was raining. (33)

She took off her clothes and was naked as she was born, thus she was seen by Rathanēmi², whose

the *Kāvya-mâlâ* of 1886. It is what is technically called a *sama-syâpûraṇa* or gloss. The last line of each stanza is taken from the *Mêghadûta* of Kâlidâsa, and the first three lines are added by the poet to make the whole fit the circumstances of his tale.

¹ *Kukkaphanaga*, in Sanskrit *kûrṅaphanaka*. According to the scholiasts *phanaka* is a comb made of bamboo.—I have translated, 'cut off her tresses,' but literally it is: 'plucked out her hair.' However, I do not think that women also are to pluck out their hair.

² Rathanēmi was her husband's elder brother. According to a legend told in Haribhadra's *Tīkā* of the *Daravai-kâlīka Sûtra* (see Leumann in the *Journal of the German Oriental Society*, vol. 46, p. 597), Rathanēmi fell in love with Râgīmatī. But that lady in order to make him see his wrong, vomited a sweet beverage she had drunk, in a cup and offered it him. On his turning away with disgust she explained to him her meaning: she too had been vomited, as it were, by Arishanēmi, notwithstanding which he wanted to have her. She then taught him the *Gaina* creed, and he became a monk.

(peace of) mind became (thereby) disturbed; and afterwards she saw him. (34)

She was frightened when she discovered herself alone with the monk; folding her arms over her breast she sank down trembling. (35)

When the prince, Samudravigaya's son, saw her frightened and trembling, he spoke the following words: (36)

'I am Rathanêmi, O dear, beautiful, sweetly-speaking lady! Do accept me for your lover, O slender one¹, you shall have no cause to complain. (37)

'Come, let us enjoy pleasures, for it is a rare chance to be born a human being; after we have enjoyed pleasures, we shall enter on the path of the Ginas.' (38)

When Râgîmatî perceived that Rathanêmi's strength of will was broken, and temptation had got the better of him, she did not lose her presence of mind and defended her Self on that occasion. (39)

The daughter of the best king, true to self-control and her vows, maintained the honour of her clan and family, and her virtue, and spoke to him: (40)

'If you owned the beauty of Vaisramana², the pleasing manners of Nalakûbara³, if you were like Purandara⁴ himself, I should have no desire for you. (41)

Suyanu = sutanu. This may, however, be a proper name, a synonym of Râgîmatî, for according to the Harivamsa 209 and the Vishnu Purâna IV, 14, Sutanu was a daughter of Ugrasêna.

² Vaisramana is a Prâkrîṭ spelling for Vaisravana = Kubêra.

³ Nalakûbara is Vaisramana's son.

⁴ Indra.

‘Fie upon you, famous knight, who want to quaff the vomited drink for the sake of this life ; it would be better for you to die¹. (42)

‘I am the daughter of the Bhôga-king², and you are an Andhakav^rishni ; being born in a noble family let us not become like Gandhana-snakes³; firmly practise self-control ! (43)

‘If you fall in love with every woman you see, you will be without hold like the Hat^ha-plant⁴, driven before the wind. (44)

‘As a herdsman or a keeper of goods does not own the things (he has the care of), so you will not truly own Sramanahood.’ (45)

Having heard these well-spoken words of the virtuous lady, he returned to the Law like an elephant driven by the hook⁵. (46)

Protected in thoughts, words, and acts, subduing his senses and keeping the vows, he practised true Sramanahood throughout life. (47)

¹ The verses 42, 43, 44, 46 have been received in the *Dasavai-kâlîka Sûtra* II, 7-10, see Leumann’s edition of that Sûtra quoted in the note, p. 116. A metrical German translation will be found in the same place.

² On the Bhôgas see p. 71, note 2. It is perhaps here misspelt for Bhôga. In the *Vishnu Purâna*, Kamsa, Ugrasêna’s son, is twice called Bhôgarâga (see Wilson’s translation, ed. Hall, vol. iv, pp. 260, 271), in contradiction to the common tradition which makes him an Andhaka, compare Patañjali on Pânini IV, 1, 114.

³ There are said to be two kinds of snakes, the gandhana and the agandhana. The former can be made to suck the poison from the wound they have inflicted ; the other will rather die than do so. Cf. Leumann, loc. cit., p. 597, note *.

⁴ Pistia Stratiotes, an aquatic plant.

⁵ Dêvendra here refers to the story of the Nûpurapandita, of which he gives a small portion in Prâkrit. The whole story is related in the *Parishishaparvan* of Hêmatandra, see the introduction to my edition of that work in the *Bibliotheca Indica*.

After practising severe austerities both of them became Kêvalins, and having completely annihilated their Karman, they reached the highest perfection. (48)

Thus act the enlightened, the wise, the clever ones; they turn from pleasures as did this best of men¹. (49)

Thus I say.

TWENTY-THIRD LECTURE ².

KÊSI AND GAUTAMA.

There was a Gina, Pârsva³ by name, an Arhat, worshipped by the people, who was thoroughly enlightened and omniscient, a prophet of the Law, and a Gina. (1)

And there was a famous disciple of this Light of

¹ Compare the last verse of the Ninth Lecture.

² In this lecture we have a very interesting legend about the way in which the union of the old church of Pârsva and the new church of Mahāvîra was brought about. A revival of this ancient difference seems to have caused the united church afterwards to divide again into the present Svêtâmbara and Digambara sects. They do not continue the two primitive churches, but seem to have grown out of the united church.

³ Pârsva is the last but one Tîrthakara, his Nirvâṇa took place 250 years before that of Mahāvîra. This statement, which has been generally accepted, is, however, in seeming contradiction to the account of our text, according to which a disciple of Pârsva, who is called a young monk kumâra-sramana, met Gautama, i.e. Sudharman, the disciple of Mahāvîra. We therefore must take the word disciple, sîse, as paramparâsishya, that is not in its literal sense. See note 3, p. 122.

the World, the young *Sramana* Kêsi, who had completely mastered the sciences and right conduct. (2)

He possessed the light of *Sruta* and *Avadhi* knowledge¹, and was surrounded by a crowd of disciples; wandering from village to village he arrived in the town of *Srâvastî*. (3)

In the district of that town there is a park, called *Tinduka*; there he took up his abode in a pure place to live and sleep in. (4)

Now at that time there lived the Prophet of the Law, the *Gina*, who in the whole world is known as the venerable *Vardhamâna*. (5)

And there was a famous disciple of this Light of the World, the venerable *Gautama* by name, who had completely mastered the sciences and right conduct. (6)

He knew the twelve *Ângas*, was enlightened, and was surrounded by a crowd of disciples; wandering from village to village he too arrived in *Srâvastî*. (7)

In the district of that town there is a park *Kôshthaka*; there he took up his abode in a pure place to live and sleep in. (8)

The young *Sramana* Kêsi and the famous *Gautama*, both lived there, protecting themselves (by the *Guptis*) and being careful. (9)

The pupils of both, who controlled themselves, who practised austerities, who possessed virtues, and who protected their Self, made the following reflection: (10)

¹ These are the second and third kinds of knowledge according to the *Gaina* classification. *Sruta* is the knowledge derived from the sacred books, and *avadhi* is limited or conditioned knowledge. See Bhandarkar, Report, p. 106.

‘Is our Law the right one, or is the other Law¹ the right one? are our conduct and doctrines right, or the other? (11)

‘The Law as taught by the great sage Pârsva, which recognises but four vows², or the Law taught by Vardhamâna, which enjoins five vows? (12)

‘The Law which forbids clothes (for a monk), or that which (allows) an under and upper garment? Both pursuing the same end, what has caused their difference?’ (13)

Knowing the thoughts of their pupils, both Kêsi and Gautama made up their minds to meet each other. (14)

Gautama, knowing what is proper and what is due to the older section (of the church), went to the Tinduka park, accompanied by the crowd, his pupils. (15)

When Kêsi, the young monk, saw Gautama approach, he received him with all becoming attention. (16)

He at once offered Gautama the four pure kinds of straw and hay³ to sit upon. (17)

Kêsi, the young Sramana, and the famous Gautama, sitting together, shone forth with a lustre like that of sun and moon. (18)

There assembled many heretics out of curiosity, and many thousands of laymen; (19)

Gods, Dânavas, Gandharvas, Yakshas, Râkshasas,

¹ Viz. the Law of Pârsva or the Law of Mahāvîra.

² Hence it is called *kâuggâma kâturyâma*. Chastity (*maithunaviramana*) was not explicitly enumerated, but it was understood to be contained in the fourth commandment: to have no property (*aparigraha*).

³ The four kinds of straw are: *sâlî vîhî koddava râлага*, to which is added hay: *ranne tanâni*.

and Kinnaras (assembled there), and there came together invisible ghosts¹ too. (20)

Kêsi said to Gautama, 'I want to ask you something, holy man.' Then to these words of Kêsi Gautama made the following reply: "Sir, ask whatever you like." Then with his permission Kêsi spoke to Gautama: (21, 22)

'The Law taught by the great sage Pârsva, recognises but four vows, whilst that of Vardhamâna enjoins five. (23)

'Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?' (24)

Then to these words of Kêsi Gautama made the following reply: "Wisdom recognises the truth of the Law and the ascertainment of true things. (25)

"The first² saints were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the two simple and wise; hence there are two forms of the Law³. (26)

¹ Bhûya = bhûta, explained Vyantara. The vantara or vânamantara are a class of ghosts. The second part of the word apparently is tara 'crossing,' and the first seems to contain an accusative *vam* or *vânamam* which may be connected with viha or vyôman 'air.'

² Those under the first Tîrthakaras.

³ The meaning of this explanation is as follows. As the vow of chastity is not explicitly mentioned among Pârsva's four vows, but was understood to be implicitly enjoined by them, it follows that only such men as were of an upright disposition and quick understanding would not go astray by observing the four vows literally, i. e. by not abstaining from sexual intercourse, as it was not expressly forbidden.—The argumentation in the text presupposes a decay of the morals of the monastic order to have occurred between Pârsva and Mahâvîra, and this is possible only on the assumption of a sufficient interval of time having

“The first could but with difficulty understand the precepts of the Law, and the last could only with difficulty observe them, but those between them easily understood and observed them.” (27)

‘Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt which you must explain to me, Gautama. (28)

‘The Law taught by Vardhamāna forbids clothes, but that of the great sage Pārśva allows an under and upper garment. (29)

‘Both Laws pursuing the same end, what has caused this difference? Have you no misgivings about this twofold Law, O wise man?’ (30)

To these words of Kêṣi Gautama made the following reply: “Deciding the matter by their superior knowledge, (the Tīrthakaras) have fixed what is necessary for carrying out the Law. (31)

“The various outward marks (of religious men) have been introduced in order that people might recognise them as such; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character. (32)

“Now the opinion (of the Tīrthakaras) is that knowledge, faith, and right conduct are the true causes of final liberation, (and not the outward marks).” (33)

‘Well, Gautama, you possess wisdom, you have destroyed my doubt; but I have another doubt, which you must explain to me, Gautama. (34)

‘Gautama, you stand in the midst of many

elapsed between the last two Tīrthakaras. And this perfectly agrees with the common tradition that Mahāvīra came 250 years after Pārśva.

thousand (foes) who make an attack on you ; how have you vanquished them¹ ?' (35)

"By vanquishing one, five are vanquished ; by vanquishing five, ten are vanquished ; by this tenfold victory, I vanquish all foes." (36)

Kêsi said to Gautama : 'Whom do you call a foe ?' To these words of Kêsi Gautama made the following reply : (37)

"Self is the one invincible foe, (together with the four) cardinal passions², (viz. anger, pride, deceit, and greed, they are five) and the (five) senses (make ten). These (foes), O great sage, I have regularly vanquished." (38)

'Well, Gautama, &c. (as in verse 28). (39)

'We see many beings in this world who are bound by fetters ; how have you got rid of your fetters and are set free, O sage ?' (40)

"Having cut off all fetters, and having destroyed them by the right means, I have got rid of my fetters and am set free, O sage." (41)

Kêsi said to Gautama : 'What do you call fetters ?'

¹ This question does not refer to the difference in doctrines between Pârsva and Mahâvîra, but is discussed here, as the commentator states, for the benefit of the pupils of both sages who are engaged in conversation. I think, however, that this and the following questions are asked and answered here by the disciples of the two Tîrthakaras for a better reason than that given by the scholiast. For in them the leading topics of Gainism are treated in a symbolical way. Gautama at once understands the true meaning of the similes and interprets them to the satisfaction of Kêsi. In this way the unity in doctrine subsisting between the Law of Pârsva and that of Mahâvîra is demonstrated to the hearers of the dispute, after the differences had been explained away.

² Kashâya.

To these words of Kêsi Gautama made the following reply : (42)

“Love, hatred, &c., are heavy fetters, attachment is a dangerous one; having regularly destroyed them, I live up to the rules of conduct.” (43)

‘Well, Gautama, &c. (as in verse 28). (44)

‘O Gautama, in the innermost heart there grows a plant which brings forth poisonous fruit; how have you torn it out?’ (45)

“I have thoroughly clipped that plant, and torn it out altogether with its roots; thus I have got rid of the poisonous fruit.” (46)

Kêsi said to Gautama, ‘What do you call that plant?’ To these words of Kêsi Gautama made the following reply : (47)

“Love of existence is that dreadful plant which brings forth dreadful fruit; having regularly torn it out, I live pleasantly.” (48)

‘Well, Gautama, &c. (as in verse 28). (49)

‘Gautama, there is blazing up a frightful fire which burns¹ the embodied beings; how have you put it out?’ (50)

“Taking water, excellent water, from (the river) produced by the great cloud, I always pour it over my body; thus sprinkled the fire does not burn me.” (51)

Kêsi said to Gautama, ‘What do you call the fire?’ To these words of Kêsi Gautama made the following reply : (52)

“The passions are the fire; knowledge, a virtuous life, and penances are the water; sprinkled

¹ In the original ‘fire’ is put in the plural because the four kashâyas or cardinal passions are denoted by it.

with the drops of knowledge the fire of the passions is extinguished and does not burn me." (53)

'Well, Gautama, &c. (as in verse 28). (54)

'The unruly, dreadful, bad horse, on which you sit, runs about, Gautama ! how comes it to pass that it does not run off with you ?' (55)

"I govern it well in its course by the bridle of knowledge ; it does not go astray with me, it keeps to the right path." (56)

Kêsi said to Gautama, 'What do you call this horse ?' To these words of Kêsi Gautama made the following reply : (57)

"The mind is that unruly, dreadful, bad horse ; I govern it by the discipline of the Law (so that it becomes a well-) trained Kambôga-¹steed". (58)

'Well, Gautama, &c. (as in verse 28). (59)

'There are many bad roads in this world, which lead men astray ; how do you avoid, Gautama, going astray as you are on the road ?' (60)

"They all are known to me, those who are in the right path and those who have chosen a wrong path ; therefore I do not go astray, O sage !" (61)

Kêsi said to Gautama, 'What do you call the path ?' To these words of Kêsi Gautama made the following reply : (62)

"The heterodox and the heretics have all chosen a wrong path ; the right path is that taught by the Gînas ; it is the most excellent path." (63)

'Well, Gautama, &c. (as in verse 28). (64)

'Is there a shelter, a refuge, a firm ground for the beings carried away by the great flood of water ? do you know the island, O Gautama ?' (65)

¹ Kanthaka, see above, p. 47, note 2.

“There is a large, great island in the midst of water, which is not inundated by the great flood of water.” (66)

Kêsi said to Gautama, ‘What do you call this island?’ To these words of Kêsi Gautama made the following reply: (67)

“The flood is old age and death, which carry away living beings; Law is the island, the firm ground, the refuge, the most excellent shelter.” (68)

‘Well, Gautama, &c. (as in verse 28). (69)

‘On the ocean with its many currents there drifts a boat; how will you, Gautama, on board of it reach the opposite shore?’ (70)

“A boat that leaks will not reach the opposite shore; but a boat that does not leak, will reach it.” (71)

Kêsi said to Gautama, ‘What do you call this boat?’ To these words of Kêsi Gautama made the following reply: (72)

“The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages.” (73)

‘Well, Gautama, &c. (as in verse 28). (74)

‘In this dreadfully dark gloom there live many beings; who will bring light into the whole world of living beings?’ (75)

“The spotless sun has risen which illuminates the whole world; he will bring light into the whole world of living beings.” (76)

Kêsi said to Gautama, ‘What do you call this sun?’ To these words of Kêsi Gautama made the following reply: (77)

“Risen has he who put an end to the Circle of

Births, the omniscient Gina, the luminary, who brings light into the whole world of living beings." (78)

'Well, Gautama, &c. (as in verse 28). (79)

'Do you, O sage, know a safe, happy, and quiet place for living beings which suffer from pains¹ of body and mind?' (80)

"There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease." (81)

Kêsi said to Gautama, 'What is this place called?' To these words of Kêsi Gautama made the following reply: (82)

"It is what is called *Nirvâna*, or freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach. (83)

"That is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence." (84)

'Well, Gautama, you possess wisdom, you have destroyed my doubt; obeisance to you, who are not troubled by doubts, who are the ocean, as it were, of all Sûtras.' (85)

After his doubt had been solved, Kêsi, of enormous sanctity, bowed his head to the famous Gautama. (86)

And in the pleasant (Tinduka park) he sincerely adopted the Law of the five vows, which was proclaimed by the first Tirthakara, according to the teaching of the last Tirthakara. (87)

¹ *Mânasê dukkhê* stands for *mânasêhim dukkhêhim*. It is an interesting instance of the dropping of case affixes, which probably was more frequent in the vernacular.

In that meeting of Kêsi and Gautama, knowledge and virtuous conduct were for ever brought to eminence, and subjects of the greatest importance were settled. (88)

The whole assembly was greatly pleased and fixed their thoughts on the right way. They praised Kêsi and Gautama: 'May the venerable ones show us favour!' (89)

Thus I say.

TWENTY-FOURTH LECTURE.

THE SAMITIS.

The eight articles¹ of the creed are the Samitis and the Guptis; there are five Samitis and three Guptis. (1)

The Samitis² are: 1. *īryâ-samiti* (going by paths trodden by men, beasts, carts, &c., and looking carefully so as not to occasion the death of any living creature); 2. *bhâshâ-samiti* (gentle, salutary, sweet, righteous speech); 3. *êshanâ-samiti* (receiving alms in a manner to avoid the forty-two faults that are laid down); 4. *âdâna-samiti* (receiving and keeping of the things necessary for

¹ The word I have rendered 'article' is *mâyâ*, the Sanskrit form of which may be *mâtâ* or *mâtrâ*. The word is derived from the root *mâ* 'to find room in,' and denotes that which includes in itself other things, see verse 3. The word may also mean *mâtri* 'mother,' as Weber understands it. But this is an obviously intentional double meaning.

² The definitions placed in parentheses in the text are taken from Bhandarkar's Report for 1883-1884, p. 98, note †, p. 100, note *.

religious exercises, after having carefully examined them); 5. *uḥkâra-samiti* (performing the operations of nature in an unfrequented place). The three *Guptis* (which are here included in the term *Samiti* in its wider application) are: 1. *mano-gupti* (preventing the mind from wandering in the forest of sensual pleasures by employing it in contemplation, study, &c.); 2. *vâg-gupti* (preventing the tongue from saying bad things by a vow of silence, &c.); 3. *kâya-gupti* (putting the body in an immovable posture as in the case of *Kâyôtsarga*). (2)

The eight *Samitis* are thus briefly enumerated, in which the whole creed taught by the *Ginas* and set forth in the twelve *Ângas*, is comprehended. (3)

1. The walking of a well-disciplined monk should be pure in four respects: in respect to 1. the cause¹; 2. the time; 3. the road; 4. the effort². (4)

The cause is: knowledge, faith, and right conduct; the time is day-time; the road excludes bad ways. (5)

The effort is fourfold, viz. as regards: 1. substance, 2. place, 3. time, and 4. condition of mind. Hear me explain them. (6)

With regard to substance: the (walking monk) should look with his eyes; with regard to place: the space of a *yuga* (i.e. four *hastas* or cubits); with regard to time: as long as he walks; and with regard to condition of mind: carefully³. (7)

He walks carefully who pays attention only to

¹ *Âlambana*, literally support; explained: supported by which the mind becomes pure.

² *Gâyanâ* = *yatna*; it consists chiefly in compassion with living creatures (*gîvadayâ*).

³ *Upayukta*.

his walk and his body (executing it), whilst he avoids attending to the objects of sense, but (minds) his study, the latter in all five ways¹. (8)

2. To give way to : anger, pride, deceit and greed, laughter, fear, loquacity and slander²; these eight faults should a well-disciplined monk avoid; he should use blameless and concise speech at the proper time. (9, 10)

3. As regards begging³, a monk should avoid the faults in the search⁴, in the receiving⁵, and in the use⁶ of the three kinds of objects, viz. food, articles of use, and lodging. (11)

A zealous monk should avoid in the first (i.e. in the search for alms) the faults occasioned either by the giver (udgama) or by the receiver (utpâdana); in the second (i.e. in the receiving of alms) the faults inherent in the receiving; and in the use of the articles received, the four faults⁷. (12)

¹ The 'five ways' are *vâkanâ*, &c., as explained in the Twenty-ninth Lecture, §§ 19-23, below, p. 165 f. The commentators supply *kuryât* 'he should carry on his study.'

² *Vikahâ* = *vikathâ*, which does not occur in common Sanskrit. Perhaps it stands for *vikatthâ* 'boasting.'

³ *Ēshanâ*.

⁴ *Gavêshanâ*.

⁵ *Grahanâishanâ*.

⁶ *Paribhōgaishanâ*.

⁷ There are altogether forty-six faults to be avoided. As they are frequently alluded to in the sacred texts, a systematical enumeration and description of them according to the *Dīpikā* will be useful.

There are sixteen *udgama-dōshas* by which food, &c. becomes unfit for a *Gaṇa* monk :

1. *Ādhākarmika*, the fault inherent in food, &c., which a layman has prepared especially for religious mendicants of whatever sect.

2. *Auddêrika*, is food, &c., which a layman has prepared for a particular monk.

4. If a monk takes up or lays down the two kinds of things belonging to his general and supple-

3. Pûtika, is food, &c., which is pure on the whole, but contains particles impure on account of the first fault.

4. Unmisra, is food, &c., of which a part only had been especially prepared for the monk in question.

5. Sthâpanâkarmika, is food, &c., which has been reserved for the monk.

6. Prâbhrîtika, is food, &c., which has been prepared for some festivity.

7. Prâduḥkaraṇa, when the layman has to light a lamp in order to fetch the alms for the monk.

8. Krîta, when he has to buy the things.

9. Prâmitya, when he has to fetch a ladle (ṛuddhâraka) in order to draw out the food, &c.

10. Parâvrîtti, when he replaces bad particles of the food by good ones, and vice versa.

11. Adhyâhrîta, when he has to fetch the food, &c., from some distance.

12. Udbhinna, when he has to open locks before he gets at the food, &c.

13. Mâlâhrîta, when he has to take the food, &c., from some raised or underground place.

14. Âkṣhidya, when the food, &c., was taken by force from somebody.

15. Anisrîṣṭa, when a man gives from a store he possesses in common with other men, without asking their permission.

16. Adhyavapûra, when the mendicant calls while the dinner is being cooked, and for his sake more food is put in the pot on the fire.

(Some of these faults are enumerated in the Aupapâtika Sûtra, § 96, III.)

There are sixteen utpâdana-dôshas; or such faults as are occasioned by the monk's using some means to make the layman give him alms:

1. Dhâtrîkarman, when the monk plays with the layman's children.

2. Dûtakarman, when he gives him information about what his people are doing.

3. Nimitta, when he speaks in praise of almsgiving.

4. Âgîvikâ, when he makes his birth and family known to him.

mentary¹ outfit, he should proceed in the following way. (13)

5. *Vapaṅka*, when he expatiates upon his misery.
6. *Kikitsā*, when he cures sick people.
7. *Krôdhapinda*, when he extorts alms by threats.
8. *Mānapinda*, when he tells the layman that he has laid a wager with other monks that he would get alms from him.
9. *Mâyâpinda*, when he employs tricks or buffoonery in order to procure alms.
10. *Lôbhapinda*, when he goes begging from a desire of good fare.
11. *Samstava-pinda*, when he flatters the layman.
12. *Vidyâpinda*, when he makes a show of his learning; or when he conjures a god from whom to get alms.
13. *Mantradôsha*, when he obliges the layman in some way or other.
14. *Kûrnayôga*, when he makes himself invisible and then takes away the food, &c.
15. *Yôgapinda*, when he teaches people spells, tricks, &c.
16. *Mûlakarman*, when he teaches them how to obviate evils by roots, charms, &c.

There are ten faults of *grahanaishanâ*:

1. *Saṅkita*, when a monk accepts alms from a frightened layman.
2. *Mrakshita*, when the food is soiled (*kharanṣita*) by animate or inanimate matter.
3. *Nikshipta*, when the food is placed among animate things.
4. *Pihita*, when animate food is covered with inanimate matter, and vice versa.
5. *Samhrîta*, when the layman has to take out the thing to be given from one vessel and puts it into another.
6. *Dâyaka*, when the condition or occupation of the giver forbids accepting alms from him.
7. *Unmisrita*, when the layman mixes up pure with impure food.
8. *Aparita* (?), when one joint possessor gives away from the store against the other's will.
9. *Lipta*, when the layman gives food, &c., with a ladle or his hand, soiled with milk, butter, &c.
10. *Kḥardita*, when in giving alms he spills milk, &c.

¹ See next page.

A zealous monk should wipe the thing after having inspected it with his eyes, and then he should take it up or put it down, having the Samiti in both respects². (14)

5. Excrements, urine, saliva, mucus, uncleanness of the body, offals of food, waste things, his own body (when he is about to die), and everything of this description (is to be disposed of in the way to be described). (15)

[A place may be not frequented and not seen (by people), or not frequented but seen, or frequented and not seen, or frequented and seen. (16)]³

In a place neither frequented nor seen by other people, which offers no obstacles to self-control, which is even, not covered with grass or leaves⁴, and has

There are four faults of paribhōgaishanâ :

1. *Samyôganâ*, when the monk puts together the ingredients for a good meal.

2. *Apramâna*, when he accepts a greater than the prescribed quantity of food.

3. *Îngâla*, when he praises a rich man for his good fare, or *dhûma*, when he blames a poor man for his bad fare.

4. *Akâraṇa*, when he eats choice food on other occasions than those laid down in the sacred texts.

¹ *Aughika* and *aupagrahika*. The former is explained *sâmudâyika*, the other denotes such things as are wanted occasionally only, as a stick. I cannot make out with certainty from the commentaries whether the broom is reckoned among the former or the latter.

² This means, according to the commentator, either in taking up or putting down, or with respect to the *ôgha* and *aupagrahika* outfit, or with respect to substance and condition of mind.

³ This verse, which is in a different metre (*Âryâ*), is apparently a later addition, and has probably been taken from an old commentary, the *Kûrvi* or the *Bhâshya*.

⁴ *Agghusirê* = *asushirê*, not perforated, not having holes. I translate according to the author of the *Avaṭṭuri*. The literal

been brought into its present condition¹ not long ago, which is spacious, has an inanimate surface-layer², not too near (the village, &c.), not perforated by holes, and is exempt from insects and seeds—in such a place he should leave his excrements, &c. (17, 18)

The five Samitis are thus briefly enumerated, I shall now explain in due order the three Guptis³. (19)

1. There is, 1. truth ; 2. untruth ; 3. a mixture of truth and untruth ; 4. a mixture of what is not true, and what is not untrue. The Gupti of mind refers to all four⁴. (20)

A zealous monk should prevent his mind from desires for the misfortune of somebody else⁵, from thoughts on acts which cause misery to living beings⁶, and from thoughts on acts which cause their destruction⁷. (21)

2. The Gupti of speech is also of four kinds (referring to the four divisions as in verse 20). (22)

A zealous monk should prevent his speech from (expressing) desires, &c. (as in verse 21). (23)

3. In standing, sitting, lying down, jumping, going, and in the use of his organs, a zealous monk should prevent his body from intimating obnoxious desires,

translation would give a wrong idea, as it would come to the same as the word *bilavargita* in the next verse.

¹ I. e. where the ground has been cleared not long ago by burning the grass, &c.

² *Ôgâdâhê*, where the animate ground is covered by at least five digits of inanimate matter.

³ Viz. of mind (20, 21), of speech (22, 23), and of the body (24, 25).

⁴ See part i, p. 150, note 2.

⁵ *Samrambha*.

⁶ *Samârambha*.

⁷ *Ârambha*.

from doing acts which cause misery to living beings, or which cause their destruction. (24, 25)

These are the five Samitis for the practice of the religious life, and the Guptis for the prevention of everything sinful. (26)

This is the essence of the creed, which a sage should thoroughly put into practice; such a wise man will soon get beyond the Circle of Births. (27)

Thus I say.

TWENTY-FIFTH LECTURE.

THE TRUE SACRIFICE.

There was a famous Brâhmana, Gayaghôsha by name, who was born in a Brâhmanical family, but who was pledged to the performing of the yamas¹. (1)

This great sage, who subdued all his senses, and who walked on the right road, came, on his wandering from village to village, to the town of Benares. (2)

There outside of Benares he took up his lodgings in a pleasant park; there he took up his abode in a pure place to live and sleep in. (3)

At the same time a Brâhmana, versed in the Vêdas, Vigayaghôsha by name, offered a sacrifice in that town. (4)

Now this houseless (monk) at the end of a fast of a month's duration, went to the sacrifice of Vigayaghôsha to beg alms. (5)

¹ Yama etymologically means 'restraint'; here it denotes the great vows of the Gainas; cf. XXIII, 12, p. 121 and note 2.

The priest wanted to turn the approaching monk off: 'I shall not give you alms, mendicant, beg somewhere else. (6)

'Priests who are versed in the Vêdas and are chaste as behoves offerers, who are versed in the *Gyôti-shânga*¹ and are well grounded in the sacrificial science, who are able to save themselves and others, such priests ought to be presented with food and all they desire.' (7, 8)

When the great sage was thus refused by the priest, he was neither angry nor pleased, as he always strove for the highest good. (9)

Not to obtain food, or drink, or whatever else he wanted, but to save these people he spoke the following words: (10)

"You do not know what is most essential² in the Vêdas, nor in sacrifices, nor in the heavenly bodies³, nor in duties⁴. (11)

"Nor do you know those who are able to save themselves and others; but if you do, then speak out!" (12)

The priest did not make a reply to defend himself against his insinuation; but he and all there assembled joined their hands and questioned the great sage: (13)

'Tell us the most essential subject in the Vêdas, and tell us what is most essential in the sacrifice;

¹ It is worthy of note that, according to the opinion of our author, the knowledge of astronomy, as taught in the *Gyôti-sha*, was one of the principal accomplishments of a priest. This quality of a priest must therefore have been more conspicuous to an outsider than Brâhmanical books would make us believe.

² To render *muha* = *mukha*.

³ *Nakshatra*.

⁴ *Dharma*.

tell us the first of the heavenly bodies, and tell us the best of dharmas. (14)

‘Who are able to save themselves and others (viz. tell me). I ask you to solve this my doubt, O saint.’ (15)

“The most essential subject in the Vêdas is the agnihôtra, and that of the sacrifice is the purpose of the sacrifice¹; the first of the heavenly bodies is the moon, and the best of dharmas is that of Kâsyapa (i. e. Rîshabha). (16)

“The beautiful (gods) with joined hands praise and worship the highest Lord (i. e. the Tîrthakara) as the planets, &c., (praise) the moon. (17)

“The ignorant (priests) pretend to know the sacrifice, those whose Brâhmanical excellence consists in (false) science; they shroud themselves in study and penance, being like fire covered by ashes. (18)

“He who is called by people a Brâhmana and is worshipped like fire (is no true Brâhmana). But him we call a true Brâhmana, whom the wise point out as such. (19)

“He who has no worldly attachment after entering the order, who does not repent of having become a monk², and who takes delight in the noble words, him we call a Brâhmana. (20)

“He who is exempt from love, hatred, and fear,

¹ *Gannat/hî vêyasâ muham = yagñârthî vedasâm mukham.* According to the *Dîpikâ* sacrifice here means the ten virtues: truth, penance, content, patience, right conduct, simplicity, faith, constancy, not injuring anything, and *Samvara*.

² According to the commentators we should translate: He who does not embrace (his people) on meeting them, and is not sorry on leaving them.

(and who shines forth) like burnished gold, purified in fire¹, him we call a Brāhmaṇa. (21)

“A lean, self-subduing ascetic, who reduces his flesh and blood, who is pious and has reached Nirvāṇa, him we call a Brāhmaṇa. (22)

“He who thoroughly knows living beings, whether they move or not, and does not injure them in any of the three ways², him we call a Brāhmaṇa. (23)

“He who does not speak untruth from anger or for fun, from greed or from fear, him we call a Brāhmaṇa. (24)

“He who does not take anything that is not given him, be it sentient or not sentient, small or large, him we call a Brāhmaṇa. (25)

“He who does not carnally love divine, human, or animal beings, in thoughts, words, or acts, him we call a Brāhmaṇa. (26)

“He who is not defiled by pleasures as a lotus growing in the water is not wetted by it, him we call a Brāhmaṇa. (27)

“He who is not greedy, who lives unknown, who has no house and no property, and who has no friendship with householders, him we call a Brāhmaṇa. (28)

“He who has given up his former connections (with his parents, &c.), with his kinsmen and relations, and who is not given to pleasure, him we call a Brāhmaṇa. (29)

¹ Niddhantamalapāvagaṃ. The commentator assumes a transposition of the members in this compound. Such irregular compounds are not unfrequent in our Prākṛit. If, however, pāvaga stands for pāpaka, the compound would be regular, and would refer not to ‘gold,’ but to the person described. In that case we must translate: whose impurities and sins had been annihilated.

² I. e. by thoughts, words, and acts.

“The binding of animals (to the sacrificial pole), all the Vêdas, and sacrifices, being causes of sin, cannot save the sinner; for his works (or Karman) are very powerful. (30)

“One does not become a Sramana by the tonsure, nor a Brâhmana by the sacred syllable *ôm*, nor a Muni by living in the woods, nor a Tâpasa by wearing (clothes of) Kusa-grass and bark. (31)

“One becomes a Sramana by equanimity, a Brâhmana by chastity, a Muni by knowledge, and a Tâpasa by penance. (32)

“By one's actions one becomes a Brâhmana, or a Kshattriya, or a Vaisya, or a Sûdra. (33)

“The Enlightened One has declared these (good qualities) through which one becomes a (true) Snâtaka¹; him who is exempt from all Karman, we call a Brâhmana. (34)

“The most excellent twice-born men² who possess these good qualities, are able to save themselves and others.” (35)

When thus his doubt had been solved, Vigaya-ghôsha, the Brâhmana, assented³ to the great sage Gayaghôsha and to his (speech). (36)

Vigaya-ghôsha, pleased, folded his hands and spoke

¹ Snâtaka denotes a Brahman who has finished his studies; it here means as much as ‘a perfect sage.’

² A various reading in one MS. adds, ‘Ginas and Brâhmanas’ before dvigas.

³ Samudâya *tayam tam tu*. The text is evidently corrupted. Samudâya stands, according to the commentators, for samâdâya, but there is no finite verb with which to construe the absolute participle, either expressed or easily supplied. Perhaps we must read *samuvâya vayam* = *samuvâka vaḥas*; for the perfect is retained in some cases. However, if this conjecture be right, the next line would be superfluous.

as follows: 'You have well declared to me what true Brâhmanahood consists in. (37)

'You are a sacrificer of sacrifices, you are the most learned of those who know the Vêdas, you know the Gyôtishânga, you know perfectly the Law. (38)

'You are able to save yourself and others; therefore do us the honour to accept our alms, O best of monks.' (39)

"I do not want any alms; but, O Brâhmana, enter the order at once, lest you should be drifted about on the dreadful ocean of the Samsâra, whose eddies are dangers. (40)

"There is glue (as it were) in pleasure: those who are not given to pleasure, are not soiled by it; those who love pleasures, must wander about in the Samsâra; those who do not, will be liberated. (41)

"If you take two clods of clay, one wet, the other dry, and fling them against the wall, the wet one will stick to it. (42)

"Thus foolish men, who love pleasure, will be fastened (to Karman), but the passionless will not, even as the dry clod of clay (does not stick to the wall)." (43)

When Vigayaghôsha had learned the excellent Law from the houseless Gayaghôsha, he entered the order. (44)

Gayaghôsha and Vigayaghôsha both annihilated their Karman by self-control and penance, and reached the highest perfection. (45)

Thus I say.

TWENTY-SIXTH LECTURE.

THE CORRECT BEHAVIOUR.

I shall declare the correct behaviour (*sâmâkâri*) which causes freedom from all misery; by practising it the Nirgranthas have crossed the ocean of *Samsâra*. (1)

The correct behaviour of monks consists of (the following) ten parts: 1. *âvasyikâ*; 2. *naishêdhikî*; 3. *âprikkhanâ*; 4. *pratiprikkhanâ*; 5. *khandanâ*; 6. *ikkhâkâra*; 7. *mithyâkâra*; 8. *tathâkâra*; 9. *abhyutthâna*; 10. *upasampad*. (2-4)

The *âvasyikâ* is required when he leaves a room (or the presence of other monks on some necessary business); the *naishêdhikî*, on entering a place; *âprikkhanâ*, (or asking the superior's permission) for what he is to do himself; *pratiprikkhanâ*, for what somebody else is to do; *khandanâ*, (or placing at the disposal of other monks) the things one has got; *ikkhâkâra*, in the execution (of one's intention by oneself or somebody else); *mithyâkâra*, in the blaming oneself (for sins committed); *tathâkâra*, (assent) in making a promise; *abhyutthâna*, in serving those who deserve respect; and *upasampad*, in placing oneself under another teacher. Thus the twice fivefold behaviour has been declared. (5-7)

After sunrise during the first quarter (of the first *Paurushî*)¹ he should inspect (and clean) his things and pay his respects to the superior. (8)

Then, with his hands joined, he should ask him :

¹ The southern half of the sky or horizon, between east and west, is divided into four quarters, each of which corresponds in time to a *paurushî*, the fourth part of a day or a night.

‘What shall I do now? I want to be employed, sir, in doing some work or in studying.’ (9)

If he is ordered to do some work, he should do it without tiring; if he is ordered to study, he should do it without allowing himself to be affected by any pains. (10)

A clever monk should divide the day into four (equal) parts (called *paurushî*), and fulfil his duties (*uttaraguna*) in all four parts. (11)

In the first *Paurushî* he should study, in the second he should meditate, in the third he should go on his begging-tour, and in the fourth he should study again. (12)

In the month *Âshâdha* the *Paurushî* (of the night) contains two feet (*pada*)¹; in the month *Pausha*, four; in the months *Kaitra* and *Âsvayuga*, three. (13)

(The *Paurushî*) increases or decreases a digit² (*aṅgula*) every week, two digits every fortnight, four digits every month. (14)

The dark fortnight of *Âshâdha*, *Bhâdrapada*, *Kârttika*, *Pausha*, *Phâlguna*, and *Vaisâkha* are known as *avamarâtrâs*³. (15)

¹ A *paurushî* is the fourth part of a day or a night; about the time of the equinoxes, when the day as well as the night contains twelve hours, the *paurushî* contains three hours. At the same time, in the months *Kaitra* and *Âsvina*, as we learn from our verse, the *paurushî* has three feet, *padas*. The *pada* therefore is equal to one hour exactly. The duration of the night at the summer solstice was therefore estimated at eight hours and at the winter solstice at sixteen, just as in the Vedic *Gyôtisha*.

² A digit, *aṅgula*, is apparently the twelfth part of a foot, *pada* = one hour. The digit is therefore equal to five minutes.

³ The fortnights, mentioned in the text, consist of fourteen days only, the remaining ones of fifteen days. In this way the lunar year is made to consist of 354 days.

In the quarter of the year comprising the three months *Gyêsthâmûla*, *Âshâdha*, and *Srâvana*, the (morning-) inspection is to last six digits (beyond $\frac{1}{4}$ Paurushî); in the second quarter, eight; in the third, ten; in the fourth, eight¹. (16)

A clever monk should divide the night too into four parts, and fulfil his duties (*uttaraguna*) in all four parts. (17)

In the first Paurushî he should study, in the second he should meditate, in the third he should leave off sleep, and in the fourth he should study again. (18)

When the nakshatra which leads the night² has reached the first quarter of the heaven, at dawn he should cease to study. (19)

When a small part of the quarter is left³, in which the (leading) nakshatra stands, during that space of time, being considered intermediate⁴ (between two) days, a monk should watch. (20)

In the first quarter (of the first Paurushî) he should inspect (and clean) his things, pay his respects to his superior, and then begin to study, not allowing himself to be affected by any pains⁵. (21)

¹ Or thirty, forty, fifty, forty minutes respectively.

² I.e. the nakshatra which is in opposition to the sun, and accordingly rises at the same time with the setting sun, and sets with the rising sun, compare *Râmâyana* III, 16, 12.

³ I.e. is about to set.

⁴ *Vêrattiya*, translated *vairâtrika*; but there is no such word in Sanskrit. It apparently stands for *dvairâtrika*, belonging to two days. As the Hindus reckon the day from sunrise, the time immediately preceding it may be considered to belong to two days.

⁵ Compare verse 8.

In the (last) quarter of the first Pauruṣṭī, after paying his respect to the Guru, a monk should inspect his almsbowl, without, however, performing the Kāla-pratikramaṇa¹. (22)

He should first inspect his mouth-cloth², then his broom³, and taking the broom in his hand he should inspect his cloth. (23)

Standing upright he holds his cloth firmly and inspects it first leisurely, then he spreads it, and at last he wipes it. (24)

(He should spread the cloth) without shaking or crushing it, in such a way as to make the folds disappear, and to avoid friction of its parts against each other; he should fold it up six times in length, and nine times in breadth, and then he should remove living beings with his hand (spreading the cloth on the palm of his hand)⁴. (25)

He must avoid want of attention: 1. in beginning his work; 2. in taking up the corners of the cloth; 3. in folding it up; 4. in shaking out the dust; 5. in putting it down (on some other piece of cloth); 6. in sitting upon the haunches⁵. (26)

¹ I.e. expiation of sins concerning time, cf. Bhandarkar's Report, p. 98, note †. It seems to consist in Kāyōtsarga.

² This is a piece of muslin which the Gaiṇa monks place before their mouth in speaking, in order to prevent insects being drawn in the mouth by the breath.

³ It is here called *gôḷḷḷāga* = *guḷḷḷāka*, originally a bunch of peacocks' feathers, it is so still, if I am not mistaken, with the Digambaras, whilst the Svêtāmbaras use other materials, especially cotton threads.

⁴ Much in my translation is conjectural. There are some technicalities in these verses which I fail to understand clearly, notwithstanding the explanations of the scholiasts.

⁵ Vêdikâ.

(One must further avoid) to hold the cloth loosely, or at one corner, or so as to let it flap, or so as to subject it to friction, or so as to shake it in different ways, or if one has made a mistake in the number of foldings (see verse 25) to count (aloud or with the help of the fingers, &c.)¹ (27)

There should be neither too little nor too much of inspection, nor an exchange (of the things to be inspected); this is the right way to do (the inspection), all other methods are wrong:— (28)

(This is) if one engaged in inspecting his things converses or gossips (with anybody), renounces something², teaches another his lesson, or receives his own lesson from another, (he neglects his inspection). (29)

He who is careful in the inspection, protects the six kinds of living beings, viz. the earth-bodies, water-bodies, fire-bodies, wind-bodies, plants, and animals. (30)

He who is careless in the inspection, injures the six kinds of living beings (just enumerated)³. (31)

In the third Pauruṣh he should beg food and drink, (he may do so) for any of the following six reasons: (32)

¹ I am not sure of having hit the true meaning. The commentators reckon this counting as a fault, while the text itself seems to enjoin it.

² *Dēi paṭṭakkhānam*. The meaning is, I believe, that during the time of inspection one should not make up one's mind to abstain from this or that because one is to devote one's whole attention to the inspection of one's things.

³ The *Dīpikā* places this verse before the last and construes it with verse 29, making out the following meaning: if one, engaged in inspecting his things, converses or gossips, &c., then, being careless in the inspection, he injures, &c.

1. To prevent an illness; 2. to serve the Guru; 3. to be able to comply with the rules about walking¹; 4. to be able to comply with the rules of self-control²; 5. to save one's life; 6. to be able to meditate on the Law. (33)

A zealous Nirgrantha or Nirgranthī may omit to beg food for the following six reasons, when it will not be considered a transgression of his duties: (34)

1. In case of illness; 2. in case of a disaster; 3. to preserve one's chastity and the Guptis; 4. out of compassion for living beings; 5. in the interest of penance; 6. to make an end of one's life³. (35)

Taking his whole outfit a monk should inspect it with his eye; he then may walk about, but not beyond half a Yôgana. (36)

In the fourth Paurushī he should put away his almsbowl (after having eaten his meal), and then begins his study which reveals all existent things. (37)

In the last quarter of the fourth Paurushī he should pay his reverence to the Guru, and after having performed Kâla-pratikramana⁴, he should inspect his lodging. (38)

A zealous monk should also inspect the place where to discharge his excrements and urine, and then (till the sun sets) he should go through Kâyôt-sarga without allowing himself to be affected by any pains. (39)

¹ Iriya//hâê; for one will not be careful about walking (îryâ-samitī) if too hungry or thirsty.

² For one might eat forbidden food if too hungry.

³ It may be remarked here that the verses 15, 16, 19, 20, 24, 26, 27, 29, 33, 34, 35 are in the Âryâ-metre while the rest of the lecture is in Ślôka.

⁴ Compare note 1, p. 145.

Then he should, in due order, reflect on all transgressions he has committed during the day, with regard to knowledge, faith, and conduct. (40)

Having finished Kâyôtsarga, and paid his reverence to the Guru, he should, in due order, confess his transgressions committed during the day. (41)

Then having recited the Pratikramana Sûtra¹, and having annihilated his sins, he should pay his reverence to the Guru (asking absolution)², and go through Kâyôtsarga without allowing himself to be affected by any pains. (42)

Having finished Kâyôtsarga, and paid his reverence to the Guru, he should pronounce the customary (three) praises, and then wait for the proper time. (43)

In the first Paurushî (of the night) he should study; in the second he should meditate; in the third he should leave off sleep; and in the fourth he should study again³. (44)

In the fourth Paurushî he should wait for the proper time and then begin to study without waking the householders. (45)

In the last quarter of the fourth Paurushî he should pay his reverence to the Guru, and performing Kâla-pratikramana⁴ he should wait for the proper time. (46)

When the (time for) Kâyôtsarga has arrived, he

¹ Padîkamittu = pratikramya, explained pratikramana-sûtram uktvâ.

² According to the Dîpikâ: having repeated the three Gâthâs beginning âriyauvagghâya.

³ This verse is the same as verse 18, except a verbal difference in the last line.

⁴ Padîkamittu kâlassa, see p. 145, note 1. The Dîpikâ here explains this phrase by: doing acts proper for that time.

should go through it, without allowing himself to be affected by any pains. (47)

Then he should, in due order, reflect on all transgressions he has committed during the night with regard to knowledge, faith, and conduct. (48)

Having finished Kâyôtsarga and paid his reverence to the Guru, he should, in due order, confess his transgressions committed during the night. (49)

Then having recited the Pratikramana Sûtra &c. (see verse 41). (50)

He should consider what kind of austerities he will undertake. Having finished his Kâyôtsarga, he pays his reverence to the Guru. (51)

Having finished Kâyôtsarga and paid his reverence to the Guru, he should practise those austerities which he has decided upon, and praise the perfected saints. (52)

Thus has been summarily declared the correct behaviour, by practising which many souls have crossed the ocean of *Samsâra*. (53)

Thus I say.

TWENTY-SEVENTH LECTURE.

THE BAD BULLOCKS.

There was a Sthavira and Ganadhara¹, the learned sage Garga. This leader of the Gana once made the following reflections : (1)

‘ He who rides in a car, crosses a wilderness ; he

¹ Gana seems to correspond to the modern *Gakkha* ; see part i, p. 288, note 2. Ganadhara, therefore, does not denote here, as usual, a disciple of Tirthakara.

who rides, as it were, in (the car of) religious exercise, crosses the *Samsâra*. (2)

‘But he who puts bad bullocks¹ before his car, will be tired out with beating them; he will feel vexation, and his goad will be broken (at last). (3)

‘(A bad bullock) will bite its mate in the tail; it will wound the other²; it will break the pin of the yoke³, or it will leave the road. (4)

‘It will fall down on its side, or sit down, or lie down; it will jump up or caper, or it will obstinately make for a young cow. (5)

‘It will furiously advance with its head lowered for an attack, or angrily go backward; it will stand still as if dead, or run at full speed. (6)

‘The cursed beast⁴ will rend asunder the rope, or in its unruliness break the yoke; and roaring it will break loose and run off. (7)

‘Just as bad bullocks are when put before a car, so are bad pupils when yoked, as it were, to the car of the Law; they break down through want of zeal. (8)

‘Some attach great importance⁵ to their success;

¹ *Khalumka* = *galivrishabha*. *Gali* is explained in the dictionaries: a strong but lazy bull. In verse 16 we meet with *galigaddaha* = *galigardabha*, as synonymous with *khalumka*.

² The commentator understands the first line of this verse as having reference to the angry driver. But though an angry driver will perhaps, for all I know, put his bullock's tail to his teeth, still it is harder to supply another subject in the first line than in the second, and in the following verses.

³ *Samilâ* = *yugarandhrakîlaka*, *Avatûri*.

⁴ *Kîmâla* = *gâra*, see *Hemakandra*, *Dêśi Kôsha* 3, 27. It is a coarse term, which I replace by another, though probably the language of our coach-drivers might supply us with a more idiomatic rendering.

⁵ *Gârava*, cf. p. 98, note 2.

some to their good fare; some to their comfort; some nurse their anger. (9)

‘Some are averse to begging; some are afraid of insults and are stuck up; (how can) I convince them by reasons and arguments’¹(?) (10)

‘(A bad pupil) makes objections, and points out (imagined) difficulties; he frequently acts in opposition to the words of the superiors. (11)

‘(He will say if sent to a lady): “She does not know me, she will give me nothing; I suppose she will be gone out; send some other monk there.” (12)

‘If sent on an errand, they do not do what they were bidden², but stroll about wherever they like; or deporting themselves like servants of the king³, they knit their brows (when speaking to other people). (13)

‘After they have been instructed, admitted into the order, and nourished with food and drink, they disperse in all directions like geese whose wings have grown.’ (14)

Now this driver (viz. Garga), who had to deal with bad bullocks, thought: ‘What have I to do with bad pupils? I am disheartened. (15)

‘As are bad pupils, so are bad bullocks; I shall leave these lazy donkeys, and shall practise severe austerities.’ (16)

¹ The metre of this verse seems to have originally been *Âryâ*, but an attempt has been made to change it into *Anush/ubh*. We meet here with the interesting form *anusâsammî* (read *anusasammi*) = *anusâsmi*.

² This seems to be the meaning of the word *paliumkanti*. The commentators say, after other explanations, that they pretend not to have met the person to whom they were sent.

³ *Râgavet/him va mannantâ; vet/hî*=*vish/i*, hire.

That noble man, who was full of kindness, grave, and always meditating, wandered about on the earth, leading a virtuous life. (17)

Thus I say.

TWENTY-EIGHTH LECTURE.

THE ROAD TO FINAL DELIVERANCE.

Learn the true road leading to final deliverance, which the Ginas have taught; it depends on four causes and is characterised by right knowledge and faith. (1)

I. Right knowledge; II. Faith; III. Conduct; and IV. Austerities; this is the road taught by the Ginas who possess the best knowledge. (2)

Right knowledge, faith, conduct, and austerities; beings who follow this road, will obtain beatitude. (3)

I. Knowledge is fivefold: 1. *Sruta*, knowledge derived from the sacred books; 2. *Âbhinibôdhika*, perception¹; 3. *Avadhi*, supernatural knowledge; 4. *Manahparyâya*², knowledge of the thoughts of other people; 5. *Kêvala*, the highest, unlimited knowledge. (4)

¹ This is usually called *mati*, and is placed before *sruta*. The same enumeration recurs in XXXIII, 4, p. 193. *Umâsvâti* in *Môksha Sûtra* I, 14, gives the following synonyms of *mati*: *smṛiti*, *kintâ*, *abhinibôdhika*.

² *Mananânâam*.

This is the fivefold knowledge. The wise ones have taught the knowledge of substances, qualities, and all developments¹. (5)

Substance is the substrate of qualities ; the qualities are inherent in one substance ; but the characteristic of developments is that they inhere in either (viz. substances or qualities). (6)

Dharma, Adharma, space, time, matter, and souls (are the six kinds of substances²) ; they make up this world, as has been taught by the *Ginas* who possess the best knowledge. (7)

Dharma, Adharma, and space are each one substance only ; but time, matter, and souls are an infinite number of substances. (8)

The characteristic of Dharma is motion, that of Adharma immobility, and that of space³, which contains all other substances, is to make room (for everything)⁴. (9)

The characteristic of time is duration⁵, that of soul the realisation⁶ of knowledge, faith, happiness, and misery. (10)

The characteristic of Soul is knowledge, faith, conduct, austerities, energy, and realisation (of its developments). (11)

The characteristic of matter is sound, darkness,

¹ *Dravya, guṇa, paryāya* (*paggava* in *Gaina Prākṛit*). *Guṇa*, quality, is generally not admitted by the *Gainas* as a separate category, see *Śīlāṅka's* refutation of the *Vaiśeṣika* doctrines at the end of his comments on *Sūtrakṛitāṅga* I, 12 (Bombay edition, p. 482).

² They are frequently called *astikāyas*, or realities.

³ It is here called *nabhas* instead of *ākāśa*.

⁴ *Avagāha*.

⁵ *Vartanā*.

⁶ *Upayōga*.

lustre (of jewels, &c.), light, shade, sunshine ; colour, taste, smell, and touch. (12)

The characteristic of development is singleness, separateness¹, number, form, conjunction, and disjunction. (13)

1. *gīva*, Soul; 2. *agīva*, the inanimate things; 3. *bandha*, the binding of the soul by Karman; 4. *punya*, merit; 5. *pāpa*, demerit; 6. *âsrava*, that which causes the soul to be affected by sins; 7. *saṃvara*, the prevention of *âsrava* by watchfulness; 8. the annihilation of Karman; 9. final deliverance: these are the nine truths (or categories). (14)

He who verily believes the true teaching of the (above nine) fundamental truths, possesses righteousness. (15)

II. Faith is produced by 1. *nisarga*, nature; 2. *upadêsa*, instruction; 3. *âgñâ*, command; 4. *sūtra*, study of the *sūtras*; 5. *bīga*, suggestion; 6. *abhiḡama*, comprehension of the meaning of the sacred lore; 7. *viśtāra*, complete course of study; 8. *kriyâ*, religious exercise; 9. *saṃkshêpa*, brief exposition; 10. *dharma*, the Law. (16)

1. He who truly comprehends, by a spontaneous effort of his mind², (the nature of) soul, inanimate things, merit, and demerit, and who puts an end to sinful influences³, (believes by) nature. (17)

He who spontaneously believes the four truths (explicitly mentioned in the last verse), which the

¹ Singleness (*êkatva*) makes a thing appear as one thing, separateness (*prithaktva*) as different from others.

² *Sahasamuiya* = *svayamsamudita*. It is usually rendered *sahasammati*.

³ *Âsravasaṃvara*, see above, verse 14, 6 and 7.

Ginas have taught, (thinking) they are of this and not of a different nature, believes by nature. (18)

2. But he who believes these truths, having learned them from somebody else, either a *Kḥadmastha*¹ or a *Gina*, believes by instruction. (19)

3. He who has got rid of love, hate, delusion, and ignorance, and believes because he is told to do so, believes by command. (20)

4. He who obtains righteousness by (the study of) the *Sūtras*, either *Aṅgas* or other works², believes by the study of *Sūtras*. (21)

5. He who by correctly comprehending one truth arrives at the comprehension of more—just as a drop of oil expands on the surface of water—believes by suggestion. (22)

6. He who truly knows the sacred lore, viz. the eleven *Aṅgas*, the *Prakīrṇas*³, and the *Dṛśhtivāda*, believes by the comprehension of the sacred lore. (23)

7. He who understands the true nature of all substances by means of all proofs (*pramāṇa*) and *nayas*⁴, believes by a complete course of study. (24)

8. He who sincerely performs (all duties implied)

¹ A *kḥadmastha* is one who has not yet obtained *Kēvala*, or the highest knowledge; he is in the two *gunasthānas* (the fourteen stages in the development of the soul from the lowest to the highest) characterised as 1. *upasāntamōha*, and 2. *kshīnamōha*; viz. 1. that in which delusion is only temporarily separated from the soul, and 2. that in which delusion is finally destroyed.

² *Bāhira*; apparently the same works are intended which are elsewhere called *anāṅgapravishṭa*.

³ The original has the singular.

⁴ The seven *nayas* are 'points of view or principles with reference to which certain judgments are arrived at or arrangements made.' Bhandarkar, Report, p. 112.

by right knowledge, faith, and conduct, by asceticism and discipline, and by all Samitis and Guptis, believes by religious exercise. (25)

9. He who though not versed in the sacred doctrines¹ nor acquainted with other systems², holds no wrong doctrines, believes by brief exposition. (26)

10. He who believes in the truth³ of the realities⁴, the Sûtras, and conduct, as it has been explained by the Ginas, believes by the Law. (27)

Right belief depends on the acquaintance with truth⁵, on the devotion to those who know the truth, and on the avoiding of schismatical and heretical tenets. (28)

There is no (right) conduct without right belief⁶, and it must be cultivated (for obtaining) right faith; righteousness and conduct originate together, or righteousness precedes (conduct). (29)

Without (right) faith there is no (right) knowledge, without (right) knowledge there is no virtuous conduct⁷, without virtues there is no deliverance⁸, and without deliverance there is no perfection. (30)

(The excellence of faith depends on the following) eight points: 1. that one has no doubts (about the truth of the tenets); 2. that one has no preference (for heterodox tenets); 3. that one does not doubt

¹ Pravaṇana.

² E. g. that of Kapila, &c., Comm.

³ Dharma.

⁴ Astikâya; see note on verse 7.

⁵ I. e. true things as soul, &c.

⁶ Samyaktva 'righteousness.'

⁷ Karanaguna. The commentators make this a dvandva compound, and interpret *karana* as *vratâdi*, and *guna* as *pindavisuddhi*, &c.

⁸ By deliverance I have rendered *môksha*, and by final perfection *nirvâna*. *Môksha* denotes freedom from *Karman*, a condition which in Brâhmanical philosophy is called *gîvanmukti*.

its saving qualities¹; 4. that one is not shaken in the right belief (because heretical sects are more prosperous); 5. that one praises (the pious); 6. that one encourages (weak brethren); 7. that one supports or loves the confessors of the Law; 8. that one endeavours to exalt it. (31)

III. Conduct, which produces the destruction of all Karman, is 1. *sâmâyika*², the avoidance of everything sinful; 2. *kêdôpasthâpana*, the initiation of a novice; 3. *parihâravisuddhika*, purity produced by peculiar austerities³; 4. *sûkshma samparâya*, reduction of desire; 5. *akashâya yathâkhyâta*, annihilation of sinfulness according to the precepts of the Arhats, as well in the case of a *Khadmastha* as of a *Gina*. (32, 33)

IV. Austerities are twofold: external and internal; both external and internal austerities are sixfold. (34)

By knowledge one knows things, by faith one believes in them, by conduct one gets (freedom from Karman), and by austerities one reaches purity. (35)

Having by control and austerities destroyed their Karman, great sages, whose purpose is to get rid of all misery, proceed to (perfection).

Thus I say.

¹ *Nivvitigikêkâ*=*nirvikikitsa*. According to the commentary it may stand for *nir-vid-gugupsâ* 'without loathing the saints.'

² See Bhandarkar, Report, p. 98, note †.

³ The *Dîpikâ* contains the following details. Nine monks resolve to live together for eighteen months. They make one of their number their superior, *kalpasthita*, four become *parihârikas*, and the remaining four serve them (*anuparihârikas*). After six months the *parihârikas* become *anuparihârikas* and vice versa. After another six months the *kalpasthita* does penance and all the other monks serve him as *anuparihârikas*.

TWENTY-NINTH LECTURE.

THE EXERTION IN RIGHTEOUSNESS.

O long-lived (*Gambûsvâmin*)! I (*Sudharman*) have heard the following discourse from the venerable (*Mahâvira*).

Here, forsooth, the Venerable Ascetic *Mahâvira*, of the *Kasyapa Gôtra*, has delivered this lecture called the exertion in righteousness. Many creatures, who truly believe in the subject (taught in this lecture), put their faith in it, give credence to it, accept it, practise it, comply with it, study it, understand it, learn it, and act up to it according to the precept (of the *Ginas*)¹—have obtained perfection, enlightenment, deliverance, final beatitude, and have put an end to all misery.

This lecture treats of the following subjects :

1. *samvêga*, longing for liberation ;
2. *nirvêda*, disregard of worldly objects ;
3. *dharmaśraddhâ*, desire of the Law ;
4. *gurusâdharmikasusrûshanâ*, obedience to co-religionists and to the Guru.
5. *âlôkanâ*, confession of sins before the Guru ;
6. *nindâ*, repenting of one's sins to oneself ;
7. *garhâ*, repenting of one's sins before the Guru ;

¹ Here we have no less than ten verbs, many of which are synonyms, with probably no well-defined difference in their meaning. This heaping of synonymous words is a peculiarity of the archaic style. The commentators always labour hard to assign to each word an appropriate meaning, but by sometimes offering different sets of explanations they show that their ingenuity of interpretation was not backed by tradition.

8. sāmâyika, moral and intellectual purity of the soul ;
9. *ṣaturvimsatistava*, adoration of the twenty-four Ginas ;
10. vandana, paying reverence to the Guru ;
11. pratikramana, expiation of sins ;
12. kâyôtsarga, a particular position of the body ;
13. pratyâkhyâna, self-denial ;
14. stavastutimaṅgala, praises and hymns ;
15. kâlasya pratyupêkshanâ, keeping the right time ;
16. prâyasṣittakarana, practising penance ;
17. kshamâpana, begging forgiveness ;
18. svâdhyâya, study ;
19. vâkanâ, recital of the sacred texts ;
20. pariprikkhanâ, questioning (the teacher) ;
21. parâvartanâ, repetition ;
22. anuprêkshâ, pondering ;
23. dharmakathâ, religious discourse ;
24. srutasyârâdhanâ, acquisition of sacred knowledge ;
25. êkâgramanaṣsannivêsanâ, concentration of thoughts ;
26. samyama, control ;
27. tapas, austerities ;
28. vyavadâna, cutting off the Karman ;
29. sukhâsâta, renouncing pleasure ;
30. apratibaddhatâ, mental independence ;
31. viṣitrasayanâsanasêvanâ, using unfrequented lodgings and beds ;
32. vinivartanâ, turning from the world ;
33. sambhôgapratyâkhyâna, renouncing collection of alms in one district only ;

34. upadhipratyâkhyâna, renouncing articles of use ;
35. âhârapratyâkhyâna, renouncing food ;
36. kashâyapratyâkhyâna, conquering the passions ;
37. yôgapratyâkhyâna, renouncing activity ;
38. sarîrapratyâkhyâna, renouncing the body ;
39. sahâyapratyâkhyâna, renouncing company ;
40. bhaktapratyâkhyâna, renouncing all food ;
41. sadbhâvapratyâkhyâna, perfect renunciation ;
42. pratirûpatâ, conforming to the standard ;
43. vaiyâvṛitya, doing service ;
44. sarvagunasampûrnatâ, fulfilling all virtues ;
45. vitarâgatâ, freedom from passion ;
46. kshânti, patience ;
47. mukti, freedom from greed ;
48. ârgava, simplicity ;
49. mârdava, humility ;
50. bhâvasatya, sincerity of mind ;
51. karanasatya, sincerity of religious practice ;
52. yôgasatya, sincerity of acting ;
53. manôguptatâ, watchfulness of the mind ;
54. vâg-guptatâ, watchfulness of the speech ;
55. kâyaguptatâ, watchfulness of the body ;
56. manasamâdhâranâ, discipline of the mind ;
57. vâksamâdhâranâ, discipline of the speech ;
58. kâyasamâdhâranâ, discipline of the body ;
59. gñânasampannatâ, possession of knowledge ;
60. darsanasampannatâ, possession of faith ;
61. kâritrasampannatâ, possession of conduct ;

62. *srôtrêndriyanigraha*, subduing the ear ;
63. *ākshurindriyanigraha*, subduing the eye ;
64. *ghrânêndriyanigraha*, subduing the organ of smell ;
65. *gihvêndriyanigraha*, subduing the tongue ;
66. *sparsanêndriyanigraha*, subduing the organ of touch ;
67. *krôdhavigaya*, conquering anger ;
68. *mānavigaya*, conquering pride ;
69. *mâyâvigaya*, conquering deceit ;
70. *lôbhavigaya*, conquering greed ;
71. *prêmadvêshamithyâdarsanavigaya*, conquering love, hate, and wrong belief ;
72. *sailêst*, stability ;
73. *akarmatâ*, freedom from Karman.

1. Sir, what does the soul obtain by the longing for liberation ? By the longing for liberation the soul obtains an intense desire of the Law ; by an intense desire of the Law he quickly arrives at an (increased) longing for liberation ; he destroys anger, pride, deceit, and greed, which reproduce themselves infinitely ; he acquires no (bad) Karman, and ridding himself of wrong belief which is the consequence of the latter, he becomes possessed of right faith ; by the purity of faith some will reach perfection after one birth ; nobody, however, who has got this purity, will be born more than thrice before he reaches perfection. (1)

2. Sir, what does the soul obtain by disregard of worldly objects¹ ? By disregard of worldly objects the soul quickly feels disgust for pleasures enjoyed by gods, men, and animals ; he becomes indifferent to

¹ Or aversion to the Circle of Births.

all objects ; thereby he ceases to engage in any undertakings, in consequence of which he leaves the road of *Samsâra* and enters the road to perfection. (2)

3. Sir¹, what does the soul obtain by the desire of the Law? By the desire of the Law the soul becomes indifferent to pleasures and happiness to which he was attached ; he abandons the life of householders, and as a houseless monk he puts an end to all pains of body and mind, which consist in (the suffering of) cutting, piercing, union (with unpleasant things), &c. ; and he obtains unchecked happiness. (3)

4. By obedience to co-religionists and to the Guru the soul obtains discipline (*vinaya*). By discipline and avoidance of misconduct (towards the teacher²) he avoids being reborn as a denizen of hell, an animal, a (low) man, or a (bad) god ; by zealous praise of, devotion to, and respect for (the Guru) he obtains birth as a (good) man or god, gains perfection and beatitude, does all praiseworthy actions prescribed by discipline, and prevails upon others to adopt discipline. (4)

5. By confession of sins (before the Guru) the soul gets rid of the thorns, as it were, of deceit, misapplied austerities³, and wrong belief, which obstruct the way to final liberation and cause an endless migration of the soul ; he obtains simplicity, whereby the soul which is free from deceit does not acquire that *Karman* which results in his having a carnal desire for a woman or eunuch⁴, and annihilates such *Karman* as he had acquired before. (5)

¹ In this way all paragraphs up to § 72 open with a question of always the same form. I drop the question in the sequel.

² *Atyâsâtana*.

³ *Nidâna*, cf. p. 60, n. 2.

⁴ This is the meaning of the words *itthîvêya napumsaga-*

6. By repenting of one's sins to oneself the soul obtains repentance, and becoming indifferent by repentance he prepares for himself an (ascending) scale of virtues ¹, by which he destroys the Karman resulting from delusion. (6)

7. By repenting of one's sins before the Guru the soul obtains humiliation; feeling humiliated, he will leave off all blameable occupations ², and apply himself to praiseworthy occupations, whereby a houseless monk will stop infinite disabling ³ developments. (7)

8. By moral and intellectual purity (literally, equilibrium) the soul ceases from sinful occupations. (8)

9. By the adoration of the twenty-four Ginas the soul arrives at purity of faith. (9)

10. By paying reverence (to the Guru) the soul destroys such Karman as leads to birth in low families, and acquires such Karman as leads to birth in noble families; he wins the affection of people, which results in his being looked upon as an authority, and he brings about general goodwill. (10)

11. By expiation of sins he obviates transgressions of the vows; thereby he stops the Âsravas, preserves a pure conduct, practises the eight articles ⁴, does not neglect (the practice of control), and pays great attention to it. (11)

vêyam = strîvêda, napumsakavêda, as explained by the commentators on XXXII, 102.

¹ Karanagunasrêdhîm pratipadyatê. It is difficult to render this phrase adequately; the meaning is that by successively destroying moral impurities one arrives at higher and higher virtues.

² Yôga, i.e. the cause of the production of Karman.

³ Ghâti, compare Bhandarkar, Report, p. 93, note *.

⁴ See Twenty-fourth Lecture, p. 129 ff.

12. By Kâyôtsarga he gets rid of past and present (transgressions which require) Prâyasçitta¹; thereby his mind is set at ease like a porter who is eased of his burden; and engaging in praiseworthy contemplation he enjoys happiness. (12)

13. By self-denial he shuts, as it were, the doors of the Âsravas; by self-denial he prevents desires rising in him; by prevention of desires he becomes, as it were, indifferent and cool towards all objects. (13)

14. By praises and hymns he obtains the wisdom consisting in knowledge, faith, and conduct; thereby he gains such improvement, that he will put an end to his worldly existence², (or) be born afterwards in one of the Kalpas and Vimânas³. (14)

15. By keeping the right time he destroys the Karman which obstructs right knowledge. (15)

16. By practising Prâyasçitta¹ he gets rid of sins, and commits no transgressions; he who correctly practises Prâyasçitta, gains the road and the reward of the road⁴, he wins the reward of good conduct. (16)

17. By begging forgiveness he obtains happiness of mind; thereby he acquires a kind disposition towards all kinds of living beings⁵; by this

¹ Expiatory rites, âlôkanâ, &c.

² Antakriyâ, explained by mukti.

³ The Kalpas and the Vimânas are the heavens of the Vaimânika gods, see below, p. 226.

⁴ By road is meant the means of acquiring right knowledge, and by the reward of the road, right knowledge. The reward of good conduct is mukti.

⁵ Savvapânabhûyagîvasattâ. The prânas possess from two to four organs of sense, the gîvas five, the bhûtas are plants, and the sattvas are all remaining beings.

kind disposition he obtains purity of character and freedom from fear. (17)

18. By study he destroys the Karman which obstructs right knowledge. (18)

19. By the recital of the sacred texts he obtains destruction of Karman, and contributes to preserve the sacred lore, whereby he acquires the Law of the Tīrtha¹, which again leads him to the complete destruction of Karman, and to the final annihilation of worldly existence. (19)

20. By questioning (the teacher) he arrives at a correct comprehension of the Sūtra and its meaning, and he puts an end to the Karman which produces doubts and delusion. (20)

21. By repetition he reproduces the sounds (i. e. syllables) and commits them to memory. (21)

22. By pondering (on what he has learned) he loosens the firm hold which the seven kinds of Karman, except the Âyushka² (have upon the soul); he shortens their duration when it was to be a long one; he mitigates their power when it was intense; (he reduces their sphere of action when it was a wide one)³; he may either acquire Âyushka-karman or not, but he no more accumulates Karman which

¹ According to the commentaries, by Tīrtha are meant the *Ġaṇadharas*.

² Concerning the eight kinds of Karman, see XXXIII, 2 and 3, p. 192. Âyushka is that Karman which determines the length of time which one is to live. A somewhat different explanation of this Karman is given by Bhandarkar, loc. cit., p. 97, note.

³ The passage in question is an addition in some MSS., as the commentators tell us. The meaning seems to be that the Karman which was attached to many parts of the soul is restricted to fewer places by the influence of the purity superinduced on the soul by pondering.

produces unpleasant feelings, and he quickly crosses the very large forest of the fourfold *Samsâra*, which is without beginning and end. (22)

23. By religious discourses he obtains destruction of the *Karman*; by religious discourses he exalts the creed, and by exalting the creed he acquires *Karman*, which secures, for the future, permanent bliss. (23)

24. By acquisition of sacred knowledge he destroys ignorance, and will not be corrupted by worldliness. (24)

25. By concentration of his thoughts he obtains stability of the mind. (25)

26. By control he obtains freedom from sins. (26)

27. By austerities he cuts off the *Karman*¹. (27)

28. By cutting off the *Karman* he obtains (the fourth stage of pure meditation characterised by) freedom from actions, by doing no actions he will obtain perfection, enlightenment, deliverance, and final beatitude, and will put an end to all misery. (28)

29. By renouncing pleasures he obtains freedom from false longing, whereby he becomes compassionate, humble, free from sorrow, and destroys the *Karman* produced by delusion regarding conduct. (29)

30. By mental independence he gets rid of attachment, whereby he will concentrate his thoughts (on the Law), and will for ever be without attachment and fondness (for worldly things). (30)

31. By using unfrequented lodgings and beds he obtains the *Gupti* of conduct, whereby he will use

¹ *Vyavadâna* is the cutting off of the *Karman* and the subsequent purity of the soul.

allowed food, be steady in his conduct, be exclusively delighted with (control), obtain a yearning for deliverance, and cut off the tie of the eightfold Karman. (31)

32. By turning from the world he will strive to do no bad actions, and will eliminate his already acquired Karman by its destruction; then he will cross the forest of the fourfold *Samsāra*. (32)

33. By renouncing collection of alms in one district only¹ he overcomes obstacles²; unchecked by them he exerts himself to attain liberation; he is content with the alms he gets, and does not hope for, care for, wish, desire, or covet those of a fellow-monk; not envying other monks he takes up a separate, agreeable lodging³. (33)

34. By renouncing articles of use⁴ he obtains successful study; without articles of use he becomes exempt from desires, and does not suffer misery. (34)

35. By renouncing (forbidden) food he ceases to act for the sustenance of his life; ceasing to act for the sustenance of his life he does not suffer misery when without food. (35)

36. By conquering his passions he becomes free from passions; thereby he becomes indifferent to happiness and pains. (36)

37. By renouncing activity he obtains inactivity, by ceasing to act he acquires no new Karman, and destroys the Karman he had acquired before. (37)

38. By renouncing his body he acquires the pre-eminent virtues of the Siddhas, by the possession

¹ *Sambhōga* = *ĕkamandalyām āhāraḥ*.

² *Ālambanā, glānatādi*.

³ *Dukkaṃ suhaseggaṃ uvasampaggittānaṃ viharai*.

⁴ Except such as are obligatory, e.g. his broom, the *mukha-vastrikā*, &c.

of which he goes to the highest region of the universe, and becomes absolutely happy. (38)

39. By renouncing company he obtains singleness; being single and concentrating his mind, he avoids disputes, quarrels, passions, and censoriousness, and he acquires a high degree of control, of *Samvara*, and of carefulness¹. (39)

40. By renouncing all food he prevents his being born again many hundreds of times. (40)

41. By perfect renunciation² he enters the final (fourth stage of pure meditation), whence there is no return; a monk who is in that state, destroys the four remnants of *Karman* which even a *Kêvalin* possesses, viz. *vêdantya*, *âyushka*, *nâman*, and *gôtra*³; and then he will put an end to all misery. (41)

42. By conforming to the standard of monks⁴ he obtains ease, thereby he will be careful, wear openly the excellent badges of the order, be of perfect righteousness, possess firmness and the *Samitis*, inspire all beings with confidence, mind but few things⁵, subdue his senses, and practise, in a high degree, the *Samitis* and austerities. (42)

43. By doing service he acquires the *Karman*

¹ *Samâhiê* = *samâhita* or *samâdhimân*.

² *Sadbhâva pratyâkhyâna*. The *Dîpikâ* gives the following explanation: he makes the renunciation in such a way that he need not make it a second time.

³ *Vêdanîya* is that *Karman* which produces effects that must be experienced, as pleasure or pain; *âyushka* is the *Karman* that determines the length of life; *nâman* and *gôtra* cause him to be born as such or such an individual in this or that family; see Thirty-third Lecture, verses 2 and 3, p. 192 f.

⁴ Explained: *sthavirakalpasâdhuvêshadhâritvam*.

⁵ *Appaḍilêha* = *alpapratiyupêksha*; he has to inspect few things, because he uses only few.

which brings about for him the nâman and gôtra of a Tîrthakara. (43)

44. By fulfilling all virtues he secures that he will not be born again; thereby he will become exempt from pains of the body and mind. (44)

45. By freedom from passion he cuts off the ties of attachment and desire; thereby he becomes indifferent to all agreeable and disagreeable sounds, touches, colours, and smells. (45)

46. By patience he overcomes troubles. (46)

47. By freedom from greed he obtains voluntary poverty, whereby he will become inaccessible to desire for property. (47)

48. By simplicity he will become upright in actions, thoughts, and speech, and he will become veracious; thereby he will truly practise the Law. (48)

49. By humility he will acquire freedom from self-conceit; thereby he will become of a kind and meek disposition, and avoid the eight kinds of pride. (49)

50. By sincerity of mind he obtains purity of mind, which will cause him to exert himself for the fulfilment of the Law which the *Ginas* have proclaimed; and he will practise the Law in the next world too. (50)

51. By sincerity in religious practice he obtains proficiency in it; being proficient in it he will act up to his words. (51)

52. By sincerity of acting he will become pure in his actions. (52)

53. By watchfulness¹ of the mind he concentrates his thoughts; thereby he truly practises control. (53)

¹ Gupti.

54. By watchfulness of speech he keeps free from prevarication; thereby he enables his mind to act properly. (54)

55. By watchfulness of the body he obtains *Samvara*¹; thereby he prevents sinful *Âsravas*. (55)

56. By discipline of the mind he obtains concentration of his thoughts; thereby he obtains development of knowledge, which produces righteousness and annihilates wrong belief. (56)

57. By discipline of the speech he obtains development of faith, whereby he acquires facility of becoming enlightened, and destroys preventing causes. (57)

58. By discipline of the body he obtains development of conduct, which causes him to conduct himself according to the regulation; thereby he destroys the four remnants of *Karman* which even a *Kêvalin* possesses²; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and he puts an end to all misery. (58)

59. By possession of knowledge he acquires an understanding of words and their meaning; thereby he will not perish in the forest of the fourfold *Samsâra*; as a needle with its thread will not be lost, thus the soul possessing the sacred lore³ will not be lost in the *Samsâra*; he performs all prescribed actions relating to knowledge, discipline, austerities, and conduct, and well versed in his

¹ For *Samvara* and *Âsrava*, see above, p. 55, note 1, and p. 73, note 2.

² See above, § 41.

³ Here is a pun on the word *sutta*=*sûtra*, which means thread and *Sûtra*, sacred lore, or knowledge acquired by the study of the *Sûtras*.

own and in heterodox creeds he will become invincible. (59)

60. By possession of faith he annihilates wrong belief which is the cause of worldly existence, and he will not lose his inner light; but he endues his Self with the highest knowledge and faith, and purifies it¹. (60)

61. By possession of conduct he obtains a stability like that of the king of mountains² (viz. Mêru), whereby a houseless monk destroys the four remnants of Karman which even a Kêvalin possesses; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery. (61)

62. By subduing the organ of hearing he overcomes his delight with or aversion to all pleasant or unpleasant sounds, he acquires no Karman produced thereby, and destroys the Karman he had acquired before. (62)

63-66. (All this applies also to his) subduing the organs of sight, of smelling, of tasting, and of touch (with regard to) pleasant colours, smells, tastes, and touches. (63-66)

67. By conquering anger he obtains patience; he acquires no Karman productive of anger³, and destroys the Karman he had acquired before. (67)

68. By conquering pride he obtains simplicity, &c. (as in 67, substituting pride for anger). (68)

69. By conquering deceit he obtains humility, &c. (as in 67, substituting deceit for anger). (69)

¹ I.e. makes it contain nothing foreign to its own nature.

² Sêlêsi = sailêsi; sailêsa is Mêru, and its avasthâ, or condition, is sailêsi.

³ Or, perhaps, which results in experiencing anger.

70. By conquering greed he obtains content, &c. (as in 67, substituting greed for anger). (70)

71. By conquering love, hate, and wrong belief he exerts himself for right knowledge, faith, and conduct, then he will cut off the fetters of the eightfold Karman ; he will first destroy the twenty-eight kinds¹ of Karman, which are productive of delusion; (then) the five kinds of obstruction to right knowledge², the nine kinds of obstruction to right faith³, and the five kinds of obstacles (called Antarâya): the last three remnants of Karman he destroys simultaneously; afterwards he obtains absolute knowledge and faith, which is supreme, full, complete, unchecked, clear, faultless, and giving light (or penetrating) the whole universe; and while he still acts⁴, he acquires but such Karman as is inseparable from religious acts⁵; the pleasant feelings (produced by it) last but two moments: in the first moment it is acquired, in the second it is experienced, and in the third it is destroyed; this Karman is produced, comes into contact (with the soul), takes rise, is experienced, and is destroyed; for all time to come he is exempt from Karman. (71)

72. Then⁶ when his life is spent up to less than

¹ There are sixteen kashâyas, nine nô-kashâyas, and three môhanfiyas.

² These are the obstacles to the five kinds of knowledge: mati, sruta, avadhi, manahparyâya, kêvala.

³ They are: the obstacles to âkashurdarsana, to âkashurdarsana, to avadhidarsana, and to kêvaladarsana, and five kinds of sleep (nidrâ). Concerning Antarâya, see p. 193.

⁴ Sayôgin, i.e. while he has not yet reached the fourteenth gunasthâna, the state of a Kêvalin.

⁵ Airyapathika.

⁶ I.e. when he has become a Kêvalin, as described in the preceding paragraph.

half a muhūrta, he discontinues to act, and enters upon the (third degree of) pure meditation¹, from which there is no relapse (to lower degrees), and which requires most subtile functions only (of his organs); he first stops the functions of his mind, then the functions of speech, then those of the body, at last he ceases to breathe. During the time required for pronouncing five short syllables, he is engaged in the final pure meditation, in which all functions (of his organs) have ceased, and he simultaneously annihilates the four remnants of Karman, viz. vêdaniya, âyushka, nâman, and gôtra². (72)

73. Then having, by all methods, got rid of his audârîka, kârmaṇa (and taigasa) bodies, the soul takes the form of a straight line, goes in one moment, without touching anything and taking up no space, (upwards to the highest Âkâsa), and there develops into its natural form, obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery. (73)

This indeed is the subject of the lecture called exertion in righteousness, which the Venerable Ascetic Mahāvîra has told, declared, explained, demonstrated. (74)

Thus I say.

¹ Sukladhyâna.

² See note on § 41.

THIRTIETH LECTURE.

THE ROAD OF PENANCE.

Now hear with concentrated mind, how a monk destroys by austerities the bad Karman which he had acquired by love and hatred. (1)

By abstaining 1. from destroying life; 2. from lying; 3. from taking anything which is not given; 4. from all sexual indulgence; 5. from having any property; and 6. from eating at night, the soul becomes free from Âsravas¹. (2)

By possessing the five Samitis and the three Guptis, by freedom from passions, by subduing the senses, by vanquishing conceit², and by avoiding delusions, the soul becomes free from Âsravas. (3)

Hear attentively how a monk destroys (the Karman) acquired by love and hatred in the absence of the above-mentioned (virtues). (4)

As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by evaporation, so the Karman of a monk, which he acquired in millions³ of births, is annihilated by austerities, if there is no influx of bad Karman. (5, 6)

Austerities are of two kinds: external and internal;

¹ Karmôpâdânahêtavas, that through which the soul becomes affected by Karman.

² Agârava = agaurava; but it is here explained, free from garva, cf. p. 98, note 2.

³ Literally krores, i.e. ten millions.

external austerities are of six kinds, and internal are of six kinds¹. (7)

External austerities are :

1. *anasana*, fasting; 2. *avamôdarikâ*, abstinence²; 3. *bhikshâkaryâ*, collecting alms; 4. *rasa-parityâga*, abstention from dainty food; 5. *kâya-klêsa*, mortification of the flesh; 6. *samlinatâ*, taking care of one's limbs³. (8)

1. Fasting is of two kinds: *a. itvara*, temporary, and *b. maranâkâla*, fasting which precedes, and ends with death. Temporary fasting is either such in which a desire (for food) is present, or such in which no such desire exists. (9)

a. The temporary fasting is briefly of six kinds: 1. in the form of a line⁴; 2. in the form of a square; 3. in the form of a cube; 4. of a sixth power; 5. of a twelfth power; 6. of any arrangement. Temporary fasting (can be practised) for different objects which one has in mind. (10, 11)

¹ Comp. *Aupapâtika Sûtra*, ed. Leumann, p. 38 ff. The general division is the same, but the subdivision differs in many details.

² Gradual reduction of food, from a full meal of thirty-two morsels to one of one morsel.

³ *Âṅgopâṅgâdikam samvṛitya pravartanam, T'ikâ.*

⁴ The meaning of this singular statement is as follows. If four fasts of two, three, four, and five days are performed in this order, they form a line. If this set of fasts is four times repeated, each time beginning with a different number, we get sixteen fasts; they form a square, viz. :

$$1 \cdot 2 \cdot 3 \cdot 4$$

$$2 \cdot 3 \cdot 4 \cdot 1$$

$$3 \cdot 4 \cdot 1 \cdot 2$$

$$4 \cdot 1 \cdot 2 \cdot 3$$

The next class contains 64 fasts, the fourth 4,096, the fifth 16,777,216 fasts. Fasts of the last class require 700,000 years at least, and must be assumed to be restricted to former Tîrthakaras, whose lives lasted enormous periods of time.

b. Fasting which is to precede death, is of two kinds with regard to the motions of the body : with change (of position) and without change. (12)

And again it is twofold : admitting of relief¹, or not ; one may either leave the place (which one has chosen to die in), or not leave it ; in both cases one may not take any food. (13)

2. Abstinence is briefly of five kinds : with regard to *a.* substance ; *b.* place ; *c.* time ; *d.* state of mind ; *e.* development. (14)

a. He who takes less food than he usually does², in the extreme case but one mouthful, performs abstinence with regard to substance. (15)

b. (Place means) a village, a scotfree town³, a capital, a camp of merchants⁴, a mine, a settlement of a wild tribe⁵, a place with an earth wall⁶, a poor town⁷, a town with a harbour⁸, a large town⁹, an isolated town¹⁰, and an open town¹¹. (16)

¹ Saparikarma = vaiyâvṛtyasahita. This leads to iṅginī-marana and bhaktapratyakhyāna; the aparikarma to pādapôpagamana (i.e. prâṇôpagamana); comp. part i, p. 72.

² Thirty-two mouthfuls is the usual quantity of food of men, twenty-eight that of women. A mouthful is of the size of an egg.

³ Nagara, where no taxes (na kara) are levied, while villages pay eighteen taxes.

⁴ Nigama, or a place where many merchants dwell.

⁵ Pallī.

⁶ Khêṣa.

⁷ Karvaṣa. According to the dictionary, it means 'market-town;' but the commentators render it by kunagara, or say that it is karvaṭaganâvâsa, the dwelling-place of the Karvaṣa people.

⁸ Drôṇamukha, a town to which there is access by water and land, like Bhrīgukakṣha or Tāmralipti.

⁹ Paṭṭana.

¹⁰ Maṭamba, a town which is more than three and a half yôḡanas distant from the next village.

¹¹ Sambâdha, prabhûtaḥâturvarṇyanivâsa.

In a hermitage, a vihâra¹, a halting-place for procession², a resting-place for travellers³, a station of herdsmen, a camp on high ground, a caravan's camp, a fortified place of refuge. (17)

In gardens, on roads, in houses—all this is meant by place. In these and similar places he may (wander about). In this way he performs abstinence with regard to place. (18)

1. pêlâ, 2. ardhapêlâ, 3. gômûtrikâ, 4. pataṅga-vîthikâ, 5. sambûkâvartta, 6. âyatam-gatvâ-pratyâgata⁴. (19)

c. Abstinence with reference to time (is observed by him) who goes about in that time of the four Paurushîs of the day (which he selects for that purpose). (20)

Or if he collects alms in a part of the third Paurushî, or in its last quarter, then he observes abstinence with reference to time. (21)

d. Abstinence with reference to state of mind (is observed by him) who accepts alms from a woman or man, from an adorned or unadorned person, from one of any age or dress, of any temper or colour: if that person does not change his disposition or condition⁵. (22, 23)

¹ A dwelling-place of Bhikshus, or a dēvagrîha.

² Sannivêsa.

³ Samâga.

⁴ These are terms for different kinds of collecting alms; it is called pêlâ (box), when one begs successively at four houses forming the corners of an imaginary square; gômûtrikâ, when he takes the houses in a zigzag line; pataṅgavîthikâ (cricket's walk), when he goes to houses at a great distance from one another; sambûkâvartta (the windings of a conch), when he goes in a spiral line, either toward the centre (abhyantara) or from the centre outward (bahis); âyatam-gatvâ-pratyâgata, when he first goes straight on and then returns.

⁵ I give the traditional explanation of the verses, as handed

e. A monk who observes abstinence according to the particulars which have been enumerated with regard to substance, place, time, and state of mind, observes abstinence with regard to development¹ too. (24)

3. With regard to collecting alms there are the eight principal ways² how to collect them; the seven êshanâs (or modes of begging) and other self-imposed restrictions. (25)

4. Abstention from dainty food means abstention from such highly nourishing³ food and drink as milk, curds, ghee, &c. (26)

5. Mortification of the flesh consists in the different postures as Virâsana, &c., which benefit the soul, and which are difficult to perform. (27)

6. Using unfrequented lodgings and beds consists in living and sleeping in separate and

down in the commentaries. If we might set it aside, I should translate: abstinence with reference to disposition is observed by him who in collecting alms preserves the same disposition, whether he has to do with a woman or man, &c.

¹ For development (*paggava* = *paryâya*) denotes any form or phase of existence which anything can assume. Therefore all particulars of place, e.g. are developments of Place. As all restrictions of place, &c., indirectly diminish the food obtainable by a monk, they also come under the head Abstinence.

² According to the commentator, these are the six kinds enumerated in verse 19. *Sambûkâvartta* is of two kinds, as explained in the note; the eighth kind is *rigvî*, or the common way of begging. These eight ways have reference to the houses in which they collect alms. The seven êshanâs refer to the quality or quantity of the food; their names are given in the *Tikâ*, partly in *Prâkrî*, partly in Sanskrit: 1. *samsaithâ*; 2. *asamsaithâ*; 3. *uddhadâ*; 4. *alpalêpikâ*; 5. *udgrîhîtâ*; 6. *pragrîhîtâ*; 7. *uggहितadharmâ*. According to another passage: 1. is *samsprishîta*, 3. *uddhrîta*, 5. *avagrîhîta*.

³ *Pranîta*, explained *pushîkara*.

unfrequented places where there are neither women nor cattle. (28)

Thus external austerities have been briefly explained ; I shall now explain internal austerities in due order. (29)

Internal austerities are :

1. *prâyasâkitta*, expiation of sins ;
2. *vinaya*, politeness ;
3. *vaiyâvrîtya*, serving the Guru ;
4. *svâdhyâya*, study ;
5. *dhyâna*, meditation ;
6. *vyutsarga*¹, abandoning of the body. (30)

1. Expiation of sins is tenfold, what must be confessed², &c. ; this is to be strictly observed by a monk ; this is called expiation of sins. (31)

2. Politeness consists in rising (from one's seat), folding of the hands, offering of a seat, loving the Guru, and cordial obedience. (32)

3. There are ten³ kinds of service, as serving the *Âkârya*, &c.⁴ ; doing service consists in giving one's assistance as well as one is able. (33)

4. Study is fivefold : 1. saying or learning one's lesson ; 2. (questioning the teacher about it) ; 3. repetition ; 4. pondering ; 5. religious discourse. (34)

¹ *Viôsagga*, *viussaga*, *viusagga*. It is usually rendered *vyutsarga*, but the Sanskrit prototype is *vyavasarga*, as Leumann has pointed out, l.c., p. 152.

² Compare *Aupapâtika Sûtra*, ed. Leumann, p. 40.

³ *Ibidem*, p. 42.

⁴ They are enumerated in the following *Gâthâ* : *âyariya-uvaggâhê thêra-tavassî-gilâna-sêhâna | sâhammiya-kula-gana-saṅgha-saṃgayam tam iha kâyavvam*. The ten persons or body of persons entitled to 'service' are : 1. *âkârya* ; 2. *upâdhyâya* ; 3. *sthavira* ; 4. *tapasvin* ; 5. *glâna* ; 6. *saiksha* ; 7. *sâdharmika* ; 8. *kula* ; 9. *gana* ; 10. *saṅgha*.

5. Abstaining to meditate on painful and sinful things¹, one should, with a collected mind, engage in pure meditations on the Law; this the wise call meditation. (35)

6. If a monk remains motionless when lying down, sitting, or standing upright, this is called abandoning of the body, which is the sixth kind (of internal austerities). (36)

If a sage truly performs these two kinds of austerities, he will soon be thoroughly released from the Circle of Births. (37)

Thus I say.

THIRTY-FIRST LECTURE.

MODE OF LIFE².

I shall declare the mode of life that benefits the soul; by practising it many souls have crossed the ocean of *Samsâra*. (1)

One should desist from one thing, and practise another: desist from neglect of self-control, and practise self-control. (2)

Love and hatred are two evils which produce bad

¹ This is the *ârtaraudradhyâna*.

² This lecture offers many difficulties to the translator, as it contains scarcely more than a dry list of articles of the *Gâina* faith. To fully understand or interpret it would require an accurate knowledge of the complete religious system of the *Gâinas*, to which we can lay no claim at present. The order in which the articles are given follows the number of their subdivisions. In some cases the number is not given in the *Sûtra*, but is supplied by the commentary.

Karman ; if a monk always avoids them, he will not stand within the circle (of transmigration). (3)

A monk who always avoids the thrice threefold hurtful, conceited, and delusive acts¹, will not stand in the circle (of transmigration). (4)

A monk who well bears calamities produced by gods, animals, or men, will not stand, &c. (5)

A monk who always avoids the (four) different kinds of praises², passions, expressions (of the emotions)³, and (of the four) meditations the two sinful ones, will not stand, &c. (6)

A monk who always exerts himself⁴ with regard to the (five) vows, the (five) objects of sense, the (five) Samitis, and (five) actions⁵, will not stand, &c. (7)

A monk who always exerts himself with regard to the six lēsyās⁶, the six kinds of bodies, and the six (regular functions as) eating⁷, will not stand, &c. (8)

A monk who always exerts himself with regard to the (seven) rules of accepting alms⁸, and the seven causes of danger (to other men) will not stand, &c. (9)

¹ Compare XIX, 91, and XXX, 3. Hurtful acts (*danda*) are threefold, as referring to thoughts, words, and acts ; conceited acts (*gāraṇa*), as pride of riches, of taste (*rasa*), and of pleasure or fashion (*sātā*) ; delusive acts (*śalya*), as *mâyā*, *nidāna*, and *mithyādarsana*.

² *Vikatthā*.

³ *Samgñā*.

⁴ *Yatatē* 'exerts himself ;' supply 'to avoid, to know, or to do,' as the case may require.

⁵ *Kriyā* ; they are : 1. *kāyikī* ; 2. *adhikaraṇikī* ; 3. *prādvēṣhikī* ; 4. *paritāpanikī*, and 5. *prāṇātipātikī*.

⁶ On the *lēsyās* see Thirty-fourth Lecture, p. 196 ff.

⁷ From the commentaries I learn two more of these six *kāraṇas* : *vēdana* and *vaiyāvṛitya*. I cannot say which are the remaining three.

⁸ They are enumerated in note 2 on XXX, 25, p. 178.

A monk who always exerts himself with regard to the (eight) objects of pride¹, to that which protects his chastity², and to the tenfold Law of the monks³. (10)

A monk who always exerts himself with regard to the (eleven) duties of the upâsakas, and the (twelve) duties of the bhikshus⁴, will not stand, &c. (11)

A monk who always exerts himself with regard to the (thirteen) actions (productive of Karman), to the various (fourteen) kinds of living beings, and the (fifteen) places of punishment of the wicked⁵, will not stand, &c. (12)

A monk who always exerts himself with regard to the sixteen Gâthâs⁶, and to the (seventeen kinds of) neglect of self-control, will not stand, &c. (13)

A monk who always exerts himself with regard to the (eighteen kinds of) continence, to the (nineteen) *gñâtâdhyayanas*⁷, and the (twenty) cases for not concentrating one's thoughts, will not, &c. (14)

¹ Viz. caste, family, beauty, &c. ; see *Sûtrakṛit.* II, 2, 17.

² *Brahmagupti*. This is of nine kinds.

³ *Bhikshudharma*. It consists of Nos. 46-49, 26, 27, of Lecture XXIX, truth, purity, poverty, and chastity.

⁴ The details given in the commentary (*Dêvendra*) partly differ from the description of the twelve duties of *Srâvakas*, and the ten duties of *Bhikshus* given by *Bhandarkar* from the *Kârttikâyânu-prêkshâ*, see his Report, p. 114 ff.

⁵ *Paramâdhârmika*. My translation is based on the enumeration of fifteen words, among which the names of some well-known hells occur.

⁶ The sixteen lectures of the first part of the *Sûtrakṛitânga*, the last of which is called *Gâthâ*, are meant by the sixteen *Gâthâs*. The whole book contains twenty-three lectures as stated in verse 16.

⁷ The first *śrutaskandha* of the *Gñâtâdharmakathâ*, which contains nineteen *adhyayanas*, is intended by *gñâtâdhyayana*.

A monk who always exerts himself with regard to the twenty-one forbidden ¹ actions, and the twenty-two troubles ², will not stand, &c. (15)

A monk who always exerts himself with regard to the twenty-three (lectures of the) *Sûtrakṛitāṅga*, and to the gods whose number exceeds by an unit ³ (the number of the lectures of the *Sûtrakṛitāṅga*), will not stand, &c. (16)

A monk who always exerts himself with regard to the twenty-five clauses ⁴, and (to the recitation of the twenty-six) chapters of the *Daśās*, &c. ⁵, will not stand, &c. (17)

A monk who always exerts himself with regard to the (twenty-seven) virtues of the laity, and the (twenty-eight lectures of the) *Prakalpa* ⁶, will not stand, &c. (18)

A monk who always exerts himself with regard to the (twenty-nine) causes of wrong knowledge, and the (thirty) causes of delusion, will not stand, &c. (19)

A monk who always exerts himself with regard to the (thirty-one) qualities of Siddhas, &c., the (thirty-

¹ *Sabala*, because they 'variegate' the conduct. The actions meant are sitting on an unwiped seat, &c.

² *Parisaha*, see above, p. 9 ff.

³ *Rûpa*. The twenty-four gods are: ten *Bhavanapatis*, eight *Vyantaras*, five *Gyôṭishkas*, one *Vaimânika*; or the 24 prophets.

⁴ *Bhâvanâ*, the subdivisions of the five great vows, see part i, p. 189 ff.

⁵ The *Daśâsrutaskandha*, *Bṛhat Kalpa*, and *Vyavahâra Sûtras* are meant, which together contain twenty-six *uddêśas*.

⁶ I.e. the *Âtârâṅga Sûtra*; it now contains but twenty-four lectures, but is said to have originally contained four more, see part i, introduction, p. xlix f. These four lectures were: *Mahâparinnâ*, *Ugghâya*, *Anugghâya*, *Ârôḍhanâ*.

two) Yôgas¹, and thirty-three Âsâtanâs², will not stand, &c. (20)

A clever monk who always exerts himself with regard to the above-mentioned points, will soon be thoroughly released from the Circle of Births (21)

Thus I say.

THIRTY-SECOND LECTURE.

THE CAUSES OF CARELESSNESS.

With attentive mind hear me explain for your benefit the deliverance from the beginningless time, together with its causes³, and from all misery : a truly wholesome subject. (1)

By the teaching of true⁴ knowledge, by the avoidance of ignorance and delusion, and by the destruction of love and hatred, one arrives at final deliverance which is nothing but bliss. (2)

This is the road to it : to serve the Gurus and the old (teachers), to avoid throughout foolish people, to

¹ The pure operations of mind, speech, and body.

² As far as I can make out from the enumeration in the commentary, they are articles regulating the intercourse between monks, especially pupils and teacher.

³ By beginningless time the Samsâra is meant ; its causes are the kashâyas or cardinal passions, and avirati.

⁴ Sakkaṣsa=satyasya. This is a various reading ; the received text has savvassa. The commentators give the following explanation : by the property of knowledge to make everything known—this indicates that knowledge is the cause of mōksha.

apply oneself earnestly to study, and to ponder zealously on the meaning of the Sûtras. (3)

A Sramana engaged in austerities, who longs for righteousness¹, should eat the proper quantity of allowed food, should select a companion of right understanding, and should live in a place suited to seclusion. (4)

If he does not meet with a clever companion who surpasses or equals him in virtue, he should live by himself, abstaining from sins and not devoted to pleasures. (5)

As the crane² is produced from an egg, and the egg is produced from a crane, so they call desire³ the origin of delusion, and delusion the origin of desire. (6)

Love and hatred are caused by Karman, and they say that Karman has its origin in delusion; Karman is the root of birth and death, and birth and death they call misery. (7)

Misery ceases on the absence of delusion, delusion ceases on the absence of desire, desire ceases on the absence of greed, greed ceases on the absence of property. (8)

I shall explain in due order the means which must be adopted by him who wants to thoroughly uproot love, hatred, and delusion. (9)

Pleasant food⁴ should not be enjoyed with preference, for it generally makes men over-strong⁵; and desires rush upon the strong, like birds upon a tree with sweet fruits. (10)

¹ Samâdhi; the Dîpikâ explains it by *gñânadarsana-kâri-tralâbha*.

² Balâka.

³ Trishnâ.

⁴ Rasâ.

⁵ Driptikara.

As in a forest, full of fuel, a fire fanned by the wind cannot be extinguished, so the fire (as it were) of the senses of him who eats as he lists; it does not benefit any chaste man. (11)

The mind of those who always live in unfrequented lodgings, who eat low food, and who subdue their senses, will not be attacked by the foe, Love, who is vanquished as disease is by medicine. (12)

As it is not safe for mice to live near the dwelling of a cat, so a chaste (monk) cannot stay in a house inhabited by women. (13)

A *Sramana*, engaged in penance, should not allow himself to watch the shape, beauty, coquetry, laughter, prattle, gestures, and glances of women, nor retain a recollection of them in his mind. (14)

Not to look at, nor to long for, not to think of, nor to praise, womankind: this is becoming the meditation of the noble ones, and it is always wholesome to those who delight in chastity. (15)

Though those who possess the three *Guptis*, cannot be disturbed even by well-adorned goddesses, still it is recommended to monks to live by themselves, as this is wholesome in every way. (16)

To a man who longs for liberation, who is afraid of the *Samsâra*, and lives according to the Law, nothing in the world offers so many difficulties¹ as women who delight the mind of the ignorant. (17)

To those who have overcome the attachment (to women), all others will offer no difficulties²; even as to those who have crossed the great ocean, no river, though big like the Ganges, (will offer any difficulty). (18)

¹ Duttara.

² Suuttara.

From desire of pleasure arises the misery of the whole world, the gods included ; whatever misery of body and mind there is, the dispassionate will put an end to it. (19)

As the fruit of the Kimpâka¹ is beautiful in taste and colour, when eaten ; but destroys the life when digested, (being) poison ; similar in their effect are pleasures. (20)

A Sramana, engaged in austerities, who longs for righteousness², should not fix his thoughts on the pleasant objects of the senses, nor turn his mind from them, if they be unpleasant. (21)

‘Colour’ attracts the eye ; it is the pleasant cause of Love, but the unpleasant cause of Hatred³ ; he who is indifferent to them (viz. colours), is called dispassionate. (22)

The eye perceives ‘colour,’ and ‘colour’ attracts the eye ; the cause of Love is pleasant, and the cause of Hatred is unpleasant. (23)

He who is passionately fond of ‘colours,’ will come to untimely ruin ; just as an impassioned moth which is attracted by the light rushes into death. (24)

He who passionately hates (a colour), will at the same moment suffer pain. It is the fault of an undisciplined man that he is annoyed (by a colour) ; it is not the ‘colour’ itself that annoys him. (25)

¹ Trichosanthes Palmata, or Cucumis Colocynthus.

² Compare verse 4.

³ Love and Hatred must of course be understood in their widest meaning. The same remark applies to the term ‘colour,’ which according to Hindu terminology denotes everything that is perceived by the eye. The first three sentences are, in the original, dependent on verbs as vadanti, âhus. I have, here and elsewhere, dropped them in the translation.

He who is very fond of a lovely 'colour,' hates all others; hence a fool will suffer misery, but a dispassionate sage is not affected by it. (26)

He who has a passion for 'colours¹,' will kill many movable and immovable beings; a passionate fool, intent on his personal interest, pains and torments those beings in many ways. (27)

How can a man who passionately desires 'colours²,' be happy while he gets, keeps, uses, loses, and misses (those things). Even when he enjoys them, he is never satisfied. (28)

When he is not satisfied with those 'colours,' and his craving for them grows stronger and stronger, he will become discontented, and unhappy by dint of his discontent; misled by greed he will take another's property. (29)

When he is overcome by violent desire, takes another's property, and is not satisfied with those 'colours' and their possession, then his deceit and falsehood increase on account of his greed; yet he will not get rid of his misery. (30)

After and before he has lied³, and when he is on the point of lying, he feels infinitely unhappy. Thus when he takes another's property, and is (after all) not satisfied by the 'colours' (he has

¹ Rûvânugâsânuga = rûpa-anuga-âsâ-anuga. This division of the compound looks artificial; I should prefer to divide rûva-anugâsa-anuga = rûpa-anukarsha-anuga; literally, possessed of attraction by colours.

² Rûvanuvâêna pariggahêna. Parigraha is explained as the desire to possess them.

³ Instead of 'lying,' we can also adopt the rendering 'stealing,' as the word in the original mûsa may stand either for mri'shâ, or for mûsha.

obtained), he becomes unhappy, and nobody will protect him¹. (31)

How, then, can a man who is devoted to 'colours,' ever derive any happiness from anything? He suffers pain at the time of their enjoyment to procure which he had suffered misery. (32)

In the same way he who hates 'colours,' incurs a long succession of pains; when his mind is filled with hatred, he accumulates Karman which in the end again produces misery. (33)

But a man who is indifferent to 'colours,' is free from sorrows; though still in the *Samsâra*, he is not affected by that long succession of pains, just as the leaf of the Lotus (is not moistened) by water. (34)

[The whole set of verses 22-34 is, with few alterations, five times repeated in the original in order to apply to the other organs of sense.

Verses 35-47 treat of sounds; 'sound' is to be substituted for 'colour,' 'ear' for 'eye.'

The last line of verse 37, which corresponds to verse 24, runs thus:

As an impassioned deer allured (by a song) rushes into death, without being satisfied with the sound.

In the same way verses 48-60 apply to 'smells'; substitute 'smell' and 'organ of smell.'

Verses 61-73 apply to tastes; substitute 'tastes' and 'tongue.'

Verses 74-86 apply to touches; substitute 'touches' and 'body.'

Verses 87-99 apply to feelings; substitute 'feelings' and 'mind.'

¹ *Anissa* = *anisra*. *Nisrâ* does not occur in common Sanskrit; it is rendered *avash/ambha* by the commentators.

The lines corresponding to the comparison in verse 24, run as follows :

Just as an impassioned snake which is allured by the smell of a drug, when it comes out of its hole. (50)

Just as an impassioned fish which is eager to swallow the bait, has its body transfixed by a hook. (63)

Just as an impassioned buffalo who dives in cold water, is taken hold of by a crocodile and dies. (76)

Just as an impassioned elephant who is inflamed by carnal desires, is turned from his way by a female elephant (and is captured and at last killed in battle). (89)]

Thus the objects of the senses and of the mind cause pain to passionate men, but they never in the least cause any pain to the dispassionate. (100)

Pleasant things (by themselves) do not cause indifference nor emotions (as anger, &c.); but by either hating or loving them, a man undergoes such a change through delusion. (101)

Anger, pride, deceit, greed ; disgust, aversion to self-control and delight in sensual things¹; mirth, fear, sorrow, carnal desire for women, men, or both ; all these manifold passions arise in him who is attached to pleasures ; and so do other emotions produced by those (before mentioned) arise in him who is to be pitied, who (ought to be) ashamed of himself, and who is hateful. (102, 103)

¹ Arati and rati. Compare note on XXI, 21, where I have adopted another translation suited to the context. The first four numbers contain the cardinal passions ; the rest the emotions which are called *nô-kashâya*.

A monk should not desire a companion, not (even) one who is able to perform his religious duties; nor, if he regrets having taken the vows, (should he desire for) a worldly reward of his austerities¹. Such emotions of an infinite variety arise in one who is the slave of his senses. (104)

Desiring happiness and being submerged in the ocean of delusion, he forms many plans for warding off misery; and for their sake an impassioned man exerts himself. (105)

But all kinds of objects of the senses, sounds, &c., will cause to the indifferent neither a pleasant nor an unpleasant feeling. (106)

He who endeavours to recognise the vanity of all desires², will arrive at perfect indifference. When he ceases to desire the objects (of the senses), his desire for pleasures will become extinct. (107)

The dispassionate man who has performed all duties will quickly remove the obstructions to right knowledge and to right faith, and whatever Karman produces obstruction (to righteousness). (108)

Then he knows and sees all things, he is free from delusion and hindrances, his Āsravas have gone,

¹ My translation follows the interpretation of the commentators. The original runs thus: *Kappam na ikkhiḅḅa saḥāyaliḅḅū paḅḅhānutāvēṇa tavappabhāvaṃ*. The meaning they have made out is very unsatisfactory. There is a remarkable various reading in MS. C not noticed by the scholiasts: *saḥāyalakḅḅim* = *svabhāvalakṣhmīm*. If this was the original reading, the meaning of the line, in which however I must leave the word *kappam* untranslated, would come to this: a monk who regrets having taken the vows should not desire personal power as the reward for his penance. *Kalpa*, according to the commentators, is one who is able to perform his religious duties; a *kalpa* is contrasted with a *śishya*, novice.

² *Samkalpavikalpanāsu upasthitasya*.

and he is proficient in meditation and concentration of thoughts, and being pure he will arrive at beatitude when his life is spent. (109)

He will get rid of all misery which always afflicts mankind; recovered from the long illness, as it were, and glorious, he becomes infinitely happy, and obtains the (final) aim. (110)

We have taught the way how to become exempt from all misery which arises since time without beginning; those beings who follow it will in their time become infinitely happy. (111)

Thus I say.

THIRTY-THIRD LECTURE.

THE NATURE OF KARMAN.

I shall now in due order explain the eight kinds of Karman, bound by which the soul turns round and round in the Circle of Births. (1)

The eight kinds of Karman are briefly the following:

1. *Gñânâvaranīya* (which acts as an obstruction to right knowledge);
2. *Darsanâvaranīya* (which acts as an obstruction to right faith);
3. *Vêdanīya* (which leads to experiencing pain or pleasure);
4. *Môhanīya* (which leads to delusion);
5. *Âyukkarman* (which determines the length of life);

6. Nâman (which determines the name or individuality of the embodied soul);

7. Gôtra (which determines his Gôtra);

8. Antarâya (which prevents one's entrance on the path that leads to eternal bliss¹). (2, 3)

1. Obstruction of knowledge is fivefold (viz. obstruction to):

a. Sruta, knowledge derived from the sacred books;

b. Âbhinibôdhika, perception;

c. Avadhigñâna, supernatural knowledge;

d. Manaḥparyâya, knowledge of the thoughts of other people;

e. Kêvala, the highest, unlimited knowledge. (4)

2. The nine kinds of obstruction to right faith are :

1. sleep; 2. activity; 3. very deep sleep; 4. a high degree of activity²; 5. a state of deep-rooted greed; 6-9 refer to faith in the objects of the first three and the last kinds of knowledge. (5, 6)

3. Vêdântya is twofold, pleasure and pain; there are many subdivisions of pleasure and so there are of pain also. (7)

4. Môhanîya is twofold as referring to faith and to conduct; the first is threefold, the second twofold. (8)

The three kinds of Môhanîya referring to faith are : 1. right faith; 2. wrong faith; 3. faith partly right and partly wrong. (9)

¹ Compare Bhandarkar, Report, p. 93, note *.

² Nos. 1-4 are nidrâ, praḥalâ, nidrânidrâ, praḥalâpraḥalâ; I render the etymological meaning of these words. According to the Dîpikâ, however, they have a different meaning: nidrâ means the state of agreeable waking; praḥalâ, the slumber of a standing or sitting person; nidrânidrâ, deep sleep; praḥalâpraḥalâ, sleep of a person in motion. Nos. 6 and 7 are here called kakkhu and aḥakkhu, instead of âbhinibôdhika and sruta.

The two kinds of Môhaniya referring to conduct are : 1. what is experienced in the form of the four cardinal passions ; 2. what is experienced in the form of feelings different from them. (10)

The first kind of this Karman is sixteenfold, the second sevenfold or ninefold ¹. (11)

5. Âyushka is fourfold as referring to 1. denizens of hell ; 2. brute creation ; 3. men ; 4. gods. (12)

6. Nâman is twofold, good and bad ; there are many subdivisions of the good variety, and so there are of the bad one also ². (13)

7. Gôtra is twofold, high and low ; the first is eightfold, and so is the second also. (14)

8. Antarâya is fivefold as preventing : 1. gifts ; 2. profit ; 3. momentary enjoyment ; 4. continuous enjoyment ³ ; and 5. power. (15)

Thus the division of Karman and the subdivisions have been told.

Now hear their number of atoms ⁴, place, time, and development. (16)

¹ The divisions of the second Karman are the feelings or emotions enumerated in the 102nd verse of the last lecture, from disgust onward. There are seven of them, if desire for women, men, or both, is reckoned as one item, but nine, if it is reckoned as three. The sixteen divisions of the Karman produced by the cardinal passions are arrived at by subdividing each of the four passions with reference to 1. anantânubandha ; 2. pratyâkhyâna ; 3. apratyâkhyâna ; 4. samgvalana.

² In the Dîpikâ 103 subdivisions are enumerated ; they correspond to our genera.

³ 3. Bhôga, 4. upabhôga ; bhôga is enjoyment of flowers, food, &c. ; upabhôga, that of one's house, wife, &c. The Karman in question brings about an obstruction to the enjoyment, &c., though all other circumstances be favourable.

⁴ The Karman is considered to consist, like other substances, of atoms, here called pradêsa point. The word I have translated

The number of atoms of every Karman is infinite; it is (infinitely) greater than (the number) of fettered¹ souls, but less than that of the perfected ones. (17)

The Karman in the six directions of space² binds all souls, and it binds the whole soul in all its parts in every possible way. (18)

The longest duration (of Karman) is thirty Krores of Krores of Sâgarôpamâs³, and the shortest a part of a muhûrta. (19)

This holds good with both Âvaran̄tyas, with Vêdantiya and Antarâya. (20)

The longest duration of Môhantiya is seventy Krores of Krores of Sâgarôpamâs, and the shortest a part of a muhûrta. (21)

The longest duration of Âyushka is thirty-three Krores of Krores of Sâgarôpamâs, and the shortest a part of a muhûrta. (22)

The longest duration of Nâman and Gôtra is twenty Krores of Krores of Sâgarôpamâs, and the shortest eight muhûrtas. (23)

The number of perfected souls is infinite, and that

number of atoms is paêśaggam = pradêśâgram, which is rendered paramânuparimâna.

¹ Gan̄hiyasatta = granthigasattva.

² The six directions of space are the four cardinal points, zenith and nadir. The commentators quote scripture that êkêndriyas, or beings with one organ of sense, are bound by Karman in three and more directions. The true meaning of this statement is beyond my grasp.—The Dîpikâ explains how Karman acts on the soul. The soul absorbs all material particles of a suitable nature (especially the karmapudgalas) with which it comes into contact, i.e. all that are in the same space with the soul, and assimilates them in the form of g̃hânâvaran̄tiya, &c., just as fire consumes everything within its reach, but nothing beyond it.

³ I.e. 3,000,000,000,000,000 Sâgarôpamâs.

of the subdivisions of Karman¹ is also (infinite); the number of atoms in all these (subdivisions) exceeds (the number) of all souls. (24)

Therefore a wise man should know the different subdivisions of these Karmans, and should exert himself to prevent and to destroy them. (25)

Thus I say.

THIRTY-FOURTH LECTURE.

ON LÊSYÂ².

I shall deliver in due order the Lecture on Lêsyâ; hear the nature of the six Lêsyâs (produced by) Karman. (1)

¹ Anubhâga, explained karmarasavisêsha.

² The lêsyâs (adhyavasâya visêshâh) are different conditions produced in the soul by the influence of different Karman; they are therefore not dependent on the nature of the soul, but on the Karman which accompanies the soul, and are, as it were, the reflection of the Karman on the soul, as stated in the following verse from the *Avatûri*: *krishnâdidravayasâkivyât parinâmô ya âtmanaḥ, spaṣikasyêva tatrâyam lêsyâsabdaḥ pravartate* || 'The alteration produced on the soul, just as on a crystal by the presence of black things, &c., is denoted by the word lêsyâ.' The Lêsyâ, or, according to the above explanation, what produces Lêsyâ, is a subtile substance accompanying the soul; to it are attributed the qualities described in this lecture.—The word lêśâ is derived from klêsa; this etymology appears rather fanciful, but I think it may be right. For the Lêsyâs seem to be the Klêsas, which affect the soul, conceived as a kind of substance. The Sanskrit term Lêsyâ is of course a hybrid word. It must, however, be stated that lêśâ occurs also in the meaning 'colour,' e.g. *Sûtrakṛt.* I, 6, 13, and that the *Prâkrît* of klêsa is kilêsa.

Hear 1. the names, 2. colours, 3. tastes, 4. smells, 5. touches, 6. degrees, 7. character, 8. variety, 9. duration, 10. result, and 11. life of the *Lêsyâs*. (2)

1. They are named in the following order : black, blue, grey, red, yellow, and white. (3)

2. The black *Lêsyâ* has the colour of a rain-cloud, a buffalo's horn, (the fruit of) *Rishṭaka*¹, or the eye of the wagtail. (4)

The blue *Lêsyâ* has the colour of the blue *Asôka*², the tail of the *Kâsha*³, or of lapis lazuli. (5)

The grey *Lêsyâ* has the colour of the flower of *Atasi*⁴, the feathers of the *Kôkila*, or the collar of pigeons. (6)

The red *Lêsyâ* has the colour of vermillion, the rising sun, or the bill of a parrot. (7)

The yellow *Lêsyâ* has the colour of orpiment, turmeric, or the flowers of *Sana*⁵ and *Asana*⁶. (8)

The white *Lêsyâ* has the colour of a conch-shell, the *aṅka*-stone⁷, *Kunda*-flowers⁸, flowing milk, silver, or a necklace of pearls. (9)

3. The taste of the black *Lêsyâ* is infinitely more bitter than that of *Tumbaka*⁹, (the fruit of the) *Nimb*-tree¹⁰, or of *Rôhini*. (10)

¹ *Sapindus Detergens*.

² It is not the common *Asôka*, *Jonesia Asoka*, which has red flowers.

³ *Corarias Indica*, blue jay; according to some, a kingfisher.

⁴ *Linum Usitatissimum*, whose flowers are blue.—The word for grey is *kâû* = *kâpôta*; in the comm., however, it is described as *kimkit krishnâ*, *kimkil lôhitâ*, which would be rather brown. But the description given in our verse leaves no doubt that grey colour is intended.

⁵ *Crotolaria Juncea*.

⁶ *Terminalia Tomentosa*.

⁷ *Aṅka*, *maṇivirêsha*.

⁸ *Jasminum Multiflorum*.

⁹ The gourd *Lagenaria Vulgaris*.

¹⁰ *Azadirachta Indica*.

The taste of the blue Lêsya is infinitely more pungent than Trikaṭuka¹ and Hastipippali. (11)

The taste of grey Lêsya is infinitely sourer than that of unripe Mango and Kapittha². (12)

The taste of red Lêsya is infinitely more pleasant than that of ripe Mango and Kapittha. (13)

The taste of yellow Lêsya is infinitely better than that of excellent wine and various liquors, honey and Mairêyaka³. (14)

The taste of white Lêsya is infinitely better than that of dates, grapes, milk, candied and pounded sugar. (15)

The smell of the bad Lêsya's (viz. the three first) is infinitely worse than that of the corpse of a cow, dog, or snake. (16)

The smell of the three good Lêsya's is infinitely more pleasant than that of fragrant flowers and of perfumes when they are pounded. (17)

5. The touch of the bad Lêsya's is infinitely worse than that of a saw, the tongue of a cow, or leaf of the Teak tree. (18)

The touch of the three good Lêsya's is infinitely more pleasant than that of cotton, butter, or Śiṛṣha-flowers⁴. (19)

6. The degrees⁵ of the Lêsya's are three, or nine,

¹ The aggregate of three spices, &c., black and long pepper and dry ginger.

² *Feronia Elephantum*.

³ A kind of intoxicating drink, extracted from the blossoms of *Lythrum Fruticosum*, with sugar, &c.

⁴ *Acacia Sirisa*.

⁵ The Lêsya's may possess their qualities in a low, middle, or high degree; each of these degrees is again threefold, viz. low, middle, and high. In this way the subdivision is carried on up to 243.

or twenty-seven, or eighty-one, or two hundred and forty-three. (20)

7. A man who acts on the impulse of the five Āsravas¹, does not possess the three Guptis, has not ceased to injure the six (kinds of living beings), commits cruel acts, is wicked and violent, is afraid of no consequences², is mischievous and does not subdue his senses—a man of such habits develops the black Lēsyā. (21, 22)

A man of the following qualities: envy, anger, want of self-control, ignorance, deceit, want of modesty, greed, hatred, wickedness, carelessness, love of enjoyment; a man who pursues pleasures and does not abstain from sinful undertakings, who is wicked and violent—a man of such habits develops the blue Lēsyā. (23, 24)

A man who is dishonest in words and acts, who is base, not upright, a dissembler and deceiver³, a heretic, a vile man, a talker of hurtful and sinful things, a thief, and full of jealousy—a man of such habits develops the grey Lēsyā. (25, 26)

A man who is humble, steadfast, free from deceit and inquisitiveness, well disciplined, restrained, attentive to his study and duties⁴, who loves the Law and keeps it, who is afraid of forbidden things and strives after the highest good—a man of such habits develops the red Lēsyā. (27, 28)

A man who has but little anger, pride, deceit, and greed, whose mind is at ease, who controls himself,

¹ I.e. commits the five great sins.—The following verses give the character—*lakṣhaṇa*—of the Lēsyās.

² This is, according to the comm., the meaning of the word *niddhamdhasaparīṇāmā*.

³ *Paliuñṇakaga-uvāhiya* = *pratikuñṇakaka-upadhika*.

⁴ *Yôgavān upadānavān*.

who is attentive to his study and duties, who speaks but little, is calm, and subdues his senses—a man of such habits develops the yellow Lêsya. (29, 30)

A man who abstains from constant thinking about his misery and about sinful deeds, but engages in meditation on the Law and truth only¹, whose mind is at ease, who controls himself, who practises the Samitis and Guptis, whether he be still subject to passion or free from passion, is calm, and subdues his senses—a man of such habits develops the white Lêsya. (31, 32)

8. There are as many varieties² of Lêsya³s as there are Samayas³ in the innumerable Avasarpinîs and Utsarpinîs, and as there are countless worlds. (33)

9. Half a muhūrta is the shortest, and thirty-three Sâgarôpamâs plus one muhūrta is the longest duration of the black Lêsya. (34)

Half a muhūrta is the shortest, and ten Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya is the longest duration of the blue Lêsya. (35)

Half a muhūrta is the shortest, and three Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya is the longest duration of the grey Lêsya. (36)

Half a muhūrta is the shortest, and two Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya is the longest duration of the red Lêsya. (37)

Half a muhūrta is the shortest, and ten Sâgarôpamâs plus one muhūrta is the longest duration of the yellow Lêsya. (38)

¹ Literally: who avoids the ârta and raudra dhyânas, and practises the dharma and sukla dhyânas. These terms cannot be adequately translated; the reader may therefore be referred for details to Bhandarkar's Report, p. 110 ff.

² *Thânâim* sthânâni.

³ Samaya is the smallest division of time=instant, moment.

Half a muhūrta is the shortest, and thirty-three Sâgarôpamâs plus one muhūrta is the longest duration of the white Lêsya. (39)

I have described above the duration of the Lêsya generally; I shall now detail their duration in the four walks of mundane existence¹. (40)

The shortest duration of the grey Lêsya (of a denizen of hell) is ten thousand years, the longest three Sâgarôpamâs plus one Palyôpamâ and part of an Asamkhyêya. (41)

The shortest duration of the blue Lêsya (of a denizen of hell) is three Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya, the longest ten Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya. (42)

The shortest duration of the black Lêsya (of a denizen of hell) is ten Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya, the longest thirty-three Sâgarôpamâs. (43)

I have described the duration of the Lêsya of denizens of hell; I shall now describe that of animals, men, and gods. (44)

The duration of any of the Lêsya except the best (viz. white one) is less than a muhūrta for (the lowest organisms), animals, and men². (45)

Half a muhūrta is the shortest duration of the white Lêsya (of animals and men), and the longest a Krore of former years³ less nine years. (46)

¹ Viz. as denizens of hell, brutes, men, and gods. Only the three first Lêsya lead to being born in hell.

² The consequence of this statement appears to be that at the expiration of the Lêsya a new one is produced. The commentators, however, are not explicit on this head.

³ About the former years, see above, p. 16, note 1.

I have described the duration of the Lêsýâs of animals and men, I shall now describe that of the gods. (47)

The shortest duration of the black Lêsýâ is ten thousand years, the longest a Palyôpamâ and (a part of) an Asamkhyêya. (48)

The shortest duration of the blue Lêsýâ is equal to the longest of the black one plus one Samaya; the longest is one Palyôpamâ plus a (greater part of) an Asamkhyêya. (49)

The shortest duration of the grey Lêsýâ is equal to the longest of the blue one plus one Samaya; the longest is one Palyôpamâ plus (a still greater part of) an Asamkhyêya. (50)

I shall now describe the red Lêsýâ as it is with gods, Bhavanapatis, Vyantaras, Gyôtishkas, and Vaimânikas. (51)

The shortest duration of the red Lêsýâ is one Palyôpamâ, the longest two Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya¹. (52)

The shortest duration of the red Lêsýâ is ten thousand years, the longest two Sâgarôpamâs plus one Palyôpamâ and a part of an Asamkhyêya. (53)

The longest duration of the red Lêsýâ plus one Samaya is equal to the shortest of the yellow Lêsýâ; its longest, however, is ten muhûrtas longer. (54)

The longest duration of the yellow Lêsýâ plus one Samaya is equal to the shortest of the white Lêsýâ; the longest, however, is thirty-three muhûrtas longer. (55)

10. The black, blue, and grey Lêsýâs are the

¹ This verse seems to lay down the duration of the Lêsýâ in the case of common gods, while the next one applies to Bhavanapatis, &c.

lowest Lâsyâs; through them the soul is brought into miserable courses of life. (56)

The red, yellow, and white Lâsyâs are the good Lâsyâs; through them the soul is brought into happy courses of life. (57)

11. In the first moment of these Lâsyâs when they are joined (with the soul), the latter is not born into a new existence¹. (58)

In the last moment of all these Lâsyâs when they are joined (with the soul), the latter is not born into a new existence. (59)

While the last muhûrta is running and a part of it is still to come, the souls with their Lâsyâs developed, go to a new birth. (60)

A wise man should, therefore, know the nature of these Lâsyâs; he should avoid the bad ones and obtain the good ones. (61)

Thus I say.

THIRTY-FIFTH LECTURE.

THE HOUSELESS MONK.

Learn from me, with attentive minds, the road shown by the wise ones², which leads a monk who follows it, to the end of all misery. (1)

¹ The question treated rather darkly in the next three verses is, according to the comm., the following:—Every individual dies in the same Lâsyâ in which he is born. When his Lâsyâ ends with his life, then the soul must get a new Lâsyâ. Our verses state at which time the new Lâsyâ comes into existence or is joined with the soul.

² Buddhêhi.

Giving up the life in a house, and taking Pravragyâ, a sage should know and renounce those attachments which take hold of men. (2)

A restrained monk should abstain from killing, lying, stealing, carnal intercourse, from desire, love, and greed. (3)

Even in his thoughts a monk should not long for a pleasant painted house filled with the fragrance of garlands and frankincense, secured by doors, and decorated with a white ceiling-cloth¹. (4)

For in such a dwelling a monk will find it difficult to prevent his senses from increased desire and passion. (5)

He should be content to live on a burial-place, in a deserted house, below a tree, in solitude, or in a place which had been prepared for the sake of somebody else². (6)

A well-controlled monk should live in a pure place, which is not too much crowded, and where no women live. (7)

He should not build a house, nor cause others to erect one; for many living beings both movable and immovable, both subtle and gross, are seen to be killed when a house is being built; therefore a monk should abstain from building a house. (8, 9)

The same holds good with the cooking of food and drink, or with one's causing them to be cooked. Out of compassion for living beings one should not cook nor cause another to cook. (10)

Beings which live in water, corn, or in earth and

¹ Ullôva = ullôka.

² Parakada = parakṛita, explained parair âtmârtham kṛita.

wood, are destroyed in food and drink; therefore a monk should cause nobody to cook. (11)

There is nothing so dangerous as fire, for it spreads in all directions and is able to destroy many beings; one should therefore not light a fire. (12)

Even in his thoughts a monk should not long for gold and silver; indifferent alike to dirt and gold he abstains from buying and selling. (13)

If he buys, he becomes a buyer; if he sells, he becomes a merchant; a monk is not to engage in buying and selling. (14)

A monk who is to live on alms, should beg and not buy; buying and selling is a great sin; but to live on alms is benefitting. (15)

He should collect his alms in small parts according to the Sûtras and so as to avoid faults; a monk should contentedly go on his begging-tour, whether he get alms or not. (16)

A great sage should not eat for the sake of the pleasant taste (of the food) but for the sustenance of life, being not dainty nor eager for good fare, restraining his tongue, and being without cupidity. (17)

Even in his thoughts he should not desire to be presented with flowers, to be offered a seat, to be eloquently greeted, or to be offered presents, or to get a magnificent welcome and treatment. (18)

He should meditate on true things only¹, committing no sins and having no property; he should walk about careless of his body till his end arrives. (19)

Rejecting food when the time of his death arrives,

¹ Sukla dhyâna, see note 1, p. 200.

and leaving the human body, he becomes his own master¹, and is liberated from misery. (20)

Without property, without egoism, free from passions and the Âsravas, he obtains absolute knowledge, and reaches eternal beatitude. (21)

Thus I say.

THIRTY-SIXTH LECTURE.

ON LIVING BEINGS AND THINGS WITHOUT LIFE².

Now learn from me with attentive minds the division of Living Beings and Things without life³, which a monk must know who is to exert himself in self-control. (1)

¹ By the destruction of the vîryântarâya.

² It will perhaps not be amiss to give a systematic list of the subjects treated in this lecture. The numbers refer to the verses.

A. Things without life, 3-48.

(1) Without form, 5-9.

(2) With form, 10-48.

B. Living Beings, 48-246.

(1) Perfected souls, 50-68.

(2) Mundane Beings, 69-246.

a. Immovable Beings, 71-106.

a. Earth Lives, 71-84.

β. Water Lives, 85-92.

γ. Plants, 93-106.

δ. Movable Beings, 108-246.

a. Fire Lives, 109-117.

β. Wind Lives, 118-126.

γ. Beings with an organic body, 127-246.

³ See next page.

The Living Beings and the Things without life make up this world (Lôka); but the space where only Things without life are found is called the Non-world (Alôka). (2)

The Living Beings and the Things without life will be described with reference to 1. substance, 2. place, 3. time, and 4. development. (3)

A. Things without life.

Things without life are 1. possessing form, 2. formless; the formless things are of ten kinds, those possessing form are of four kinds. (4)

(1) The ten kinds of formless things: 1. Dharma, 2. its divisions, 3. its indivisible parts; 4. Adharma, 5. its divisions, 6. its indivisible parts; 7. space,

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- i. With two organs of sense, 128-136.
 - ii. With three organs of sense, 137-145.
 - iii. With four organs of sense, 146-155.
 - iv. With five organs of sense, 156-246.
 - a. Denizens of hell, 157-170.
 - ð. Animals (vertebratae), 171-193.
 - 1. Aquatic, 171-178.
 - 2. Terrestrial, 179-186.
 - 3. Aerial, 187-193.
 - c. Men, 194-202.
 - d. Gods, 203-246.
 - 1. Bhavanavâsin, 205, 218.
 - 2. Vyantara, 206, 219.
 - 3. Gyôtiṣka, 207, 220.
 - 4. Vaimânika, 208, 221-246.
 - α. Living in Kalpas, 209, 210, 221-232.
 - ß. Living above the Kalpas, 211.
 - α'. Graivêyakas, 212, 213, 233-241.
 - ß'. Anuttaras, 214-217, 242, 243.

Appendix, 247-267.

³ *Gîva* and *agîva*. The former is defined in the *Dîpikâ* as *upayôgavân* in accordance with our text, XXVIII, 10; the latter is also called *pudgala*.

8. its divisions, 9. its indivisible parts, and 10. time¹. (5, 6)

Dharma and Adharma are co-extensive with the World (Lôka); space fills the World and the Non-world (Alôka); time exists in what is called the place of time². (7)

Dharma, Adharma, and Space are ever without beginning and end. (8)

And time also, if regarded as a continuous flow³, is called so (i. e. without beginning and end); but with regard to an individual thing it has a beginning and an end. (9)

(2) The four kinds of things possessing form are 1. compound things, 2. their divisions, 3. their indivisible parts, and 4. atoms⁴. (10)

Compound things and atoms occur as individual things and apart (or different from others)⁵, in the whole world and in parts of the world; this is their distribution with regard to place. (11)

Subtile things occur all over the world, gross things only in a part of it.

¹ It is here called *addhâ-samaya*, which may be translated real-time. It has no divisions or parts as the other things, because of time only the present moment is existent. And a moment cannot be divided.

² Time is only present in the two and a half continents inhabited by men, and the oceans belonging to them; beyond this sphere there is no time or, as the *Dîpikâ* correctly remarks, no divisions of time.

³ *Samtatim pappâ = samtatim prâpya*.

⁴ According to the *Dîpikâ*, we should have but two divisions, viz.: 1. compound things (*skandha*, aggregates of atoms), and 2. not aggregated atoms; for Nos. 2 and 3 of our text are but subdivisions of No. 1.

⁵ *Ēgattêna puhuttêna = êkatvêna prîthaktvêna*.

I shall now give their fourfold division with regard to time. (12)

With regard to the continuous flow (or development of a thing) it is without beginning and without end; but with regard to its existence (as an individual thing) it has both a beginning and an end¹. (13)

The longest duration of Things without life possessing form is an immeasurable² period; the shortest one Samaya. (14)

The longest interruption³ in the existence of Things without life possessing form is an endless time; the shortest one Samaya. (15)

Their development is fivefold: with regard to 1. colour, 2. smell, 3. taste, 4. touch, and 5. figure. (16)

Those which develop with regard to colour are of five kinds: 1. black, 2. blue, 3. red, 4. yellow, 5. white. (17)

Those which develop with regard to smell are of two kinds: 1. sweet-smelling substances, and 2. of bad smell. (18)

Those which develop with regard to taste are of five kinds: 1. bitter, 2. pungent, 3. astringent, 4. sour, and 5. sweet. (19)

Those which develop with regard to touch are of eight kinds: 1. hard, 2. soft, 3. heavy, 4. light, 5. cold, 6. hot, 7. smooth, and 8. rough.

¹ The meaning of this verse is that a thing, as far as its material cause is concerned, has always existed, and will ever exist under one form or other, but that the individual thing in its present form has but a limited existence.

² *Asamkhakâlam*. See above, p. 42, note 2.

³ *Antaram*; the interval between the thing being removed from its proper scene and reaching it again (*Avakâuri* and *Dîpikâ*).

In this way the substances have been declared, which develop with regard to touch. (20, 21)

Those which develop with regard to figure are of five kinds : 1. globular, 2. circular, 3. triangular, 4. square, and 5. long. (22)

Things of black colour are subdivided with regard to smell, taste, touch, and figure. (23)

The same subdivision holds good with blue, red, yellow, and white things. (24-27 ¹)

Things of sweet smell are subdivided with regard to colour, taste, touch, and figure ; things of bad smell are similarly subdivided. (28, 29)

Things of bitter taste are subdivided with regard to colour, smell, touch, and figure. (30)

The same subdivision holds good with pungent, astringent, sour, and sweet things. (31-34)

Things of hard touch are subdivided with regard to colour, smell, taste, and figure. (35).

The same subdivision holds good with soft, heavy, light, cold, hot, smooth, and rough things. (36-42)

Things of globular figure are subdivided with regard to colour, smell, taste, and touch. (43)

The same subdivision holds good with circular, triangular, square, and long things. (44-47)

Thus the division of Things without life has briefly been told.

B. Living Beings.

I shall now, in due order, deliver the division of living beings. (48)

Living beings are of two kinds : 1. those still

¹ Each verse has the same form as 23, only that another colour is substituted for black. In the same way the subdivisions of smells, &c., are given. I give the first verse of each class and abbreviate the rest.

belonging to the *Samsâra*, and 2. the perfected souls (*siddhas*). The latter are of many kinds; hear me explain them. (49)

(1) The perfected souls are those of women, men, hermaphrodites, of orthodox, heterodox, and householders. (50)

Perfection is reached by people of the greatest, smallest, and middle size¹, on high places, underground, on the surface of the earth, in the ocean, and in water (of rivers, &c.). (51)

Ten hermaphrodites reach, at the same time, perfection, twenty women, one hundred and eight men; four householders, ten heterodox, and one hundred and eight orthodox monks. (52, 53)

Two individuals of the greatest size reach perfection (simultaneously), four of the smallest size, and one hundred and eight of the middle size. (54)

Four individuals reach perfection (simultaneously) on high places, two in the ocean, three in water, twenty underground, and one hundred and eight on the surface of the earth. (55)

From where are the perfected souls debarred? Where do the perfected souls reside? Where do they leave their bodies, and where do they go, on reaching perfection? (56)

Perfected souls are debarred from the non-world (*Alôka*); they reside on the top of the world; they leave their bodies here (below), and go there, on reaching perfection. (57)

Twelve *Yôganas* above the (*Vimâna*) *Sarvârtha* is

¹ The greatest size (*ôgâhanâ*) of men is 500 dhanus, or 2,000 cubits, the smallest one cubit.

the place called Īshatprāgbhāra¹, which has the form of an umbrella; (there the perfected souls go). (58)

It is forty-five hundred thousand Yôḡanas long, and as many broad, and it is somewhat more than three times as many in circumference. (59)

Its thickness is eight Yôḡanas, it is greatest in the middle, and decreases² toward the margin, till it is thinner than the wing of a fly. (60)

This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Gīnas. (61)

(Above it) is a pure blessed place (called Sītā), which is white like a conch-shell, the añka-stone³, and Kunda-flowers; a Yôḡana thence is the end of the world. (62)

The perfected souls penetrate the sixth part⁴ of the uppermost Krôṣa of the (above-mentioned) Yôḡana. (63)

There at the top of the world reside the blessed perfected souls, rid of all transmigration, and arrived at the excellent state of perfection. (64)

The dimension of a perfected soul is two-thirds of the height which the individual had in his last existence. (65)

The perfected souls, considered singly, (as individuals) have a beginning but no end; considered

¹ Similar details are given in the Aupapâtika Sûtra (ed. Leumann, § 163 f.).

² According to the commentator, who quotes scripture, it decreases an aṅgula every Yôḡana.

³ Compare XXXIV, 9 and note. The commentators here treat añka as a separate substance without offering any explanation. The Dīpikā writes sītā instead of sītā.

⁴ Or $333\frac{1}{3}$ dhanus.

collectively¹ (as a class) they have neither a beginning nor an end. (66)

They have no (visible) form, they consist of Life throughout, they are developed into knowledge and faith, and they possess paramount happiness which admits of no comparison. (67)

They all dwell in one part of the world, and have developed into knowledge and faith, they have crossed the boundary of the *Samsâra*, and reached the excellent state of perfection. (68)

(2) Living beings which still belong to the *Sam-sâra*, are of two kinds : *a.* movable, and *b.* immovable ones : the immovable ones are of three kinds : (69)

a. Earth Lives, *β.* Water Lives, and *γ.* plants ; these are the three kinds of immovable living beings ; now learn from me their subdivision. (70)

a. The Earth Lives are of two kinds : subtile and gross ; and both of them are either fully developed or undeveloped. (71)

The gross and fully developed are of two kinds : viz. smooth or rough. The smooth ones are of seven kinds : (72)

Black, blue, red, yellow, white, pale dust, and clay.

The rough ones are of thirty-six kinds : (73)

Earth, gravel, sand, stones, rocks, rock-salt², iron, copper, tin, lead, silver, gold, and diamond ; (74)

Orpiment, vermilion, realgar, *Sâsaka*³, antimony,

¹ The words translated, 'considered singly' and 'considered collectively,' are *êgattêna* and *puhuttêna* = *êkatvêna* and *pri-thaktvêna*. Their usual meaning has been given in verse 11.

² *Lavanâsê?*

³ Not in our dictionaries ; the commentators only say that it is a kind of mineral, *dhâtuvisêsha*. I give the Sanskrit names of

coral, Abhrapaṭala, Abhravāluka ; these are varieties of gross (Earth-) bodies and kinds of precious stones. (75)

Hyacinth, natron, Aṅka, crystal, Lôhitāksha, emerald, Masâragalla, Bhugamôḥaka, and sapphire ; (76)

Kandana, red chalk, Hamsagarbha, Pulaka¹, and sulphur ; Kandrâprabha, lapis lazuli, Galakânta, and Sûryakânta². (77)

These thirty-six kinds of 'rough earth' have been enumerated. The 'subtile earth' is but of one kind, as there is no variety. (78)

The subtile species is distributed all over the world, but the gross one (is found) in a part of the world only.

I shall now give their fourfold division with regard to time. (79)

With regard to the continuous flow (or development of an earth-body) it is without a beginning and end ; but with regard to its existence in its present form it has both a beginning and end. (80)

Twenty-two thousand years is the longest duration of the Earth Lives ; its shortest is less than a muhūrta. (81)

The longest duration of the body of Earth Lives, if they do not leave that (kind of) body³, is an

the stones, which cannot be identified with certainty, or are not contained in the index of R. Garbe's work on the Indian minerals, Leipzig, 1882.

¹ A medicinal earth, commonly called Kaṅkush/ka.

² The enumeration contains thirty-nine, instead of thirty-six items, as stated in verses 73 and 76.

³ The meaning seems to be that souls of earth-bodies live in

immeasurable time; the shortest is less than one muhūrta. (82)

The longest interval between an Earth Life's leaving its body (till its return to it), is an endless time; the shortest less than one Muhūrta. (83)

Their varieties, caused by (difference of) colour, smell, taste, touch, figure, and place, are (counted) by thousands. (84)

β. The Water Lives are of two kinds: subtile and gross ones; and both of them are either fully developed or undeveloped. (85)

The gross and fully developed ones are of five kinds: pure water, dew, exudations, fog, and ice. (86)

The 'subtile water' is of one kind, as there is no variety. The subtile species is distributed all over the world, but the gross one (is found) in a part of the world only. (87)

With regard to the continuous flow, &c. (as in verse 80).

Seven thousand years is the longest duration of the life of Water Lives, &c. (as in verse 81). (All that has been said of Earth Lives in verses 82-84 is verbally repeated here of 'Water Lives.') (88-92)

γ. Plants are of two kinds: subtile and gross ones; and both of them are either fully developed or undeveloped. (93)

The gross and fully developed plants are of two kinds: either many have one body in common, or each has its own body. (94)

Those who severally have their own body are of

earth-bodies, the time stated in verse 82, while the length of each separate existence is determined in verse 81.

many kinds: trees, shrubby plants¹, shrubs², big plants³, creeping plants⁴, grass⁵; (95)

Palms⁶, plants of knotty stems or stalks⁷, mushrooms⁸, water-plants, annual plants⁹, and herbs¹⁰. These are called plants possessing severally their own body. (96)

Those plants of which many have one body in common are of many kinds¹¹: Âluya¹², Mûlaya¹³, ginger; (97)

Harilî, Sirilî, Sassirilî, Gâvaî, Kêyakandalî¹⁴, onion, garlic, plantain-tree, Kuḍuvvaya¹⁵; (98)

¹ *Gukkha*; it is explained to denote such plants from the single root or bulb of which come forth many stalks, e.g. *Vrintâka*, *Solanum Melongena*.

² *Gulma*, similar to the preceding class, but bringing forth twigs or stems, instead of stalks, e.g. *Navamâlikâ*, *Jasminum Sambac*, *Kanavîra*, &c.

³ *Latâ*, as *Lotus*, *Pandanus*, &c.

⁴ *Vallî*, as gourds, *Piper Betel*, &c.

⁵ *Trina*, grass. But of the two examples given in the commentary, *guṅḡuka* is not in our dictionaries, and *Arguna* denotes usually a tree, *Terminalia Arjuna*.

⁶ *Valaya*; so called from their foliation.

⁷ *Parvaga*, as sugar-cane.

⁸ *Kuhana*, plants which cause the earth to burst, as *sarpa-khatra*, mushroom (toad-stool).

⁹ *Ôshadhi*, such plants as die after having brought forth seed, as rice, &c.

¹⁰ *Haritakâya*, as *tandulêya*, &c.

¹¹ The plants in the following list are, according to the commentary, mostly bulbs, 'well known in the countries where they grow.' Many of them are not in our dictionaries. I give the *Prâkrî*t form of their names, and note the Sanskrit equivalent when it can be identified.

¹² *Âluka*, *Amorphophallus Campanulatus*. ¹³ *Mûlaka*, radish.

¹⁴ A various reading has for the last two words (which might be differently divided), *âpaikkêikandalî*. The *Kandalî*, the plantain-tree, occurs in the next line again.

¹⁵ A various reading is *Kuḍambaya*.

Lôhinhûya, Thihûya, Tuhaga, Kanha¹, Vaggakanda², Sûranaya³; (99)

Assakanni⁴, Sihakanni, Musundhi, turmeric, and many others besides. (100)

The subtile plants are of one kind, as there is no variety. Subtile plants are distributed all over the world, gross plants (are found) in a part of the world only. (101)

With regard to the continuous flow, &c. (as in verse 80). (102)

Ten thousand years is the longest duration of the life of plants, &c. (All as in verses 81-84. Substitute plants, which are here called vanaspati and panaka, for Earth-bodies.) (103-106)

Thus the three kinds of immovable living beings have briefly been told. I shall now explain in due order the three kinds of movable living beings. (107)

6. The movable beings are a. the Fire Lives, β. the Wind Lives, and γ. those with an organic body; these are the three kinds of movable beings. Learn from me their subdivision. (108)

a. The Fire Lives are of two kinds: subtile and gross ones; and both of them are either fully developed or undeveloped. (109)

The gross and fully developed ones are of many kinds: coal, burning chaff, fire, and flame of fire; (110)

Meteors, and lightning, and many other kinds besides.

¹ *Krishnakanda*, *Nymphaea Rubra*.

² *Vagrakanda* of the Sanskrit Koshas.

³ *Sûrana*, *Arum Campanulatum*.

⁴ *Asvakarnâ*. *Asvakarna* is a tree, *Vatika Robusta*.

The subtile Fire Lives are but of one kind, as there is no variety. (111)

The subtile species, &c. (see verses 79-84. Substitute Fire Lives for Earth Lives. In verses 114 f., corresponding to verses 81, 89, and 103, read: 'the longest duration of the life of Fire Lives is three days,' &c.; the rest as above). (112-117)

β. The Wind Lives are of two kinds, &c. (as in verse 109). (118)

The gross and fully developed ones are of five kinds: squalls¹, whirlwinds², thick winds³, high winds, low winds; (119)

And the *Samvartaka*⁴ wind, &c.; thus they are of many kinds⁵.

The subtile Wind Lives are but of one kind, as there is no variety. (120)

The subtile species, &c. (as above 79-84. Substitute Wind Lives for Earth Lives. In verse 123, corresponding to 114, read: 'the longest duration of the life of Wind Lives is three thousand years;' the rest as above). (121-126)

¹ Utkalikâ, intermittent winds. ² *Maṇḍalikâ* = vâṭôlî.

³ According to the comm. these winds blow on the oceans which are situated below the Ratnaprabhâ-hell, or which support the heavenly Vimânas, and have the density of snow. Perhaps the notion is similar to that of the Hindu astronomers, who fancied that the heavenly bodies were set in motion by cords of wind called pravaha. See *Sûrya Siddhânta* II, 3.

⁴ This seems to be the hurricane which causes the periodical destruction of the world. But *Dêvendra* says: '*Samvartaka* is a wind which carries grass, &c., from the outside into a particular place.'

⁵ Though in the preceding verse it was said that there are five kinds of wind, six are enumerated, and more are implied by the '&c.'

γ. Movable beings with organic bodies (i.e. animals) are of four kinds: i. those possessing two organs of sense, ii. those with three organs, iii. those with four organs, iv. those with five organs. (127)

i. Beings with two organs of sense are of two kinds: subtile and gross ones. Both are either fully developed or undeveloped. Learn from me their subdivision ¹. (128)

Worms, Sômaṅgala, Alasa ², Mâivâhaya ³, Vâsîmuha ⁴, shells, conches, Saṅkhâṇaga ⁵; (129)

Pallôya, Anullaya, cowries, leeches, Gâlaga, and Kandana ⁶. (130)

These and others are the many kinds of beings with two organs of sense. All of them live in a part of the world only, they do not live everywhere. (131)

With regard to the continuous flow, &c. (as in verse 80). (132)

¹ As many of these lower animals are not known to us, I give the Prâkrîṭ names of those which I cannot identify. Dêvendra says: 'Some of them are well known, the remaining ones are to be explained according to tradition.' The explanation of this passage in the Avaṭṭuri is fuller.

² A small poisonous animal. Petersburg Dictionary, s. v. According to the Gîvaviṭâra Vṛitti V, 16, they are earth-snakes (bhûnâga), which originate in the rainy season when the sun is in Aśleṣhâ, i.e. about the beginning of July.

³ Mâtrivâhaka. According to the description of the Avaṭṭuri, the larvae of Phryganeae seem intended. According to the Gîvaviṭâra Vṛitti, they are called kûḍêlî in Guzeratî.

⁴ Vâsîmukha, explained: Whose mouth is like a chisel or adze. There are many insects, e.g. the Curculionidae, which suit this description.

⁵ Saṅkhâṇaka, 'very small, conch-like animals.'

⁶ Kandana = Akâvṛiksha (?). According to the Gîvaviṭâra Vṛitti V, 16, they are animals living in water and on land, and are called Aksha in the vernacular (samayabhâṣhâ).

The duration of the life of beings with two organs of sense is twelve years at the utmost; the shortest is less than a muhūrta. (133)

The longest duration of the body of beings with two organs of sense is a *Samkhyêya* (or measurable time) if they do not leave that (kind of) body; the shortest is less than one muhūrta. (134)

135, 136 = 83, 84. Substitute 'beings with two organs of sense' for Earth Lives.

ii. Beings with three organs of sense are of two kinds: subtile and gross ones. Both are either fully developed or undeveloped. Learn from me their subdivision. (137)

Kunthu¹, ants, bugs, Ukkala, white ants, *Tana-hâra*, *Kattahâra*, *Mâlûga*², *Pattahâra*; (138)

Duga shining like lead, which originate in the kernel of the cotton-seed, *Sadâvarî*, centipedes, *Indagâiya*; (139)

Cochineal, &c. Thus they are of many kinds.

All of them live in a part of the world only, they do not live everywhere. (140)

141-145 = 132-136. (Substitute 'beings with three organs of sense.' The longest duration, &c., is forty-nine days, verse 142 = 133.)

iii. Beings with four organs of sense are of two kinds: subtile and gross ones. Both are either

¹ Kunthu or animalcules are also called *Amuddharî*, see concerning them, *Kalpa Sûtra*, Rules for Yatis, § 44, part i, p. 304.—I give in the text the *Prâkrit* form of the words I cannot identify.

² *Mâlûka* is the name of a plant, *Ocimum Sanctum*. It must, of course, here denote some animal.—The *Gîvavikâra* enumerates many other animals, lice, bugs, different kinds of larvae living in dung, corn, &c.—The *trinahâra*, *kâsh/hahâra*, and *patrahâra* seem to denote different kinds of ants.

developed or undeveloped. Learn from me their subdivision. (146)

Andhiya, Pottiyâ, flies, mosquitoes, bees, moths, Dhiṅkana and Kaṅkana; (147)

Kukkudâ¹, Singirîḍḍi, Nandâvatta², scorpions, Dôla, crickets, Virali, Akkhivêhaya; (148)

Akkhila, Sâhaya Akkhirôdaya, Vikitta, Vikittapattaya³, Uhm̐galiyâ, Galakârî, Niyâ, and Tantavagâiyâ. (149)

These and others are the beings with four organs of sense. All of them, &c. (the rest as in verses 131-136. Substitute 'beings with four organs of sense.' The longest duration, &c., is six months, verse 152 = 133). (150-155)

iv. Beings with five organs of sense are of four kinds: denizens of hell, animals⁴, men, and gods. (156).

a. Denizens of hell are of seven kinds according to the seven hells; they are called Ratnâbha, Sarkarâbha, Vâlukâbha; (157)

Paṅkâbha, Dhûmâbha, Tamâ, and Tamatamâ. Thus the seven kinds of denizens of hell have been enumerated. (158)

All the (denizens of hell) live in a part of the

¹ Kukkuḍa is given in the dictionaries as the name of a small lizard.

² Nandâvatta occurs elsewhere as the name of a particular fish, and of a shell. It can be neither of these in our passage, as both animals belong to other classes than the *Katurindriyas*.

³ Etymologically: with many-coloured wings. Probably butterflies are intended.

⁴ Tirikkha = tiryak. Apparently only the higher animals are intended by this term, the lower animals, from the insects downwards, being enumerated in the preceding classes of beings.

world only; they do not live everywhere, &c. (as in verses 79 and 80). (159, 160)

In the first hell the longest duration of their life is one Sâgarôpamâ; the shortest is ten thousand years. (161)

In the second hell the longest duration of their life is three Sâgarôpamâs; the shortest is one Sâgarôpamâ¹. (162)

In the third hell the longest duration of their life is seven Sâgarôpamâs; the shortest is three Sâgarôpamâs. (163)

In the fourth hell the longest duration of their life is ten Sâgarôpamâs; the shortest is seven Sâgarôpamâs. (164)

In the fifth hell the longest duration of their life is seventeen Sâgarôpamâs; the shortest is ten Sâgarôpamâs. (165)

In the sixth hell the longest duration of their life is twenty-two Sâgarôpamâs; the shortest is seventeen Sâgarôpamâs. (166)

In the seventh hell the longest duration of their life is thirty-three Sâgarôpamâs; the shortest is twenty-two Sâgarôpamâs. (167)

The length of the life of denizens of hell is also that of their continuance in the same kind of body, with regard both to the longest and shortest duration of it. (168)

Verses 169, 170 = 83, 84. (Substitute, denizens of hell.)

b. The animals which possess five organs of sense are of two kinds, those which originate by gene-

¹ It will be seen that the longest duration of life in each hell is always equal to the shortest in the preceding one.

ratio *aequivoca*¹, and those which are born from the womb. (171)

Either of them are again of three kinds: 1. aquatic, 2. terrestrial, and 3. aerial animals. Learn from me their subdivision. (172)

1. Fishes, tortoises, crocodiles, Makaras, and Gangetic porpoises are the five kinds of aquatic animals. (173)

174, 175 = 159, 160.

The longest duration of the life of aquatic animals is one Kṛoṇe of former years²; the shortest is less than one muhūrta. (176)

The longest duration of the aquatic animals' continuance in the (same kind of body) is from two to nine³ Kṛoṇes of former years. (177)

178 = 83.

2. Quadrupeds and reptiles are the two kinds of terrestrial animals. The quadrupeds are of four kinds; listen to my description of them: (179)

(1) Solidungular animals, as horses, &c.;

(2) Biungular animals, as cows, &c.;

(3) Multiungular animals, as elephants, &c.;

(4) Animals having toes with nails, as lions, &c. (180)

The reptiles are of two kinds: 1. those which walk on their arms, as lizards, &c., and 2. those which move on their breast, as snakes, &c. Both are again of many kinds. (181)

¹ *Sammûrkkhima*. They grow by assimilating the materials in their surrounding. According to a second explanation, their internal organ does not fully develop.

² See page 16, note 1.

³ This is, according to the *Avakūṛi*, the meaning of *pūhuttam prithaktvam*.

182, 183 = 159, 160.

The longest duration of the life of terrestrial animals is three Palyôpamâs; the shortest is less than one muhûrta. (184)

The longest duration of the terrestrial animals' continuance in the (same kind of) body is three Palyôpamâs plus from two to nine Krores of former years; the shortest is less than one muhûrta. (185)

186 = 83.

3. Winged animals are of four kinds: those with membranous wings¹, those with feathered wings, those with wings in the shape of a box², and those (which sit on) outspread wings³. (187)

188, 189 = 159, 160.

The longest duration of the life of aerial animals is an Asamkhyêya-part of a Palyôpamâ⁴; the shortest is less than one muhûrta. (190)

The longest duration (of the aerial animals' continuance in the same kind of body) is an Asamkhyêya-part of a Palyôpamâ plus from two to nine Krores of former years; the shortest is less than one muhûrta. (191)

192, 193 = 159, 160.

c. Men are of two kinds; listen to my description of them: men originating by generatio aequivoca⁵, and men born from the womb. (194)

Those who are born from the womb are of three

¹ E.g. the *karmaka/akas* or bats.

² Samudga. These interesting birds are said to live outside the Mânushôttara, or world inhabited by men.

³ The comm. do not tell us what kind of birds is intended.

⁴ The comm. do not explain this expression; the meaning, therefore, is doubtful. I give a literal translation of it in this and the next verse.

⁵ See page 223, note 1, on verse 171.

kinds: those living in the Karmabhûmi¹, those living in the Akarmabhûmi, and those living on the minor continents². (195)

They have, in the same order, fifteen³, thirty⁴, and twenty-eight subdivisions. These are the numbers handed down. (196)

Men originating by *generatio aequivoca* are of as many kinds. They all live but in a part of the world. (197)

Verses 198–202 = 183–186. (Substitute, 'men' for 'terrestrial animals'.)

d. Gods are of four kinds; listen to my description of them: 1. Bhaumêyikas; 2. Vyantaras; 3. Gyôtishkas; 4. Vaimânikas. (203)

There are ten kinds of Bhavanavâsins (= Bhaumêyikas), eight of those who live in woods (= Vyantaras), five of Gyôtishkas, and two of Vaimânikas. (204)

1. The Bhavanavâsins are: the Asura-, Nâga-, Suvarṇa-, Vidyut-, Agni-, Dvîpa-, Udadhi-, Vâta-, and Ghaṇika-(Kumâras⁵). (205)

2. The eight kinds of Vyantaras are: Pisâkas,

¹ Concerning Karmabhûmi, see part i, p. 195, note 1. The *Avaṭṭuri* places the Akarmabhûmi first, but the next verse proves that it originally stood in the second place.

² These are seven groups of islands situated off the eastern and western ends of the Himâlaya, which are inhabited by fabulous races.

³ According to the *Avaṭṭuri*, there are five kinds in Bharata, five in Airāvata, and five in Vidêha.

⁴ Viz. five in each of the six Akarmabhûmis: Haimavata, Hari-varsha, Hairanyavata, Dêvakuru, and Uttarakuru.

⁵ According to the commentaries the word *kumâra* is to be supplied after each of the ten names.

Bhûtas, Yakshas, Râkshasas, Kinnaras, Kimpurushas, Mahôragas, and Gandharvas. (206)

3. The moons, the suns, the Nakshatras, the planets, and the hosts of stars are the fivefold dwellings of the *Gyôdishkas*. (207)

4. The *Vaimânika* gods are of two kinds :
 α' . those who are born in the heavenly Kalpas, and
 β' . those who are born in the regions above them¹. (208)

α' . The former are of twelve kinds : those who live in (the following Kalpas, after which they are named) : Saudharma, Îsâna, Sanatkumâra, Mâhendra, Brahmâlôka, and Lantaka ; (209)

Mahâsukla, Sahasrâra, Ânata, Prânata², Âraṇa, and Akyuta. These are the gods who are born in Kalpas. (210)

β' . The gods who are born in the regions above the Kalpas are of two kinds : α' . the Graivêyakas³, and β' . the Anuttaras⁴. The Graivêyakas are of nine kinds. (211)

α' . The lowest of the lowest, the middle of the lowest, the highest of the lowest, the lowest of the middle ; (212)

The middle of the middle, the highest of the middle, the lowest of the highest, the middle of the highest ; (213)

The highest of the highest. These are the Graivêyaka gods.

¹ They are termed Kalpôpaga and Kalpâtîta.

² I am not sure that these are the correct Sanskrit forms of the two last Kalpas ; the original has Âṇaya and Pânaya.

³ I.e. those who live on the neck (grîva), i.e. on the upper part of the universe.

⁴ I.e. those above whom there dwell no other gods.

β'. The Vigayas, the Vaigayantas, the Gayantas, the Aparâgitas (214)

And the Sarvârthasiddhas: these are the five kinds of Anuttara gods.

These and others besides are the many kinds of Vaimânika gods. (215-217 = 159-160)

The longest duration of the life of the Bhau-mêyika gods is somewhat more than a Sâgarôpamâ, the smallest ten thousand years. (218)

The longest duration of the life of the Vyantaras is one Palyôpamâ, the shortest is ten thousand years. (219)

The longest duration of the life of the Gyôtishkas is one Palyôpamâ plus one hundred thousand years, the shortest is the eighth part of a Palyôpamâ. (220)

The longest duration of life in the Saudharma-kalpa is two Sâgarôpamâs, the shortest is one Palyôpamâ. (221)

(In the same way (a) the longest, and (b) the shortest duration of life in the remaining Kalpas and heavenly regions is given in the original. I give in the sequel the substance only of each verse.)

In Îsâna Kalpa (a) is somewhat more than a Sâgarôpamâ, (b) somewhat more than a Palyôpamâ. (222)

In Sanatkumâra Kalpa (a) is seven, (b) two Sâgarôpamâs. (223)

In Mâhendra Kalpa (a) is somewhat more than seven Sâgarôpamâs, (b) somewhat more than two. (224)

In Brahmalôka Kalpa (a) is ten Sâgarôpamâs, (b) seven. (225)

In Lantaka Kalpa (a) is fourteen Sâgarôpamâs, (b) ten. (226)

In Mahâsukla Kalpa (*a*) is seventeen Sâgarôpamâs,
(*b*) fourteen¹. (227)

In Sahasrâra Kalpa (*a*) is eighteen Sâgarôpamâs,
(*b*) seventeen. (228)

In Ânata Kalpa (*a*) is nineteen Sâgarôpamâs,
(*b*) eighteen. (229)

In Prânata Kalpa (*a*) is twenty Sâgarôpamâs,
(*b*) nineteen. (230)

In Ârana Kalpa (*a*) is twenty-one Sâgarôpamâs,
(*b*) twenty. (231)

In Akhyuta Kalpa (*a*) is twenty-two Sâgarôpamâs,
(*b*) twenty-one. (232)

In the first (Graivâyika region) (*a*) is twenty-three
Sâgarôpamâs, (*b*) twenty-two. (233)

In the second (Graivâyika region) (*a*) is twenty-
four Sâgarôpamâs, (*b*) twenty-three. (234)

In the third (Graivâyika region) (*a*) is twenty-five
Sâgarôpamâs, (*b*) twenty-four. (235)

In the fourth (Graivâyika region) (*a*) is twenty-six
Sâgarôpamâs, (*b*) twenty-five. (236)

In the fifth (Graivâyika region) (*a*) is twenty-seven
Sâgarôpamâs, (*b*) twenty-six. (237)

In the sixth (Graivâyika region) (*a*) is twenty-
eight Sâgarôpamâs, (*b*) twenty-seven. (238)

In the seventh (Graivâyika region) (*a*) is twenty-
nine Sâgarôpamâs, (*b*) twenty-eight. (239)

In the eighth (Graivâyika region) (*a*) is thirty
Sâgarôpamâs, (*b*) twenty-nine. (240)

In the ninth (Graivâyika region) (*a*) is thirty-one
Sâgarôpamâs, (*b*) thirty. (241)

In the four heavens (of the Anuttara gods), be-

¹ From this verse to verse 241 the length of life increases by one Sâgarôpamâ in each following class of gods.

ginning with Vigaya¹, (a) is thirty-three Sâgarô-pamâs, (b) thirty-one. (242)

In the great Vimâna Sarvârtha(siddha) there is no difference between the longest and shortest duration of life, but it is always thirty-three Sâgarô-pamâs. (243)

The longest and shortest duration of the gods' (continuance in the same kind of) body is equal to that which has been given for their life. (244, 245², 246 = 159, 160)

We have described the Living Beings, the worldly and the perfected ones, and we have described the Lifeless Things, those possessing form and those without form. (247)

Having thus learned (the nature of) living beings and lifeless things which is in accordance with the principles of reasoning³, and believing in it, a sage should delight in self-control. (248)

After having lived as a Sramana many years, a sage should mortify himself⁴ by the following religious exercises. (249)

The longest duration of the mortification is twelve years; the middle, one year; and the shortest, six months. (250)

¹ Viz. Vigaya, Vaigayanta, Gayanta, and Aparâgita.

² Two MSS. (A and D) insert after verses 245 the following two verses: The longest interval between a Graivâyika's leaving his rank in Ânata, &c., and being again born to it, is an endless time, the shortest is from two to nine years. In the case of Anuttara gods the longest interval is a Sâgarôpamâ plus one Samkhyêya, the shortest is from two to nine years.

³ Naya.

⁴ The last self-mortification, samlekhanâ, which is to end with death, is intended here. Some details about it will be found in part i, p. 74 ^α.

In the first four years he should abstain from dressed food¹, in the second four years he should keep various fasts. (251)

During two years he should eat Âkâmla² at the end of every second fast; in the following half year he should keep not too long fasts. (252)

In the second half of the year he should keep long fasts. During the whole year he should eat but small portions of Âkâmla². (253)

During the (last) year a sage should make the ends of two consecutive fasts meet³, and should break his fast after half a month or a whole month, (till he dies). (254)

The following (Bhâvanâs), Kandarpa-, Âbhiyôgika-, Kilvisha-, Môha-, and Asuratva-(Bhâvanâs⁴), will lead to evil ways (i. e. bad births); they are obnoxious at the time of death. (255)

Those souls who cherish heretical opinions, commit sins, and kill living beings, will not reach Bôdhi at the time of death. (256)

Those souls who cherish orthodox opinions, do not commit sins, and are enveloped in white Lêsyâ, will reach Bôdhi at the time of death. (257)

¹ *Vigat-niggôhaya*. The meaning is that at the end of his fasts a monk should eat âkâmla, nirvikritika, &c. In the *Avatûri* a verse from the *Nisithakûrni* is quoted, which gives the same rule for the second four years.

² *Âyâma* = *âkâmla*. Is this the same thing as the *âyâмага* = *âkâmakâ* mentioned XV, 13? See above, p. 72, note 2.

³ *Kôdisahiyam âyamam* = *kôdisahitam âkâmlam*. The commentators give two explanations of this phrase: (1) Having fasted one day, one should take âkâmla on the next day; (2) one should on the second day continue to abstain from âkâmla.

⁴ The definition of these technical terms is given below, verses 262 ff.

Those souls who cherish heretical opinions, commit sins, and are enveloped in black *Lêsyâ*, will not reach *Bôdhi* at the time of death. (258)

Those who love the creed of the *Ginas* and piously practise it, will be pure and free from the soil (of passions), and will (in due time) get out of the Circle of Births. (259)

The miserable men who do not know the creed of the *Ginas*, will many times commit unholy suicide and die against their will. (260)

Those who are well versed in the sacred lore and possess much knowledge, who awaken piety (in others) and appreciate their good qualities, are for this very reason worthy to hear the doctrine of salvation¹. (261)

He who by ribaldry and buffoonery, by his comical habits and appearance, by jests and words amuses other people, realises the *Kandarpa-Bhâvanâ*. (262)

Those who practise spells and besmear their body with ashes for the sake of pleasure, amusement, or power, realise the *Âbhiyôgika-Bhâvanâ*². (263)

The deceitful man who reviles the sacred lore, the *Kêvalins*, the teacher of the Law, the *Saṅgha*, and the monks, realises the *Kilvishika-Bhâvanâ*. (264)

He who is continuously angry, and who puts his faith in prognostics, realises the *Asuratva-Bhâvanâ*. (265)

Those who use weapons, eat poison, throw them-

¹ *Âlôkanâ* = *sramanaphalam*. The *Avatûri* renders the last phrase: 'They are able to bring about the salvation of others.' The original, however, has *sôum*, 'to hear.'

² The *Abhiyôgidêvas* are genii who serve the gods. This *Bhâvanâ* leads to being born as an *Abhiyôgidêva*; the next two *Bhâvanâs*, as a *Kilvishadêva* and an *Asura*.

selves into fire or water, and use things not prescribed by the rules of good conduct, are liable to be born and to die again and again. (Such persons realise the Môha-Bhâvanâ.) (266)

The enlightened and liberated *Gñâtri*(putra) has thus delivered Thirty-six Lectures of the Uttarâdhyayana¹, which the pious² approve of. (267)

¹ Uttaragghâê in the original. The commentators give *uttara* here the meaning *pradhâna*, 'best, prominent.' The same explanation is given by the scholiast on the *Nandî* (Weber, Sacred Literature of the Jains, p. 124). Perhaps the name refers to the tradition that Mahāvîra recited at the time of his death the thirty-six *aputtiha-vâgaranâim*, which are identified by one commentator of the *Kalpa Sûtra* (Lives of the *Ginas*, § 147) with the *Uttarâdhyayana*; for *uttara* also means 'last.'

² *Bhavasiddhîya*=*bhavasiddhika*, explained by *bhavya*.

SŪTRAKRITÂṄGA.

SÛTRAKRITÂNGA.

FIRST BOOK¹.

FIRST LECTURE,

CALLED

THE DOCTRINE ².

FIRST CHAPTER.

One should know what causes the bondage of Soul, and knowing (it) one should remove³ it.

(Gambûsvâmin asked Sudharman):

What causes the bondage (of Soul) according to Mahâvîra? and what must one know in order to remove it? (1)

(Sudharman answered):

He who owns even a small property in living or lifeless things⁴, or consents to others holding it, will not be delivered from misery. (2)

¹ *Srutaskandha*. Its Sanskrit title mentioned by *Śilânka* is *Gâthâshôḍaśaka*, i.e. the book whose Sixteenth Lecture is called *Gâthâ*. It is mentioned in the *Uttarâdhyayana* XXXI, 13 by the name of the sixteen *Gâthas*; see above, p. 182.

² *Samaya*. This title is not found in MSS. at the end of the lecture, but it is given by the author of the *Niryukti* (verse 29). The subject of this lecture is more fully treated in §§ 15-33 of the First Lecture of the Second Book.

³ *Tiu//iggâ*. The commentators translate this word *trô/ayêt*, but the true Sanskrit original is *ativartêta*, as is evident from the form *atiu//anti* in I, 2, 22.

⁴ Living and lifeless things as we understand these words, not

If a man kills living beings, or causes other men to kill them, or consents to their killing them, his iniquity will go on increasing. (3)

A sinner who makes the interests of his kinsmen¹ and companions his own, will suffer much; for the number of those whose interest he takes to heart constantly increases. (4)

All this, his wealth and his nearest relations, cannot protect him (from future misery); knowing (this) and (the value of) life, he will get rid of Karman. (5)

Some men², Sramanas and Brâhmanas, who ignore and deny these true words³, adhere (to their own tenets), and are given to pleasures. (6)

Some⁴ profess (the exclusive belief in) the five gross elements: earth, water, fire, wind, and air. (7)

‘These five gross elements (are the original causes of things), from them arises another (thing, viz. âtman)⁵; for on the dissolution of the (five elements) living beings cease to exist. (8)

as the Gainas do. The original has: *kittamantam akittam vâ*, beings possessed of intellect, and things without intellect. The latter are, according to Gaina notions, living beings *gîva* as well as inanimate matter.

¹ Literally, those in whose family he is born. Silânka, the author of the oldest *Tikâ* on the *Sûtrakritāṅga*, names the Râsh/rakûtas or Râthors in order to illustrate what is meant by ‘family.’

² According to Silânka the Bauddhas, Bârhaspatyas, and others are intended.

³ Grantha, passage in a book. The verses 2-5 are intended.

⁴ They are the Nâstikas or Kârvâkas.

⁵ In other words the Âtman is produced by the elements. But there is, it would seem, but one Âtman, for in verses 11, 12, we have another heretical philosophy which acknowledged a plurality of transient âtmans.

‘And as the Earth, though it is but one pile, presents many forms, so the intelligent (principle, viz. the *âtman*) appears under various forms as the universe¹.’ (9)

Thus say some fools. (But how can they explain on their theory that) the man engaging in undertakings, who has committed a sin, will himself suffer severe pain²? (10)

‘Everybody, fool or sage, has an individual soul. These souls exist (as long as the body), but after death they are no more; there are no souls which are born again. (11)

‘There is neither virtue nor vice, there is no world beyond; on the dissolution of the body the individual ceases to be.’ (12)

‘When a man acts or causes another to act, it is not his soul (*âtman*) which acts or causes to act³.’ Thus they (viz. the adherents of the Sâṅkhya philosophy) boldly proclaim. (13)

How can those who hold such opinions explain (the variety of existence in) the world? They go from darkness to utter darkness, being fools and engaged in works. (14)

Some⁴ say that there are five elements and that

¹ This is the doctrine of the Vêdântins.

² If there were but one *âtman* common to all men, the fruit of works done by one man might accrue to another. For the *âtman* is the substratum of merit and demerit.

³ Though there is no doubt about the meaning of this passage, still the construction is so elliptic that I may have failed to understand the connection of the parts of the sentence.

⁴ This is the opinion expressed by *Karaka* and in the early law-books, see Professor Jolly's paper in the Transactions of the Ninth International Congress of Orientalists, vol. i, p. 456. *Silânka* ascribes it to the Sâṅkhyas and Saivâdhikârin.

the soul is a sixth (substance), but they contend that the soul and the world (i.e. the five elements) are eternal. (15)

‘These (six substances) do not perish neither (without nor with a cause); the non-existent does not come into existence, but all things are eternal by their very nature¹.’ (16)

Some fools² say that there are five skandhas of momentary existence. They do not admit that (the soul) is different from, nor identical³ with (the elements), that it is produced from a cause (i.e. the elements), nor that it is without a cause (i.e. that it is eternal). (17)

The *Gāṇayas*⁴ say that there are four elements : earth, water, fire, and wind, which combined form the body (or soul?). (18)

(All these heretics say): ‘Those who dwell in houses, in woods, or on hills, will be delivered from all misery if they adopt our creed.’ (19)

¹ Niyatībhāvam āgayā. Niyatī is explained by nityabhāva.

² Viz. the Bauddhas. The five skandhas are explained in the commentary as follows: 1. rūpaskandha, or substances and their qualities; 2. vêdanâskandha, feelings, as pleasure and pain; 3. vigñânaskandha, perceptions of the qualities of things; 4. saṃgñâskandha, perception and knowledge of things; 5. saṃskâraskandha, merit and demerit.

³ Identical, i.e. a product of the elements as the *Kârvâkas* maintain.

⁴ *Gāṇaya*, which is explained in the *Dīpikā* by *gñânaka* = *panditammanya*, denotes the Bauddhas. I think that the word may be derived from *yâna* ‘vehicle,’ which the Buddhist used to designate the two sections of the church, viz. the *Hīnayâna* and *Mahâyâna* schools. The commentator quotes a various reading: *âvarê* for *gāṇayâ*, and explains it as referring to another sect of Bauddhas than those spoken of in the preceding verse. *Silânka* comments on the reading *avvarê* first, and then on *gāṇaya*.

But they do not cross the Flood of Life, who, ignoring the true relation of things, and not versed in the true Law, hold the above heretical opinions. (20)

They do not reach the end of the *Samsâra*, who, ignoring, &c. (21)

They do not reach the end of transmigration, who, &c. (22)

They do not put an end to birth, who, &c. (23)

They do not put an end to misery, who, &c. (24)

They do not put an end to death, who, &c. (25)

They will again and again experience manifold pains in this ring¹ of the earth, which is full of death, disease, and old age. (26)

The highest *Gina*, Mahâvîra the *Gñâtriputra*, has said that they will undergo births without number, being placed in all sorts of existences. (27)

Thus I say.

SECOND CHAPTER.

Again some² say: 'It is proved that there are individual souls; they experience pleasure and pain; and (on dying) they lose their state of life. (1)

'But misery (and pleasure) is not caused by (the souls) themselves; how could it be caused by other (agents, as time, &c.)? Pleasure and misery, final beatitude³ and temporal (pleasure and pain) are not

¹ *Kakravâla*.

² They are the fatalists whose peculiar opinions are stated in verses 2 and 3.

³ *Sêhiyam* = *saiddhikam*, i.e. *môkshê bhavam sukham*. Another explanation of the commentator makes *saiddhika* those pleasures which depend on external causes, as wreaths, sandal, &c., and *asaiddhika* the pleasures of the mind.

caused by (the souls) themselves, nor by others ; but the individual souls experience them ; it is the lot assigned them by destiny.' This is what they (i.e. the fatalists) say. (2, 3)

Those who proclaim these opinions, are fools who fancy themselves learned ; they have no knowledge, and do not understand that things depend partly on fate, and partly on human exertion ¹. (4)

Thus (say) some heretics² ; they are very bold men ; if they act up to their principles, they will never be delivered from misery. (5)

As the swift deer who are destitute of protection, are frightened where there is no danger, and not frightened where there is danger ; (6)

(As) they dread safe places, but do not dread traps ; they are bewildered by ignorance and fear, and run hither and thither ; (7)

If they did jump over the noose or pass under it, they would escape from the snare ; but the stupid animal does not notice ³ it ; (8)

The unhappy animal, being of a weak intellect, runs into the dangerous (place), is caught in the snare, &c., and is killed there ; (9)

So some unworthy Sramanas who hold wrong doctrines are afraid of what is free from danger, and are not afraid of real dangers. (10)

The fools dread the preaching of the Law, but

¹ To render *niyatāniyatam*.

² *Pāsatttha*, usually translated *pārsvastha* 'outsider,' those who do not acknowledge true arguments; another rendering is *pāstha* 'held in bondage.'

³ *Dēhati* = *pasyati*. The form *dekkhati* occurs in the *Prākṛit* of plays.

they do not dread works, being without discernment and knowledge. (11)

Shaking off greed¹, pride², deceit³, and wrath⁴, one becomes free from Karman. This is a subject (which an ignorant man, like) a brute animal, does not attend to. (12)

The unworthy heretics who do not acknowledge this, will incur death an endless number of times, like deer caught in a snare. (13)

All Brâhmanas and Sramanas contend that they possess the knowledge (of the truth), but the creatures in the whole world do not know anything. (14)

As a Mlêkka⁵ repeats what an Ârya has said, but does not understand the meaning, merely repeating his words, so the ignorant, though pretending to possess knowledge, do not know the truth, just as an uninstructed Mlêkka. (15, 16)

The speculations of the Agnostics cannot lead to knowledge; they cannot reach the truth by themselves, still less teach it to other men. (17)

As when a man in a wood who does not know it, follows a guide who also does not know it, both being unacquainted (with the place), come to great trouble; (18)

As when one blind man is the guide of another, the man walks a great distance, loses his way, or follows a wrong way; (19)

Thus some who search after salvation and pretend

¹ Savvappaga = sarvâtmaka, lôbha.

² Viukkassa = vyutkarsha, mâna.

³ Nâma = mâyâ.

⁴ Appattiya = krôdha.

⁵ It is worthy of note that the Mlêkka⁵s here are represented as not understanding the language of the Âryas.

to practise the (true) Law, follow the false Law and do not arrive at the thoroughly right (thing, viz. self-control). (20)

Thus some (wrong philosophers) do not apply to others for arguments, but they continue to err because they believe their own arguments to be right¹. (21)

Thus arguing according to their light, and ignorant about what is right and wrong, they do not get out of misery as birds do not get out of their cage. (22)

They praise their own creed and blame that of their opponents, but those who act in this respect the part of philosophers, will be kept confined in the Circle of Births². (23)

There is the doctrine of the Kriyāvādins³, which has been previously explained; it augments the misery of worldly existence of those who do not well consider the nature of acts. (24)

‘He who intends (to kill) a living being but does not do it by (an act of) his body, and he who unknowingly kills one, both are affected by that act through a slight contact (with it) only, but the demerit (in their case) is not fully developed⁴.’ (25)

¹ The last part of the verse might also be translated: ‘because these fools believe the subject to be cleared up (maṅgū) by their own arguments.’

² There is a play on the words viussanti and viussiyā, in the last line of this verse viussanti is a denominative verb from viusa=vidvân, and is translated vidvân ivâ karati. Viussiya =vi+ut+srita.

³ See above, p. 83. Śīlāṅka defines the Kriyāvādins here as men who contend that the principal means of reaching Mōksha is kaitiyakarma, the construction of sanctuaries.

⁴ An intentional killing of a living being must actually take place in order to induce the Karman on the soul. If one of the essential conditions which constitute the guilt of slaughter (hiṁsā),

‘There are three ways of committing sins: by one’s own activity, by commission, by approval (of the deed). (26)

‘These are the three ways of committing sins. Thus by purity of the heart one reaches Nirvâṇa. (27)

‘A layman may kill his son (during a famine) and eat him; a wise (monk) who partakes of the meat, will not be defiled by the sin¹.’ (28)

The mind of those who sin in thoughts is not pure; they are wrong, they do not conduct themselves carefully². (29)

Men attached to pleasure, who think that the above-mentioned doctrines will save them, commit sins. (30)

As a blind-born man getting into a leaky boat, wants to reach the shore, but is drowned during the passage³, so some unworthy, heretical Sramanas wish to get beyond the Circle of Births, but they are whirled round in it. (31, 32)

Thus I say.

THIRD CHAPTER.

If a monk should eat forbidden food which a pious (layman) has prepared for some guest, and which food has been mixed up with even thousand (times more

is wanting the Karman is still produced; however, it does not take a firm hold of the soul, but merely ‘touches’ it. This is of course the opinion of the Kriyāvādins.

¹ According to Śilāṅka the father too would not be guilty; but this interpretation is against good sense and grammar.

² This is the answer of the Siddhāntin to the foregoing propositions.

³ The same verse recurs below, I, 11, 30.

pure food)¹, he would be neither monk nor layman. (1)

Sramanas who do not comprehend this and do not know what is dangerous, who care for the pleasures of the moment only, will suffer death an endless number of times, like big² fishes who when the water rises are by the water (deposited) on dry land and are killed (there), poor things, by hungry *dhaṅkas* and herons. (2-4)

We hear also of another error of some (philosophers) : some say that the world has been created (or is governed)³ by the gods, others, by Brahman. (5)

Some⁴ say that it has been created by the *Īsvara*, others that it was produced from chaos, &c., this world with living beings and lifeless things, with its variety of pleasure and pain. (6)

The great *Rishi*⁵ said, that the world has been created by Svayambhū; Māra originated Māyā, therefore the world (appears to be) uneternal. (7)

Some Brāhmanas and Sramanas say that the

¹ This might also be translated: 'though the food passes through the hands of a thousand men before he accepts it.'

² *Vēsāliya* = *vaisālika*. The commentators offer three explanations of this word, (1) marine, *visālaḥ samudras tatra-bhavāḥ*; (2) belonging to the genus called *visāla*; (3) big, *visāla*.

³ *Dēvauttē*. This is either *dēvair upaḥ*, sown, i.e. produced by the gods, or *dēvair guptaḥ*, governed by the gods.

⁴ The adherents of the *Yōga* and *Sāṅkhya* philosophy, or the theistical and atheistical followers of the latter, are apparently meant by 'some' and 'others.'

⁵ The commentators unfortunately have not preserved the name of the great *Rishi*; they identify Svayambhū with Vishṇu 'or some one else.' This Svayambhū, afraid that the earth should become overcrowded, called to help Yama, alias Māra, who with the help of Māyā makes the creatures appear to die.

universe was produced from the (primeval) egg, and He (Brahman) created the things. These ignorant men speak untruth. (8)

Those who on arguments of their own maintain that the world has been created, do not know the truth. Nor will (the world) ever perish. (9)

Know that misery arises from wicked deeds¹. How can those who do not know the origin (of misery) know its prevention? (10)

Some say that the soul (of him who is) pure will become free from bad Karman (on reaching beatitude), but that in that state it will again become defiled through pleasant excitement or hate. (11)

(According to them²) he who has lived on earth as a restrained monk, will afterwards become free from Karman. As clear water which was free from defilement becomes again defiled, so (will be the soul). (12)

A wise man should consider that these (heretics) do not lead a life of chastity, and that all these disputants proclaim their own creed in opposition (to the others). (13)

(Others³ maintain that) perfection can only be reached by their method of religious life, not otherwise; and that even before (that time) they have

¹ It is not given us by any of the above-mentioned agents whom the opponents believe to have created the world.

² According to *Sīlāṅka* the followers of *Gōśāla* and the *Trairāśikas* are meant. The latter are the *Gaiṇa* followers of the *Vaiśeṣika* philosophy. The *Trairāśika Sākhā* was founded by *Khaluka Rôhagupta*, see part i, p. 290. The name *Trairāśika* is said to have been given to these philosophers because they admit a third state besides those of the bound and of the liberated.

³ According to *Sīlāṅka* the *Saivas* and *Ekadāṇḍins* are meant.

their senses under control and possess everything to be wished for¹. (14)

Some say that they will be perfected and sound. On the head of Perfection some men are infatuated with their own doctrines. (15)

But these uncontrolled (men) will whirl round in the beginningless (Circle of Births); after a Kalpa they will rise from their sphere to become the lowest of Asuras². (16)

Thus I say.

FOURTH CHAPTER.

These (philosophers) who are vanquished (by their passions) cannot help you in cases where a sinner perishes³; though having given up their former occupations they will give advice in worldly matters. (1)

A wise monk who fully appreciates this, should not mix with those (heretics); without conceit and not attached to them a sage should lead a life equally removed (from love and hate). (2)

Some say that those who own possessions and engage in undertakings (may reach perfection); but a monk should take his refuge to those who neither own possessions nor engage in undertakings. (3)

A wise man should beg food which has been

¹ They acquire the eight siddhis or magical powers.

² I translate the words *ihânâ âsurakivvisiyâ* according to the explanation of the commentary. But they may also mean: from the sphere of Asuras and sinners.

³ A various reading first commented upon by *Silânka* is: *bâlâ panditamâninô*, being ignorant men who fancy themselves learned.

prepared (for somebody else), and he should accept what is freely given him, without greed and passions; he should abstain from overbearing behaviour¹. (4)

He should know the talk of people: some say things which are the outcome of a wrong understanding and are but opinions of others repeated. (5)

'The world is boundless and eternal, it exists from eternity and does not perish²; (another) bold philosopher³ says that the world is limited, but eternal. (6)

'Some say that the knowledge (of the highest authority) is unlimited; but the same bold philosopher says that it is limited in every way⁴.' (7)

Some beings have motion, others not; it depends on certain conditions whether they are in the one state or in the other. (8)

(E.g. big creatures) have one form of bodily existence and then another⁵. But all are subject to pain; hence they should not be killed. (9)

This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion

¹ Omâna = apamâna.

² According to Sîlânka the eternity of things means, with these philosophers, that one thing always retains the same genus or *gâti*, e. g. that he who was a man in this life will again be a man in the next.

³ According to the commentators Vyâsa is intended. The doctrine referred to in the text is that of the *Purânas*.

⁴ The commentators interpret this verse as if not two philosophical opinions but only one was spoken of. Unlimited knowledge is according to them different from omniscience; in the second part of the sentence 'limited' refers to the sleep of Brahman during which he is unconscious.

⁵ Men are some time embryos, then young men, then old men.

from the principle of the reciprocity with regard to non-killing¹. (10)

Living (according to the rules of conduct), and without greed, one should take care of the highest good².

In walking, in sitting and lying down, and in food and drink : with regard to these three points a monk should always control himself.

And he should leave off pride³, wrath⁴, deceit⁵, and greed⁶. (11, 12)

Possessing the Samitis and being protected by the five Samvaras, a pious monk should live, till he reaches perfection, as a man free from fetters among those bound in fetters (viz. the householders). (13)

Thus I say.

¹ *Ahimsâsamayam* = *ahimsâsamatâm*, viz. as you do not wish to be killed, so others do not wish to be killed. The last part of the sentence might also be translated : know this to be the real meaning of the Law (*samaya*) of *ahimsâ*. The same verse recurs I, 11, 10.

² *Âdâna*, right knowledge, right faith, and right conduct.

³ *Ukkasa* = *utkarsha*, *mâna*.

⁴ *Galana* = *gvalana*, *krôdha*.

⁵ *Nûma* = *mâyâ*.

⁶ *Magghattha* = *madhyastha*, *lôbha*. Compare the similar expressions in I, 1, 2, 12, above, p. 241, notes 1-4, and I, 2, 2, 29, below, p. 257.

SECOND LECTURE¹,

CALLED

THE DESTRUCTION OF KARMAN.

FIRST CHAPTER.

(Rishabha said to his sons):

Acquire perfect knowledge of the Law! why do you not study it? It is difficult to obtain instruction in it after this life. The days (that are gone by) will never return, nor is it easy a second time to obtain human birth. (1)

See, young and old men, even children in the mother's womb die. As a hawk catches a quail, so (life) will end when its time is spent². (2)

¹ The name of this lecture, which occurs in its last line, is *vêyâlîya*, because, as the author of the *Niryukti* remarks, it treats on *vidârika*, destruction (of Karman), and because it is composed in the *Vaitâlîya* metre. For either word, *vaidârika* (or rather *vaidâlîka*, cf. *karmavidalana*) and *vaitâlîya* may, in *Gaina Prâkrîṭ*, become *vêyâlîya* or *vêtâlîya*. A play of words was apparently intended; it would have been impossible, if both words had not become identical in sound. We may, therefore, conclude that the language of the author obeyed the same phonetic laws as the *Gaina Prâkrîṭ* exhibited in our MSS., or in other words, that the text has been written down in about the same language in which it was originally composed. The name of the Fifteenth Lecture leads to the same inference; for it is called *gamaṭîya* (*yamakîya*) because each of its verses contains the verbal ornament called *yamaka*, and because it opens with the words *gam aṭîyam* (*yad atîtam*).

² One MS. here inserts *gîvâṇa gîviyam*, the life of living beings.

(A man) may suffer for the sake of his parents; he will not easily obtain happiness after this life. A pious man should consider these causes of danger and cease to act. (3)

For in this world living beings suffer individually for their deeds; for the deed they have done themselves, they obtain (punishment), and will not get over it before they have felt it. (4)

Even gods, Gandharvas, Râkshasas, and Asuras; animals who live on earth, and snakes; kings, common people, merchants, and Brâhmaṇas: they all must leave their rank and suffer. (5)

Notwithstanding their pleasures and relations, all men must suffer in due time the fruit of their works; as a cocoa-nut detaching itself from its stalk (falls down), so (life) will end when its time is spent. (6)

Even a very learned or virtuous man, or a Brâhmaṇa or an ascetic, will be severely punished for his deed when he is given to actions of deceit¹. (7)

See, those (heretics) who search for the knowledge of truth, but who do not cross the Samsâra, talk only about the highest good (without reaching it).

How will you understand what is near you and what is beyond²? In the meanwhile you suffer for your deeds. (8)

He who walks about naked and lean, he who eats only once after a month, if he is filled with deceit, will be born an endless number of times. (9)

¹ Abhinîma.

² According to Sîlânka, this world and the next, or domestic life and monachism, or the Samsâra and Môksha are meant by the expression 'what is near you and what is beyond.'

Man, cease from sins! For the life of men will come to an end¹. Men who are drowned (in lust, as it were), and addicted to pleasure will, for want of control, be deluded². (10)

Exert and control yourself! For it is not easy to walk on ways where there are minutely small animals. Follow the commandments which the Arhats have well proclaimed³. (11)

Heroes (of faith) who desist (from sins) and exert themselves aright, who subdue wrath, fear, &c., will never kill living beings; they desist from sins and are entirely happy. (12)

It is not myself alone who suffers, all creatures in the world suffer; this a wise man⁴ should consider, and he should patiently bear (such calamities) as befall him, without giving way to his passions. (13)

As a wall covered with a plastering (of dried cow-dung)⁵ is by a shock made thin, so (a monk) should make his body lean by fasting, &c. He should

¹ Paliyantam. Another explanation of this word, preferred by the commentators, is palyôpamasya antar: within, i.e. something shorter than a Palyôpamâ.

² Or, acquire Karman which is to result in delusion.

³ According to the commentators: practise (control) according to the sâsana (i.e. sûtras); this has been well declared by the Arhats.

⁴ Sahie. This word is explained sometimes by svahita, intent on his spiritual welfare, sometimes by hitena gñânâdinâ sahitaḥ, possessed of knowledge, &c. I translate it 'wise,' and derive the word from Sanskrit sahrîdaya, the correct Prâkrîṭ for which would be sahiyae.

⁵ Cow-dung is stuck, in the form of flat round cakes, against a wall to dry there. When the cakes are dried a little shake is sufficient to make them come down, whereby the wall will be restored to its original shape and dimensions.

abstain from slaughter of living beings. This is the Law proclaimed by the Sage. (14)

As a bird covered with dust removes the grey powder by shaking itself, so a worthy and austere Brāhmaṇa¹, who does penance, annihilates his Karman. (15)

Young and old people claim a houseless Sramana as their own, though he begs according to the Law, observes the rules of conduct, and performs austerities. People will even cry themselves hoarse, but they will not captivate him. (16)

Whatever they will do to move his pity, however they will cry about their son, they will not captivate a worthy and virtuous monk or make him return to domestic life. (17)

Though they tempt him with pleasures, and though they should bind him and carry him home, if he does not care for a (worldly) life, they will not captivate him or make him return to domestic life. (18)

His father and mother, his children and wife who claim him, will admonish him: 'See, you are our supporter; care not for the next world in order to support us.' (19)

Some people are (foolishly) attached to others, and are thereby deluded; the unrighteous make them adopt unrighteousness, and they exult in their wickedness. (20)

Therefore a worthy and wise man should be

¹ Māhana = brāhmaṇa. The commentator derives the word from mā and root han! The word is a synonym of muni, with which it frequently occurs in the same verse and has then been left out in the translation.

careful, ceasing from sin and being entirely happy. The virtuous heroes of faith (have chosen) the great road, the right and certain path to perfection. (21)

He who has entered the road leading to the destruction (of Karman)¹, who controls his mind, speech, and body, who has given up his possessions and relations and all undertakings, should walk about subduing his senses. (22)

SECOND CHAPTER.

A sage thinks that he should leave off sins just as (a snake) leaves its slough; and he is not proud of his Gôtra and other advantages; or is there any use in blaming others? (1)

A man who insults another will long whirl in the Circle of Births; to blame others is not good. Considering this a sage is not conceited. (2)

He who is independent, and he who is the servant of a servant, if they but observe the Vow of Silence², they have no reason to be ashamed; (therefore a monk) should behave equally towards all. (3)

Indifferent and pure with regard to every kind of control, a *Sramana* should walk about; he who entertains pure thoughts during his whole life, dies as a worthy and wise man. (4)

The sage who sees the far-off (goal, viz. liberation), past and future things, will practise indifference, though he suffer corporal punishment and be beaten. (5)

Possessing perfect wisdom, a sage always vanquishes (his passions); he correctly expounds the

¹ Vêyâliya-maggam.

² Maunapada.

Law; he never neglects even the smallest (duty); he is neither angry nor proud. (6)

A man who controls himself according to (the Law), which is praised by many people, and is not bound by any worldly ties, who is always pure like a lake, proclaims the Law of Kâsyapa. (7)

Seeing that numerous living beings lead an individual life, and that every one feels (pleasure and pain) just as the others, a wise man who observes the Vow of Silence, leaves off (injuring them). (8)

A sage has completely mastered the Law, and has ceased to do actions; but the selfish grieve, they will not (thereby) recover their (lost) property¹. (9)

Know that it (viz. property) entails pains in this world, and very great pains² in the next. Who will lead a domestic life when he knows that everything must perish? (10)

One should know (and renounce) the great attachment (to the world), and respect and honours on earth; (for conceit) is a very thin thorn difficult to pull out. A wise man, therefore, should abandon worldliness³. (11)

A monk should perform postures (as Kâyôtsarga, &c.) alone on his seat, and alone on his couch he should meditate; excelling in the performance of austerities, guarded in words, and restrained in thoughts. (12)

¹ Sîlânka quotes a verse which the Nâgârguṇīyas insert here; compare part i, p. 32, note 2.

² I take duhaṃduha for a kind of intensive form of duha.

³ This is a rather dark verse. Sîlânka, after explaining it, quotes the verse as it was read by the Nâgârguṇīyas, which may be rendered thus: Respect and honours are a great obstacle, this he should know; be the thorn small (or) difficult to pull out, a wise man should remove it by the (means we are about to describe).

An ascetic does not shut the door of a deserted house (where he puts up), nor does he open it; when asked he returns no (rude) answer; he cuts no grass, nor does he strew it (on the ground for a couch). (13)

Where (he is) at sunset, there he calmly (performs his duties); a sage bears pleasant and unpleasant things, be there insects, or wild beasts, or snakes. (14)

He bears the three kinds of calamities arising from beasts, men, and gods. A great sage will not be seized with a shivering, &c.¹, when he stays in a deserted house. (15)

He should not fear for his life, nor should he desire to be praised (for his courage). Fearful things will frighten the mind of a monk who stays in a deserted house. (16)

They say that he who is very well disciplined, who protects others, who lives in a place removed from other people, who is not frightened by dangers, possesses right conduct, &c. (17)

A monk who uses warm or hot water², who follows the Law, and loathes (wrong conduct), will by intercourse with bad kings become deficient in his devotion though he be ever so virtuous. (18)

When a monk quarrels and uses very bad language, he will suffer great spiritual loss; therefore a wise man should not quarrel. (19)

He who abstains from cold water², who plans (or undertakes) nothing, and has ceased from even the smallest actions, who does not eat food out of the dish of a householder, possesses right conduct, &c. (20)

¹ Literally, horripilation. By the '&c.' the other outward signs of horror are indicated.

² It should be kept in mind that Gaina monks are forbidden to use cold water, because it is considered to possess life.

Though life cannot be prolonged, as the saying is¹, still foolish people sin recklessly; a foolish man is filled to the brim (as it were) with sins. Considering this a sage is not conceited. (21)

By self-invented rites common people seek holiness², they are full of deceit and shrouded (as it were) in delusion. But a monk is holy² through his innocence, he allows no troubles³ to influence his words, (thoughts, and acts). (22)

As a clever gambler, playing at dice, is not vanquished, since he casts the *Kṛita*, but not *Kali*, nor *Trêta*, nor *Dvâpara*; (23)

So adopt for your welfare the best and highest Law which has been proclaimed in this world by the Saviour, as the clever (gambler casts) the *Kṛita*, and avoids the other casts. (24)

I have heard that sensual pleasures are said to have the strongest hold on men; but those who abstain from them follow the Law of *Kâsyapa*. (25)

Those who follow the Law that has been proclaimed by *Gñâtrika*, the great seer⁴, are virtuous and righteous; they confirm each other in the Law. (26)

Take no heed of the seductive (pleasures), endeavour to shake off delusion. Those who are not subdued by the wicked (pleasures), know meditation to be their duty⁵. (27)

¹ Compare Uttarâdhyayana IV, 1, above p. 18. The same words recur below, I, 2, 3, 10, p. 259.

² *Palêti* = *praliyatê*.

³ Literally, cold and heat.

⁴ *Mahâvîra*.

⁵ *Âhitam*, literally, has been declared. The commentators explain the word as *â-hitam*, thoroughly good, or *âtmani vyavasthitam*, placed in the soul.

A monk should not tell stories, nor ask idle questions, nor gossip¹. But, knowing the highest Law, he should perform his religious duties, and regard nothing his own. (28)

A monk should not indulge deceit², greed³, pride⁴, and wrath⁵. Those are virtuous who have arrived at the right understanding of these passions, and who have well practised control⁶. (29)

(A monk) should be free from attachment, wise, controlling himself, seeking the Law, earnest in the performance of austerities, and subduing his senses. It is difficult to obtain the soul's benefit. (30)

Right conduct, &c., which has been taught by the *Gñātrika*, the sage who knew everything in the whole world, has either not been learned or not been truly practised (by creatures now in distress). (31)

Many men who thought this Law to be the highest good and conducive to their spiritual welfare, obeyed their preceptors, ceased from works, and have crossed the great flood (of worldly existence). (32)

Thus I say.

THIRD CHAPTER.

If a monk who abstains from actions, suffers pain (for acts done) through ignorance, that Karman will

¹ Samprasāraṇa?

² *Khanna* = māyā.

³ *Pasamsa* = *prasamsā*, lōbha.

⁴ *Ukkāsa* = *utkarsha*, māna.

⁵ *Pagāsa* = *prakāsa*, krōdha.

⁶ *Dhuya* = *dhūta*. The word preceding this is *sugōsiyam* = *gushṭam*, *sēvitam*. A various reading is *sugḥōsiyam*, which means 'who have well annihilated their Karman (*dhūta*).'

be annihilated through control. The wise reach (perfection) getting rid of death. (1)

Those who resist the seductions¹ are placed on a line with those who have crossed the *Samsāra*. Therefore look up (at beatitude as the end in view). Those (virtuous men) regard pleasures as equal to diseases. (2)

Men of princely rank wear precious things imported by merchants; likened (to these precious things) are the excellent great vows together with (the prohibition of) eating at night. (3)

Pleasure-seeking men who are greedy and are absorbed by amusements, are reckless and like the wretched; they do not know that meditation (has been enjoined as) a duty. (4)

As a bullock which is hurt and urged on by the driver² becomes weak, and at last, when its strength is exhausted and it is unable to move, sinks down; (5)

So he who knows the pursuit of pleasures, must sooner or later give up their enjoyment (lest they drag him down³). He who is still surrounded by pleasant things⁴, should not love pleasures, whether he obtains them, or for some reason or other does not obtain them. (6)

Lest the lot of the wicked should fall to you, escape (the influence of the senses), and discipline yourself! The wicked will much and strongly grieve, groan, and wail. (7)

¹ *Vinnavanā* = *viḡṇāpanā*, explained *striyaḥ*.

² Instead of 'driver' and 'bullock' we might translate 'hunter' and 'deer.'

³ He should not be engrossed by them as the bullock sinks down beneath its burden.

⁴ To render *kāmī*.

See, life in this world (is transient); though your life lasts a hundred years, you die as a short-lived man; mind that (your) years swiftly pass. Nevertheless greedy men are attached to pleasures. (8)

Those who engage in undertakings, who work the perdition of their souls, and who kill (living beings), will go to the world of the wicked, to the abode of the Asuras for a long time (to dwell there). (9)

Though life cannot be prolonged, as the saying is¹, still foolish people sin recklessly (thinking): 'We are only concerned with the present time; who has seen the next world and returned thence?' (10)

Believe in the words of him who sees (everything), you who are blind, as it were, you whose sight is blinded, ah, whose sight is obstructed by your works which result in delusion! (11)

The unhappy again and again suffer from delusion; therefore have done with praise and honours! A wise ascetic should consider that living beings are like himself (as regards love of life, aversion to pain, &c.). (12)

The man also who still lives in the house, should, in accordance with his creed², be merciful to living beings; we are bidden to be fair and equal with all; (thereby even a householder) goes to the world of the gods. (13)

Being instructed in the creed of the Lord, exert yourself in the truth (i.e. in control)! A monk who has thoroughly subdued his selfishness should collect pure alms. (14)

Knowing the truth, one should live up to it,

¹ Compare p. 256, note 1.

² Ânupûrvyâ.

seeking the Law, earnest in the performance of austerities, possessing the Guptis, being accomplished, one should always exert oneself, intent on the soul's benefit, and desiring the highest good (viz. liberation). (15)

The fool thinks that his wealth, cattle, and relations will save him ; they him, or he them. But they are no help, no protection. (16)

When calamity befalls him, or the end of his life draws near, he must go and come alone ; the wise believe that there is nothing to protect him. (17)

All living beings owe their present form of existence to their own Karman ; timid, wicked, suffering latent misery, they err about (in the Circle of Births), subject to birth, old age, and death. (18)

He should know that the present time is the best opportunity to mend, and that an awakening is difficult to obtain. A wise man should be aware of this¹. The (first) *Gina*² has said this, and so the remaining ones (will) say it. (19)

O ye monks, the virtuous (*Ginas*) that have been and will be, the followers of the Law of Kâsyapa³, they all have commended these virtues. (20)

Do not kill living beings in the threefold way⁴, being intent on your spiritual welfare and abstaining from sins. In this way numberless men have reached

¹ A various reading mentioned in the commentary is *ahiyâsaê*, 'he should bear (all troubles).'

² The whole lecture is put by the commentators in the mouth of *Rîshabha*.

³ The first and last Tîrthakaras belonged to the Kâsyapa Gôtra.

⁴ I.e. by your own acts, by order, and by assent ; or by thoughts, words, and acts.

perfection, and others, who live now, and who are to come, (will reach it). (21)

Thus spoke the Arhat *Gñâtriputra*, the reverend, famous native of *Vaisâlt*¹, who possessed the highest knowledge and the highest faith, who possessed (simultaneously) the highest knowledge and faith.

Thus I say.

THIRD LECTURE,

CALLED

THE KNOWLEDGE OF TROUBLES ².

FIRST CHAPTER.

A man believes himself a hero as long as he does not behold the foe, as did *Sisupâla* (before he beheld) the valorously-fighting, great warrior ³. (1)

They go forward to the head of the battle; but when the fight has begun the mother will not recognise her son, and he will be mangled by his foe. (2)

So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practises austerities ⁴. (3)

¹ See my remarks in part i, Introduction, p. xi. This passage in prose appended to the metrical text seems to contradict the supposition of the commentators that the whole lecture was pronounced by *Rishabha*.

² Compare *Uttarâdhyayana* II, above, p. 9 ff.

³ Viz. *Krishna*. *Krishna*'s victory over *Sisupâla* is told in the *Mahâbhârata*, *Sabhâparvan*, *Sisupâlavadha* (eighth parvan). It forms the subject of *Mâgha*'s famous poem *Sisupâlavadha*.

⁴ *Lûham* = *rûksham*, i.e. *samyamam*, control.

When during the winter they suffer from cold and draughts, the weak become disheartened like Kshatriyas who have lost their kingdom. (4)

When they suffer from the heat of summer, sad and thirsty, the weak become disheartened like fish in shallow water. (5)

It is painful never to take anything but what is freely given, and begging is a hard task. Common people say that (men become monks) because they will not work and are wretched. (6)

Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle. (7)

Perchance a snarling dog will bite a hungry monk ; in that case the weak will become disheartened like animals burnt by fire. (8)

Some who hate (the monks), revile them : ' Those who lead such a (miserable) life (as monks do), atone but (for their sins in a former life).' (9)

Some call them names, as ' naked, lowest of beggars, baldhead, scabby, filthy, nasty.' (10)

Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion¹. (11)

When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), ' I have not seen the next world, all may end with death² ! ' (12)

Some weak men who suffer from the plucking out of the hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear³. (13)

¹ Compare I, 1, 1, 14.

² Compare I, 3, 3, 6.

³ Kêṭana, perhaps ' caught with the hook.'

Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk. (14)

Some fools in outlying countries take a pious monk for a spy or a thief, bind him, and insult him with angry words. (15)

A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house). (16)

All these hardships are difficult to bear; the weak return to their house (when they cannot bear them), like elephants covered with arrows (break down). (17)

Thus I say.

SECOND CHAPTER.

There are some tender affections which monks cannot easily overcome. On their account some become disheartened, and are unable to practise control. (1)

His relations on seeing him will surround him and cry: 'Child, we have brought you up, (now) support us! O dear! why will you leave us? (2)

'Child, your father is an old man; your sister is still very young; (and here), O dear, are your own brothers from the same mother; why will you leave us? (3)

'Support your mother and father, thus you will win this world; it is a duty in this world to protect one's mother. (4)

'The old people are kind-spoken; your sons, child, are very young; you have married your wife; (take care) that she will not go to another man. (5)

‘Come, child, let us go home; we can do all the work, you need not (do it); the next time we shall take care (that you will not be overburdened with work); child, let us meanwhile go to our house. (6)

‘Afterwards you may go again; by this (visit of yours) you will not cease to be a Sramana; who will hinder you to practise control when you have done with worldly desires¹? (7)

‘All your outstanding debts we have divided between us, and we shall give you the money (required for) business.’ (8)

In this way (his relations) come to him, lamenting, and try to persuade him. Held fast by his attachment for his relations, he quickly returns to his house. (9)

As a creeper encircles a tree growing in the forest, so his relations press him hard that he should leave off control. (10)

He is held fast by his attachment for his relations. So the keepers always follow a newly-caught elephant, and a cow which has just calved never goes far (from the calf). (11)

Men do not (easily) get over this attachment, as (they do not get over) the ocean². For its sake the weak suffer pains, being engrossed by their attachment for their relations. (12)

But a monk should renounce it; for every attachment is but a cause of sin. He should not desire life, having been instructed in the best Law. (13)

There are these whirlpools which have been

¹ Akâmagam. Another explanation is, if you are not willing (to do domestic work).

² Pâtâla, explained by samudra.

pointed out by Kâsyapa : the wise keep clear of them, but the ignorant go down in them. (14)

Kings and ministers of kings, Brâhmanas and Kshattriyas try with pleasant things to seduce a monk who leads a holy life. (15)

(They try to seduce him) with elephants, horses, chariots, and cars, with pleasure-trips (saying to him) : ' Enjoy these excellent pleasures, great sage, we worship you ! (16)

' Clothes, perfumes, ornaments, women, and beds : enjoy these pleasures, friend, we worship you ! (17)

' All the vows which you, holy man, have kept while a monk, are compatible with your living in a house. (18)

' It will be no sin, for you have wandered about long (enough).' In this way they try to tempt him, as men decoy a pig with wild rice. (19)

Weak men who are exhorted to live as monks, but who are unable to practise control, break down like weak (bullocks carrying a heavy burden) uphill. (20)

Unable to practise the rough (i.e. control), and harassed by the austerities, weak men break down, like old oxen in going uphill. (21)

When men who are greedy, attached to women, and who love pleasures, are tempted in the way described above, they return to their houses. (22)

Thus I say.

THIRD CHAPTER.

As at the time of the battle the coward looks behind him for a ditch, thicket, or other hiding-place¹, (thinking that) nobody knows who will win ; (1)

¹ Nâma = prakṛhannam, giriguhâdikam.

‘A moment’s moment will bring the decision¹; when we lose, we shall fly.’ Thus thinks the coward. (2)

So some *Sramanas*, knowing themselves to be weak, have recourse to worldly sciences² when they see that they will suffer want. (3)

(They say): ‘Who knows what will cause my loss of sanctity, women or water? When we are questioned, we shall speak out (i.e. show our knowledge). We have no (other) resource (in case of need)!’ (4)

They are cautious, like those who look out for a ditch, &c. Those who doubt (their ability for control) are like men ignorant of the way. (5)

But famous warriors, leaders of heroes at the time of the battle, do not look behind them; (they think) what if all end with death? (6)

A monk who exerts himself in a similar way, should slip off the ties that bind him to his house. Putting aside all undertakings, he should wander about for the welfare of his soul. (7)

Some revile a monk who leads a holy life. But these revilers are far off from perfection³. (8)

(The revilers say), ‘You live just as the laymen do, being attached to one another, for (e.g.) you beg alms for a sick man and give it him. (9)

‘Therefore you still have an attachment, being obedient to the will of one another; you have not the purity produced by the right path, and have not got beyond the Circle of Births.’ (10)

Now a monk who knows (the truth about) *Môksha*

¹ Literally, a moment of a moment of moments will be such.

² As grammar, astrology, medicine, &c.

³ *Samâhi*, explained *môksha*, compare first note in the Tenth Lecture.

should answer them¹: 'You speak thus, wavering between two ways of life (viz. that of householders and monks). (11)

'You eat out of the vessels² (of householders, and make them) bring food for a sick brother; you eat seeds and drink cold water³, and what has been especially prepared (for you when sick). (12)

'You are infected by great faults, you are void of discrimination, and your resolutions are bad. It is not good to scratch a wound too much, for it will grow worse⁴.' (13)

They should be instructed in the truth by one who knows it and is free from passions⁵: 'Yours is not the right way, you speak and act without consideration. (14)

'This your talk is weak, like the top of a bamboo, (when you say: a sick brother) may eat the food brought by a householder, but not that brought by a monk! (15)

'(And when you say that) our religious precepts are wholesome only for householders (not for monks, we reply that our prophet had) no such (inconsistent) ideas when he taught (his Law).' (16)

When (these heretics) cannot prove (their assertion) by any arguments they give up the discussion, and fall back on their bold (assertion). (17)

¹ According to *Śīlāṅka* the *Āgāvikas* or the *Digambaras* are intended.

² For these heretics carry the principle of absolute poverty so far as to reject even the use of almsbowls.

³ *Bīgôḍaka*.

⁴ The meaning is that the overdoing of the principle of poverty is just as harmful as the scratching of a wound.

⁵ *Apāḍinna* = *apratigñā*, explained by *rāgadvêsharahita*.

Overcome by their passions and infected by untruth, (these men) have recourse to bad language, as the (savage) *Tañkana*¹ (when beaten) have recourse to their hills. (18)

The argumentation of a monk whose mind is at rest² should possess many good qualities. He should proceed in such a way as not to exasperate his opponent. (19)

Following this Law which has been proclaimed by the *Kāśyapa*, a sound monk should carefully attend a sick brother. (20)

Knowing the beautiful Law, a wise and thoroughly restrained monk should bear all hardships and wander about till he reaches final liberation. (21)

Thus I say.

FOURTH CHAPTER.

Some say that in old times great men, rich in religious penance, have reached perfection though they drank (cold) water (and ate fruits and roots). Ignorant men (who hear such assertions) are led astray (by them). (1)

‘Nami, the king of *Vidēha*, ate nothing, *Rāmagupta* did eat, *Bāhuka* drank (cold) water, and so did *Tārāgana*³, the seer. (2)

‘*Āsila*, *Dēvala*, the great sage *Dvīpāyana*, and

¹ This hill tribe lived somewhere in the north-east of *Madhyadēśa*, see *Petersburg Dictionary*, s. v.

² *Attasamāhiê* = *âtmasamādhika*.

³ Concerning *Nami*, see above, p. 35, note 2. *Rāmagupta* may be another name of *Rāma*. Instead of *Tārāgana* *Śilāṅka* writes *Nārāyana*.

Pârâsara did drink (cold) water, and did eat seeds and sprouts¹. (3)

‘I have heard that in old times these renowned and well-known great men ate seeds and drank water, and have reached perfection.’ (4)

When weak (monks hear such assertions) they become disheartened, as donkeys break down under their burden; in case of danger they retreat (and perish) like men who walk on crutches². (5)

Some³ say: Pleasant things are produced from pleasant things⁴. (They are those who disdain) the noble path and the renowned highest good. (6)

Do not, by disdaining it, lose much for the sake of little. If you do not give up this (wrong law), you will repent of it as the man did who carried iron (a long way) believing it to be silver. (7)

(And so will) those who kill living beings, who do not abstain from untrue speech, who take what is not freely given them, who enjoy sexual pleasures, and who own property. (8)

¹ Âsila is not known from other sources; perhaps Asita is meant, and Âsila Dêvila stands for Asita Dêvala. Concerning Dvîpâyana, the Pârâsara, compare Journal of the German Oriental Society, vol. 42, p. 495. But in the Aupapâtika Sûtra (ed. Leumann, § 76) Pârâsara and Dvîpâyana are two distinct persons.

² *Pîdhasappî* = *pîṭhasarpin*. *Sîlânka* comments on the reading *pîṭhasappî*, i.e. *prîṣṭhasarpin*; but he makes out no good meaning.

³ According to the commentators the Buddhists are intended. They quote some verses in illustration of the *pushîmârğa* of the Buddhists, one of which is not yet known I believe. It runs thus: *manunnam bhôyanam bhukkâ manunnam sayanâsanam | manunnamsi agâramsî manunnam ghâyae munî* || ‘Having enjoyed a pleasant dinner, and a pleasant seat and bed, a *munî* in a pleasant house meditates on pleasant things.’

⁴ Viz. *Môksha*, a pleasant thing, is arrived at through a comfortable life, another pleasant thing.

Some unworthy heretics¹, slaves of women, ignorant men who are averse to the Law of the Gīnas, speak thus: (9)

‘As the squeezing of a blister or boil (causes relief) for some time, (and has no dangerous consequences), so it is with (the enjoyment of) charming women. How could there be any sin in it? (10)

‘As a ram drinks the quiet water², so, &c. (the rest as in verse 10). (11)

‘As the bird Piṅga³ drinks the quiet water (flying), &c. (the rest as in verse 10).’ (12)

So say some unworthy heretics who entertain false doctrines, and who long for pleasures, as the ewe⁴ for her kid. (13)

Those who do not think of the future, but only enjoy the present, will repent of it afterwards when their life or their youth is gone. (14)

But those who exert themselves at the proper time, feel no remorse afterwards; these heroes who have got rid of their fetters, do not long for life. (15)

As Vaitaraṇī, the river (of hell), is difficult to pass, so in this world women are to the unwise (a temptation) difficult to overcome. (16)

Those who have given up intercourse with women

¹ Pāsāttha = pārsvastha.

² The meaning seems to be that by the ram’s drinking the water is not disturbed.

³ Explained by kapiṅgala, the francoline partridge.

⁴ Pūyaṇā (pūtana, who is ever desirous of young), explained either by sākinī ‘hog’ or gaddarikā ‘ewe.’ The commentators relate the following anecdote. In order to find out which animal loved its young ones best, their young ones were placed at the bottom of a well. Their mothers assembled round the brink and howled, but the ewe threw herself recklessly into the well. Therefore the ewe excels the other animals in maternal love.

and have left off adorning themselves, are well established in control, because they have renounced everything. (17)

As merchants go over the sea, so they will cross the flood (of *Samsâra*), where living beings despond and suffer pains because of their own deeds. (18)

A monk who knows this, will live as a virtuous man guarded by the Samitis; he will abstain from untrue speech, and not take what is not freely given him. (19)

He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the *Nirvâna*, which consists in peace¹. (20)

21, 22 = I, 3, 3, 20 and 21.

Thus I say.

FOURTH. LECTURE²,

CALLED

KNOWLEDGE OF WOMEN.

FIRST CHAPTER.

A monk who has left his mother and father and all worldly ties, (determines) to walk about alone and wise, to abstain from sexual pleasures, and to ask for a secluded place (where to lodge). (1)

¹ See below, I, 11, 11.

² This whole *adhyayana* is composed in the archaic form of *Âryâ*, of which I have treated at length in the thirty-eighth volume of the *Journal of the German Oriental Society*, p. 594. The same metre occurs also in the *Suttanipâta* of the Buddhists (ed. Fausböll, 26 f., 170 ff.), a fact which I was not aware of when I wrote the paper just referred to.

With clever pretences women make up to him, however foolish they be ; they know how to contrive that some monks will become intimate with them. (2)

They will often sit down at his side ; they always put on fine clothes ; they will show him the lower part of their body, and the armpit, when lifting up their arms, so that he will follow them about. (3)

And occasionally a woman¹ will tempt him to a comfortable couch or bed. But he should know these things to be as many traps under various disguises. (4)

He should not look at them, nor should he consent to anything inconsiderate, nor walk together with them ; thus he will well guard himself. (5)

Inviting a monk and winning his confidence, they offer themselves to him. But he should know, and fly from these temptations² in their various forms. (6)

Meekly and politely they approach him with their manifold arts to win his heart ; and talking sweetly in confidential conversation they make him do (what they like). (7)

As (men by baiting) with a piece of flesh a fearless single lion get him into a trap, so women may capture an ascetic though he be careful. (8)

And then they make him do what they like, even as a wheelwright gradually turns the felly of a wheel. As an antelope caught in a snare, so he does not get out of it, however he struggles. (9)

Afterwards he will feel remorse like one who has drunk milk mixed with poison ; considering the

¹ The original has the plural itthîḥ, but the metre requires itthî in the singular.

² Literally 'sounds,' which stands for objects of the senses in general.

consequences, a worthy monk should have no intercourse with women. (10)

Therefore he should avoid women, knowing them to be like a poisoned thorn. He is no Nirgrantha who without companion (goes into) houses, being a slave (to passion) and preaches (his religion). (11)

Those who are attached to this sinful (intercourse) must be reckoned among the wicked. Even a monk who practises severe austerities should avoid the company of women. (12)

A monk should have no intercourse with his daughters and daughters-in-law, with nurses or female slaves, or with grown-up girls. (13)

When the relations and friends see (the intimacy of a monk with a girl), they become angry (saying) : 'All creatures love pleasures ; you are a man, protect and support her.' (14)

But some become angry even when they see an innocent *Sramana*, and suspect the fidelity of their wives because of the dishes they serve up¹. (15)

Those who have intercourse with (women) have already ceased to practise meditation ; *Sramanas*, therefore, for the benefit of their souls, do not go to the apartments (of women). (16)

Though many leave the house, some (of them) arrive but at a middling position (between householder and monk) ; they merely talk of the path to perfection. The force of sinners is talking. (17)

In the assembly he pronounces holy (words), yet secretly he commits sins ; but the wise know him to be a deceiver and great rogue. (18)

¹ There is a saying in German : Eine verliebte Köchin versalzt den Brei, 'a cook in love spoils the soup.' The commentators put different constructions on the last part of the sentence.

The sinner does not confess his wrong, but rather boasts of it when reprimanded. Though he is admonished not to act as most men do, he becomes weak again and again. (19)

Some men of great intelligence who perform their duties as supporters of women, get into their power, though they be well acquainted with the Strīvēda¹. (20)

(The adulterers') hands and feet are cut off, their skin and flesh are torn off, they are roasted alive, and acid is poured into their wounds. (21)

Their ears and nose are cut off, and their throats cut ; (all this) they will suffer, but though suffering here for their sins they will not promise not to do² the same again. (22)

All this some have learned, and it has been well demonstrated in the Strīvēda. Though (people) know it, they do wrong (impelled) by Karman. (23)

One man (women) have in their heart, another in their words, and another still in their actions. Therefore a monk should not trust women, knowing that they are full of deceit. (24)

A young woman, putting on fine ornaments and clothes, will say to a Sramana : ' I shall give up (my former way of life) and practise the rough (viz. control). Reverend sir, teach me the Law ! ' (25)

Or by professing herself a lay-disciple and co-religionist of the Sramanas, (she will try to make a friend of him). As a pot filled with lac (will melt)

¹ I. e. Kāmasāstra, or rather the part of it treating on courtezans, Vaisika, that had been composed by Dattaka. He is mentioned by the commentators in an anecdote they relate ad v. 24.

² The original has kâhinti ' they will do ; ' it must be kâham ti ' I shall do.'

near the fire, so even a wise (monk) will fall through intercourse with women. (26)

A pot filled with lac thrown into the fire melts quickly and is destroyed; so monks are lost through intercourse with women. (27)

Some commit sins (with a girl), but when questioned about it, they say: 'I have done no sin; she only slept in my lap (like my daughter).' (28)

This is a second folly of the sinner that he obstinately denies what he has done. He commits a twofold sin, since, for the sake of his reputation, he falls again¹. (29)

(Some women) will say, by way of invitation, to a good-looking, self-knowing monk: 'Holy man, accept a robe, an almsbowl, food or drink (at our house)!' (30)

He should regard their words like wild rice², and should not desire to call at (their) house; for a fool who is bound in the fetters of sensuality will be subject to delusion again and again. (31)

Thus I say.

SECOND CHAPTER.

A monk, living single³, should not fall in love; if he loves pleasures, he should again become indifferent. Now hear the pleasures of *Sramanas*, which some monks enjoy. (1)

When a monk breaks the law, dotes (on a woman), and is absorbed by that passion, she afterwards

¹ *Visannêsi*. *Vishanna* is explained as *amyama*.

² Wherewith pigs are decoyed, see above, p. 265, verse 19.

³ *Ôê* = *êkaḥ*, explained: free from love and hate.

scolds him¹, lifts her foot, and tramples on his head. (2)

‘O monk, if you will not live with me as a woman who has still her hair, I shall tear it out; but do not live separated from me.’ (3)

But when they have captured him, they send him on all sorts of errands²: ‘Look (for the bodkin to) carve the bottle-gourd³, fetch some nice fruit. (4)

‘(Bring) wood to cook the vegetables, or that we may light a fire at night; paint my feet⁴, come and meanwhile rub my back! (5)

‘Look after my clothes, bring food and drink, get me some perfume, a broom, a barber⁵ (to shave my head)! (6)

‘Give me the collyrium-box, my ornaments, the lute, Lōdhra-powder⁶, a Lōdhra-flower, the Vēṇu-palāsika-lute⁷, a pill! (7)

‘A Utpalakushṭa⁸, Tagara⁹-powder, and aloe pounded together with Uśra¹⁰, oil for anointing the

¹ Paribhindiyaṇa = paribhidya.

² The following verses are interesting as they afford us a glimpse of a Hindu household some 2,000 years ago. We find here a curious list of domestic furniture and other things of common use.

³ Alābukkhegga = alābukkheḍam pippalakādi sastram.

⁴ Or, scour my pots.

⁵ Kāsavaga = kāsyaṇa, explained nāpita. The word is probably derived from the root kash ‘to scrape.’ According to *Silāṅka* verses 5–6 refer to things used by monks and nuns.

⁶ *Symplocos Racemosa*, the bark of which is used in dyeing.

⁷ This is a thin piece of bamboo or bark held between the teeth and with the left hand, and played by the right hand just like a *Vinā*. (*Silāṅka*.)

⁸ Probably *Costus Speciosus*. ⁹ *Tabernaemontana Coronaria*.

¹⁰ *Andropogon Muricatus*.

face, baskets of bamboo wickerwork to put my things in! (8)

'Reach me the lip-salve, fetch the umbrella and slippers, the knife to cut the string, have my robe dyed bluish! (9)

'Give me the pot to cook the vegetables in, Myrobalans¹, the jar to fetch water in, the stick to paint the mark upon the forehead, the pin to apply collyrium (to the eyelids), or the fan when it is hot! (10)

'Fetch me the pincers², the comb, the ribbon to bind up the hair, reach me the looking-glass, put the tooth-brush near me! (11)

'Fetch me areca-nut and betel, needle and thread, the chamber-pot, the winnowing basket, the mortar, the pot for liquefying natron³! (12)

'Give me the vessel (used in worshipping the gods⁴), the water-pot. Friend, dig a privy. Fetch the bow for our son, the bullock for the *Srâmanêra*! (13)

'The small pot, the drum, and the ball of cloth for the boy (to play with). *Sramana*, the rainy season is at hand, look after the house and the stores! (14)

'(Fetch) the chair with woven twine seat⁵, the wooden shoes⁶ to walk on!' Pregnant women order

¹ They are used in bathing.

² To tear out the hair growing in the nose.

³ Used in India instead of soap for cleaning linen.

⁴ *Kandâlaka*, a copper vessel used in worship. The name was current in Mathurâ at the time when *Silânka* wrote or the author from whose work he copied this remark.

⁵ See Grierson, *Bihar Peasant Life*, § 632.

⁶ *Pâulla*; either the wooden sandals or slippers made of *Muṅga* grass.

their husbands about like slaves to fulfil their craving. (15)

When a son, the reward (of their wedded life), is born, (the mother bids the father) to hold the baby, or to give it her. Thus some supporters of their sons have to carry burdens like camels. (16)

Getting up in the night they lull the baby asleep¹ like nurses; and though they are ashamed of themselves, they wash the clothes like washermen². (17)

This has been done by many men who for the sake of pleasures have stooped so low; they become the equals of slaves, animals, servants, beasts of burden—mere nobodies. (18)

One should not mind the entreaties of women, but abstain from their friendship and company. These pleasures which are derived therefrom are called causes of blamable actions. (19)

Restraining himself by the thought that these dangerous (pleasures) will not be to his benefit, a monk should abstain from women, and commit no unnatural crime³. (20)

A wise and learned monk whose soul is in a pure condition (Lāsyā), will abstain from doing work for others; in thoughts, words, and actions he will bear all troubles. (21)

The hero (of faith) who has vanquished sin and delusion, has said all this. A monk, therefore, whose soul is pure (and free from sins) should wander about till he reaches final liberation. (22)

Thus I say.

¹ Sīlāṅka gives a specimen of a lullaby without meaning and metre.

² Hamsa, explained ragaka.

³ No itthim no pasum bhikkhū no sayapāninā niliggeggā.

FIFTH LECTURE,

CALLED

DESCRIPTION OF THE HELLS.

FIRST CHAPTER.

I once asked the Kêvalin, the great sage¹: What is the punishment in the hells? Knowing it, O sage, tell it me who do not know it! How do sinners go to hell? (1)

When I thus questioned the illustrious Kâsyapa, the omniscient one² spoke as follows: I shall describe the truly insupportable pains where there is distress and (the punishment of) evil deeds. (2)

Those cruel sinners who, from a desire of (worldly) life, commit bad deeds, will sink into the dreadful hell which is full of dense darkness and great suffering. (3)

He who always kills movable and immovable beings for the sake of his own comfort, who injures them, who takes what is not freely given, who does not learn what is to be practised (viz. control); (4)

The impudent sinner, who injures many beings without relenting³, will go to hell; at the end of his life he will sink to the (place of) darkness; head downwards he comes to the place of torture. (5)

They hear the cries of the punishers: Beat, cut,

¹ I. e. Mahâvîra. Sudharman speaks to Gambûsvâmin.

² Âsupanna = âsupragña 'quickly comprehending.' I usually render this word 'intelligent,' when it is used of common monks.

³ Anivvû = anirvritaḥ.

split, burn him! The prisoners in hell lose their senses from fright, and do not know in what direction to run. (6)

Going to a place like a burning heap of coals on fire, and being burnt they cry horribly; they remain there long, shrieking aloud. (7)

Have you heard of the horrible (river) Vaitaraṇī, whose cutting waves are like sharp razors¹? They cross the horrible Vaitaraṇī, being urged on by arrows, and wounded with spears. (8)

The punishers pierce them with darts; they go in the boat, losing their memory; others pierce them with long pikes and tridents, and throw them on the ground. (9)

Some, round whose neck big stones are tied, are drowned in deep water. Others again roll about in the Kadambavālukā (river)² or in burning chaff, and are roasted in it. (10)

And they come to the great impassable hell, full of agony, called Asūrya (i.e. where the sun does not shine), where there is great darkness, where fires, placed above, below, and all around, are blazing. (11)

There, as in a cave, being roasted on the fire, he is burned, having lost the reminiscence (of his sins) and consciousness of everything else; always suffering (he comes) to that miserable hot place that is ever ready (for the punishment of evildoers)³. (12)

¹ Silāṅka says that the water of this river is alkali and hot blood; compare Uttarādhyayana XIX, 59, above p. 95.

² See the note on Uttarādhyayana XIX, 50, above p. 94, note 1.

³ The last two lines recur in verse 21 with the only difference that there *kaśīṇam* stands for *kaluṇam* in this place; yet the commentators offer a different explanation in the second place. In my translation I follow their interpretation both times.

There the cruel punishers have lighted four fires, and roast the sinners; they are roasted there like fishes put on the fire alive. (13)

The prisoners in hell come to the dreadful place called Santakshana¹ (i.e. cutting), where the cruel punishers tie their hands and feet, and with axes in their hands cut them like wooden planks. (14)

And they turn the writhing victims round, and stew them, like living fishes, in an iron caldron filled with their own blood, their limbs covered with ordure, their heads smashed. (15)

They are not reduced to ashes there, and they do not die of their enormous pains; undergoing this punishment², the miserable men suffer for their misdeeds. (16)

And there in the place, where there is constant shivering, they resort to a large burning fire; but they find no relief in that place of torture; the tormentors torture them still³. (17)

There is heard everywhere the noise of painfully uttered cries even as in the street of a town. Those whose bad Karman takes effect (viz. the punishers), violently torment again and again those whose bad Karman takes effect also (viz. the punished). (18)

They deprive the sinner of his life; I shall truly tell you how this is done. The wicked (punishers) remind by (similar) punishment (their victims) of all sins they had committed in a former life⁴. (19)

Being killed they are thrown into a hell which is

¹ Here and in similar places the commentators do not take the word as a proper name, but as an epithet.

² Anubhâga.

³ Or, with burning fire they roast them.

⁴ See Uttarâdhyayana XIX, 69 ff., above p. 96.

full of boiling filth. There they stay eating filth, and they are eaten by vermin. (20)

And there is an always crowded, hot place, which men deserve for their great sins, and which is full of misery¹. (The punishers) put them in shackles, beat their bodies, and torment them (by perforating) their skulls with drills. (21)

They cut off the sinner's nose with a razor, they cut off both his ears and lips; they pull out his tongue a span's length and torment (him by piercing it) with sharp pikes. (22)

There the sinners dripping (with blood) whine day and night even as the dry leaves of a palm-tree (agitated by the wind). Their blood, matter, and flesh are dropping off while they are roasted, their bodies being besmeared with natron. (23)

Have you heard of the large, erected caldron of more than man's size, full of blood and matter, which is extremely heated by a fresh fire, in which blood and matter are boiling? (24)

The sinners are thrown into it and boiled there, while they utter horrid cries of agony; they are made to drink molten lead and copper when they are thirsty, and they shriek still more horribly. (25)

Those evildoers who have here forfeited their souls' (happiness) for the sake of small (pleasures), and have been born in the lowest births during hundred thousands of 'former years,' will stay in this (hell). Their punishment will be adequate to their deeds. (26)

The wicked who have committed crimes will

¹ Compare note on verse 12. The same lines recur in the next chapter, verse 13. The commentator gives the same explanation there as here.

atone for them, deprived of all pleasant and lovely objects, by dwelling in the stinking crowded hell, a scene of pain, which is full of flesh (&c.). (27)

Thus I say.

SECOND CHAPTER.

I shall now truly tell you another kind of perpetual suffering, how the sinners who have committed crimes suffer for the deeds they have done in their former lives. (1)

Tying their hands and feet the (punishers) cut open their belly with razors and knives; taking hold of the mangled body of the sinner, they forcibly tear the skin off his back. (2)

They cut off his arms at the armpits; they force his mouth wide open and scald it; they yoke the sinner to a car and drive him, and growing angry¹ they pierce his back with a goad. (3)

The (sinners) walk over ground burning and glowing like red-hot iron; scorched they shriek horribly, being urged on with arrows² and put to a red-hot yoke. (4)

The sinners are driven over slippery ground which is like a road of red-hot iron; in this dreadful place (the ministers of hell) make them go forward like slaves (beating them) with sticks. (5)

Proceeding in this intolerable (hell) they are crushed by rocks tumbling down. There is the

¹ Ârussa = ârushya, here and in a similar passage (verse 15) the commentators explain it, 'making him angry, exasperating him.' They have misunderstood rahaṃsi in the second line, rendering it rahasi; it is of course = rathê.

² Usu = ishu, explained by âravisêsha 'a kind of awl.'

(caldron) Santāpanī¹, where evildoers suffer for a long time. (6)

They throw the sinners into caldrons and boil them; scalded they rise thence again; devilish crows² feed on them and (so do) other beasts having claws devour them. (7)

There is a place of smokeless fire in the form of a pile³ where (the sinners) greatly distressed shriek horribly; head downwards they are lacerated and cut into pieces with iron knives. (8)

Tied up and skinned they are devoured by steel-nibbed birds; it is the hell called Samgṭvant, where life is long, and where men of an evil mind are tortured. (9)

The (punishers) pierce them with sharp pikes as people do with a captured pig. Transfixed by a pike the (sinners) shriek horribly; suffering both (bodily and mentally) they feel nothing but pains. (10)

There is a great place always on fire, where fires burn without fuel; there for a long time stay the evildoers shrieking aloud. (11)

Setting on fire large piles, they thrust into them (a sinner) who will cry horribly; as butter thrown in the fire melts, so does the evildoer there. (12)

And there is an always crowded, hot place which one deserves for one's great sins, and which is full of misery. There (the punishers) tie (the sinner's)

¹ Or, it is (the hell) called Santāpanī. My translation in the text agrees with Śīlāṅka's interpretation.

² Compare Uttarādhyāyana XIX, 58, p. 95.

³ Samūsiyam nāma. This might also be rendered, 'called Samukkkhrita.' But the commentators do not take samūsiya for a proper name.

hands and feet, and belabour him with sticks like an enemy. (13)

They break the sinner's back with a weapon, and smash his skull with iron clubs; their bodies are split and sawn like a plank; and tortured with red-hot awls (the sinners) are subjected (to cruelties). (14)

Cruel evildoers¹, urged on with arrows, and put to work (by the punishers), carry burdens in the way of elephants; two or three (punishers) get on one (victim) and growing angry² hurt his vital parts. (15)

The sinners are driven over the large, slippery, and thorny ground; tightly bound with straps³ they lose their senses; the revenging (punishers) cut them into pieces⁴, and throw them about like a bali-sacrifice. (16)

There is a dreadful mountain towering high up in the air, called Vaitālika⁵, where the evildoers are tortured for more than a thousand hours. (17)

Tortured, the sinners shriek, suffering day and night; in this horrid, great hell, which is full of implements of torture, they are put to a cruel death. (18)

Full of wrath, like their enemies in a former life,

¹ Ruddaasāhukammī = raudra-asādhū-karmāṇaḥ. Sīlāṅka thinks that the ministers of hell are meant; but then the verse will not construe.

² See note on verse 3.

³ Vivaddhatappêhiṃ, in a marginal gloss, explained: baddhvā karmabandhanaiḥ. But it might also be vivṛiddhatāpaiḥ 'under increased tortures.'

⁴ Koṭṭa = kuṭayitvā.

⁵ Vêtāliya. The commentators render it vaikriya 'produced by magic,' and moreover explain the word as an epithet, not as a proper name.

(the punishers) crush them with hammers and clubs. With mangled bodies, and vomiting blood, they fall to the ground, head foremost. (19)

There are the ever hungry¹, savage, always wrathful, great jackals by whom the evildoers bound with shackles are devoured. (20)

There is the dreadful, slimy river, which is always flowing and full of molten iron; in this very dreadful river (the sinners) must descend one by one². (21)

These pains are suffered without interruption by the sinner who stays there for a long time. There is no escape from the torture; he must, himself and alone, suffer the pains. (22)

Whatever cruelty he has done in a former birth, the same will be inflicted on him in the Circle of Births. Having been born in an extremely miserable state of life, the sufferer experiences infinite pain. (23)

A wise man hearing of these hells should not kill any living being in the whole world; believing in true doctrines and renouncing all property he should know the world, but not become a slave to it. (24)

Knowing the endless Circle of Births³ with regard to animals, men, and gods, and the reward they will get; knowing all this, (a wise man) should wait for his decease, practising meanwhile self-control. (25)

Thus I say.

¹ *Anâsiyâ, anasitâh.* This might also be taken as the name of the jackals.

² *Êgâyatâ, explained êkakinah.*

³ *Kauranta.*

SIXTH LECTURE,

CALLED

PRAISE OF MAHĀVĪRA.

Sramanas and Brāhmanas, householders and heretics, have asked (me): Who is he that proclaimed this unrivalled truly wholesome Law, which was (put forward) with true knowledge¹? (1)

What was the knowledge, what the faith, and what the conduct of the *Gñātriputra*? If you know it truly, O monk, tell us as you have heard it, as it was told you! (2)

This wise and clever great sage possessed infinite knowledge and infinite faith. Learn and think about the Law and the piety of the glorious man who lived before our eyes²! (3)

This wise man had explored all beings, whether they move or not, on high, below, and on earth, as well as the eternal and transient things. Like a lamp he put the Law in a true light. (4)

He sees everything; his knowledge has got beyond (the four lower stages)³; he has no impurity; he is virtuous, of a fixed mind, the highest, the

¹ The question is supposed to be addressed by Gambûsvâmin to Sudharman.

² *Kakkhupahê tñiyassa = kakkshuḥpathê sthitasya*, literally, 'who stood (or stands) in the path of the eyes.' We are scarcely entitled to infer from this phrase that the author had actually seen Mahāvīra as tradition would make us believe.

³ *Abhibhūya-nānī*. Concerning the five stages or kinds of knowledge, see above, p. 152. The Kēvala knowledge is intended.

wisest in the whole world ; he has broken from all ties ; he is above danger and the necessity to continue life¹. (5)

Omniscient, wandering about without a home, crossing the flood (of the *Samsâra*), wise, and of an unlimited perception, without an equal, he shines forth (or he does penance) like the sun, and he illumines the darkness like a brilliant fire. (6)

The omniscient² sage, Kâsyapa, has proclaimed this highest Law of the *Ginas* ; he, the illustrious one, is prominent (among men) like the thousand-eyed Indra among the gods of heaven. (7)

His knowledge is inexhaustible like the (water of the) sea ; he has no limits and is pure like the great ocean ; he is free from passion, unfettered, and brilliant like *Sakra*, the lord of the gods. (8)

By his vigour he is the most vigorous ; as *Sudarsana* (*Mêru*), the best of all mountains, or as heaven, a very mine of delight, he shines forth endowed with many virtues. (9)

(*Mêru*) a hundred thousand *yôḡanas* high, with three tiers³, with the *Pandaga* (-wood) as its flag, rising ninety-nine thousand *yôḡanas* above the ground, and reaching one thousand below it ; (10)

It touches the sky and is immersed in the earth ; round it revolve the suns⁴ ; it has the colour of gold, and contains many *Nandana* (parks)⁵ ; on it the *Mahêndras* enjoy themselves. (11)

¹ To render *anâyuh*.

² *Âsupanna* = *âsupragṇa*, literally, 'quickly witted ;' the word is usually explained by *kêvalin*.

³ *Kandaka*, one of stone, one of gold, and one of turquoise.

⁴ As is well known the *Gainas* assume a plurality of suns.

⁵ The names of these four parks are, according to the com-

This mountain is distinguished by (many) names ; it has the colour of burnished gold ; it is the greatest of all mountains, difficult to ascend on account of its rocks ; this excellent mountain is like a part of the earth on fire. (12)

The king of mountains, standing in the centre of the earth, is seen in a pure light¹ like that of the sun. With such beauty shines forth this many-coloured, lovely (mountain), which is crowned with radiance. (13)

Thus is described the glory of mount Sudarsana, the great mountain ; similar to it is the *Sramana Gñâtriputra*, who is noble, glorious, full of faith, knowledge, and virtue. (14)

As *Nishadha*² is the best of long-stretched mountains, and *Ruḥaka* of circular ones, so is he (*Mahāvira*) among sages the wisest in the world, according to the declaration of the wise ones. (15)

After having taught the highest Law he practised the highest contemplation³, which is the purest of pure, pure without a flaw, thoroughly white (as it were) like mother-of-pearl and the moon. (16)

Having annihilated all his *Karman*, the great sage by his knowledge, virtue, and faith reached

mentary, *Sâlavana*, *Nandanavana*, *Saumanasavana*, and *Pandaka* (or *Pânduka*) vana. The first is at the foot of *Mêru*, the second 500 *yôgan*s above it, the third 62,000 above the second, and the fourth 36,000 above the last, i. e. at the very top.

¹ *Suddha-lessê* = *suddhalêsyâ*. Here *lêsyâ* is equal to *têgas*.

² *Nishadha* and *Ruḥaka* are two fabulous chains of mountains situated beyond *Gambûdvîpa*.

³ This is the *sukla dhyâna*. As *sukla*, which I translate 'pure,' originally means 'white,' the comparison with the moon is natural in the original.

the insurpassable, highest perfection, a state which has a beginning but no end. (17)

As the *Sālmālī*, in which the *Suparna*¹ gods take their delight, is most famous among trees, as *Nandana* is among parks, so is the Omniscient most famous through his knowledge and virtue. (18)

As thunder is the loudest of sounds, as the moon is the most glorious of heavenly bodies, as sandal is the best of perfumes, so of monks is he who had renounced all wishes or plans. (19)

As (the ocean on which sleeps) *Svayambhū* is the best of seas, as *Dharaṇendra* is the best of *Nāgas*, as the juice of sugarcane is, as it were, the flag of juices, so is he (*Mahāvīra*) the flag of monks by his austerities. (20)

As *Airāvata* is the best of elephants, the lion of beasts, *Gaṅgā* of rivers, as *Garuda*, *Vēnudēva*², is the best of birds, so is *Gñātriputra* the best of those who have taught the *Nirvāna*. (21)

As *Vishvaksēna*³ is the most famous of warriors, as the lotus is the best of flowers, as *Dantavakra* is the best of *Kshattriyas*, so *Vardhamāna* is the best of sages. (22)

As giving safety is the best of gifts, as the best of true speeches is that which causes no dis-

¹ They belong to the *Bhavanapatis*, see above, p. 225.

² The commentator says that *Vēnudēva* is another name of *Garuda*. *Vēnu* stands perhaps for *venhu* = *vishnu*; but I do not know that *Garuda* ever was directly identified with *Vishnu*.

³ *Visasēna*. *Vishvaksēna* is a name of *Krishna*. The commentators make *Virvasēna* of *Visasēna*, and seem to take it as a synonym of *lakravartin* or universal monarch. *Dantavakra* is mentioned in my 'Ausgewählte Erzählungen,' p. 35, line 36.

tress, as chastity is the highest of austerities, so is the Sramana *Gñâtriputra* the highest of men. (23)

As the Lavasaptamas¹ are the highest of those gods who live very long, as the palace Saudharman is the best of heavenly abodes, as Nirvâna is the chief object of the Law, so there is no wiser man than *Gñâtriputra*. (24)

He (bears everything) like the earth; he annihilates (his Karman); he is free from greed; he, the Omniscient, does not keep store (of anything); he has crossed the ocean of life like the sea: he, the Hero, who grants protection to all, and whose perception is infinite. (25)

Having conquered the passions which defile the soul: wrath, pride, deceit, and greed, the Arhat, the great sage, does not commit any wrong, nor does he cause it to be committed. (26)

He understood the doctrines of the Kriyâvâdins, of the Akriyâvâdins, of the Vainayikas, and of the *Agñânavâdins*²; he had mastered all philosophical systems, and he practised control as long as he lived. (27)

He abstained³ from women, and from eating at night, he practised austerities for the removal of pain, he knew this world and that beyond; the lord renounced³ everything at every time. (28)

Having heard and believing in the Law, which

¹ The commentator identifies them with the fifth class of Anuttara gods (see Uttarâdhyayana XXXVI, 215, above p. 227), and explains the name by saying 'if they lived seven lavas longer, they would reach perfection.'

² Concerning these four principal heresies see note on Uttarâdhyayana XVIII, 23, above p. 83.

³ Vâriya, literally 'forbade.'

has been proclaimed and taught by the Arhat, and has been demonstrated with arguments, people will either make an end of their mundane existence, or they will become like Indra, the king of gods. (29)

Thus I say.

SEVENTH LECTURE,

CALLED

DESCRIPTION OF THE WICKED.

Earth, water, fire, wind; grass, trees, and corn; and the movable beings, (viz.) the oviparous, viviparous, those generated from dirt, and those generated in fluids¹; (1)

These classes (of living beings) have been declared (by the *Ginas*); know and understand that they (all desire) happiness; by (hurting) these beings (men) do harm to their own souls, and will again and again be born as one of them. (2)

Every being born high or low in the scale of the living creation, among movable and immovable beings, will meet with its death. Whatever sins the evildoer commits in every birth, for them he must die². (3)

¹ The last two classes are, according to the commentators, (1) lice, bugs, &c.; (2) beings like cotton threads in thick milk, sour barley gruel, &c. Apparently vibrios are meant.

² *Miggati* = *mīyatê*. Another rendering offered by *Sīlāṅka* is 'he will be filled (by Karman).'

In this world or in the next (the sinners suffer themselves what they have inflicted on other beings), a hundred times, or (suffer) other punishment. Living in the *Samsâra* they ever acquire new Karman, and suffer for their misdeeds. (4)

Some leave their mother and father to live as *Sramanas*, but they use fire; (the prophet) says: 'People are wicked who kill beings for the sake of their own pleasure.' (5)

He who lights a fire, kills living beings; he who extinguishes it, kills the fire. Therefore a wise man who well considers the Law, should light no fire. (6)

Earth contains life, and water contains life; jumping (or flying) insects fall in (the fire); dirt-born vermin¹ (and beings) living in wood: all these beings are burned by lighting a fire. (7)

Sprouts are beings possessed of natural development², their bodies (require) nourishment, and all have their individual life. Reckless men who cut them down out of regard for their own pleasure, destroy many living beings. (8)

By destroying seeds, when young or grown up, a careless man does harm to his own soul. (The prophet) says: 'People are wicked who destroy seeds for the sake of their own pleasure.' (9)

¹ Viz. insects originated in dung, &c. used as fuel.

² *Vilambaga*; the commentators in explanation of this word say that plants, like men, go through all states of development, youth, ripe age, old age, &c. I think *vilambaga* is derived from *viḍambaka*, they imitate (the development of animals). For if I understand *Sīlânka* aright, a plant contains a great many *bhûtas* or beings, each localised in a certain part of the plant, as roots, &c. This is, according to him, the meaning of *pudhôsîyâni*, rendered in the text 'have their individual life.'

Men die as embryos, or as babies who do not yet talk, or who do so already; other men, as boys wearing five tufts of hair¹, or as youths, or in middle age: at the expiration of their life all leave the body and die. (10)

Wake up, men! If we look at the dangers (to which he is exposed) a fool has not much chance to obtain human birth; always suffering like men in fever, people will go to utter misery. (11)

Some say that perfection is reached by abstaining from the seasoner of food (viz. salt)², others by the use of cold water (i.e. by ablutions)³, others again by (tending) a fire⁴. (12)

Perfection is not reached by bathing in the morning, nor by abstention from acids and salt; but by drinking liquor or eating meat or garlic men obtain another state of existence (than perfection). (13)

Those who, touching water in the morning and evening, contend that perfection is obtained through water (are easily refuted). For if perfection could be obtained by contact with water, many beings living in water must have reached perfection: (14)

Fishes, tortoises, aquatic snakes, cormorants,

¹ *Pañkasikha*. It usually denotes certain ascetics: but *Śilāṅka* here renders it *kumāra* 'boy.'

² *Śilāṅka* notices two different readings: (1) *āhārasappañka-gavagganenaṃ*, by abstaining from food seasoned with one of the five kinds of salt (viz. *saindhava*, *sauvarkāla*, *viḍa*, *rauma*, *sāmudra*); (2) *āhāraḥ pañkaga*^o, by abstaining from five kinds of food: garlic, onion, young camels' milk, beef, liquor.

³ *Śilāṅka* mentions the *Vāribhadrakas*, a subdivision of the *Bhāgavatas*, as belonging to this category. He states elsewhere that they eat *saivala* (*Vallisneria Octandra*) and frequently bathe, wash themselves, and drink water.

⁴ Viz. *Tāpasas* and *Brāhmanas*.

otters¹, and demons living in water. The clever ones declare those to be wrong who maintain that perfection may be obtained through water. (15)

If water did wash off the impure Karman, it must take off merit too. But this (assertion of the heretics) has no foundation but their wish. As a blind man follows a guide (and misses his goal), so a fool (who makes ablutions, &c. as a means of reaching Mōksha) kills living beings. (16)

If water did wash off the sins of him who committed them, some would have obtained perfection who killed water-beings. Therefore he is wrong who maintains the attainment of perfection through water. (17)

Those who, lighting fire in the morning and evening, contend that perfection is obtained through fire (are easily refuted). For if thereby perfection could be obtained, mechanics also, who use fire, would be liberated. (18)

Perfection cannot be established by such gratuitous assertions; those who have not learned the truth will come to harm. A wise man, who knows the truth, should know and understand that all beings desire happiness. (19)

All creatures who have committed sins wail, suffer, and tremble. Considering this a wise monk who has ceased to sin, and guards his own self, should abstain from violence with regard to movable and (immovable) beings. (20)

He who keeps a store of rightly-obtained food and eats it; he who makes ablutions with pure water,

¹ U//a or u//ha, explained as 'a kind of aquatic animal;' the Sanskrit prototype is apparently udra, but the commentators render it ush/ra!

contracting his limbs; he who washes and adorns his clothes, is far from being a naked monk. (21)

A wise man, seeing that it is sinful (to use) water, should live of pure water, till he is liberated from the *Samsâra*¹; not eating seeds and bulbs, he abstains from bathing, &c., and from women. (22)

He who, after having left father, mother, house, sons, cattle, and wealth, visits houses where he gets nice food, is far from being a *Sramana*. (23)

He who visits houses where he gets nice food, who professes the Law, desirous only of filling his belly, and brags (of himself) for the sake of food, is not equal to the hundredth part of an *Ārya*. (24)

A miserable man, who becomes a monk in order to get food from others, and a flatterer by the desire of filling his belly, will, in no remote future, come to harm, even as a boar greedy of wild rice². (25)

The servile man says pleasing things for the sake of food, drink, and other things: but wrong belief and bad conduct are worthless like chaff. (26)

He should beg where he is unknown, and maintain himself by it; he should not seek fame and respect by his austerities; he should not desire (pleasant) sounds and colours, but conquer his longing for all kinds of pleasures. (27)

A monk should avoid every attachment and bear every pain, be full (of wisdom), not greedy, wander about homeless, give assurance of safety (to all beings), and be free from passions. (28)

(In order to be able) to practise control³ a monk should eat; he should desire to get rid of sin; if he

¹ Āi = âdi.

² Cf. p. 265, verse 19.

³ Bhârassa *gâyâ* = bhârasya (= *śamyamasya*) *yâtâ*.

suffers pain, he should have recourse to control, and subdue the foe at the head of the battle, as it were. (29)

Though beaten he should be like a plank¹; he should wait for the advent of death; having annihilated his Karman he should not again mix with the world, but be rather like a car whose axle is broken. (30)

Thus I say.

EIGHTH LECTURE,

CALLED

ON EXERTION².

It is said that two definitions of exertion are given; but in what does the exertion of the virtuous consist, and how is it defined? (1)

Some say that it consists in works, and the pious (say that it consists) in abstention from works. Men appear divided into two classes from this point of view. (2)

Carelessness is called (the cause of) Karman, carefulness that of the contrary (viz. absence of Karman); when the one or the other is predicated

¹ Phalagâvata//hi = phalagavad avatash/aḥ. Śīlāṅka gives the following explanation: As a plank planed on both sides becomes thin, so a sâdhu, by reducing his body by exterior and interior tapas, grows thin, of weak body.

² Vîrya; it is the power or virtue of a thing.

(of a man, he is called) either a fool or a wise man. (3)

Some learn sciences¹ which teach the destruction of living beings, others study spells for killing all sorts of creatures. (4)

Deceivers practise deceit in order to procure themselves pleasures and amusement ; they kill, cut, and dismember (beings) for the sake of their own comfort. (5)

The careless (commit sins) by thoughts, words, and acts, with regard to this and the next world, both (by doing the act themselves and by making others do it). (6)

A cruel² man does cruel acts and is thereby involved in other cruelties ; but sinful undertakings will in the end bring about misery. (7)

Sinners, subject to love and hate and doing wrong, acquire Karman arising from passions³ and commit many sins. (8)

Thus the 'exertion leading to works' of the sinners has been described ; now learn from me the wise men's 'exertion not leading to works.' (9)

A pious monk, who is free from bonds and has severed all fetters, annihilates his bad Karman, and removes definitely the thorn (of sin). (10)

Following the right doctrine he exerts himself ; as one becomes more and more the receptacle

¹ Sattha = *sâstra* or *sastra*. On the latter alternative we must translate '(practice of) arms.'

² Vêri = *vairin*, *gîvôpamardakârin*.

³ Karma is of two kinds, *airyapathika*, arising from 'walking,' i.e. from those actions which are indispensable to a virtuous life or the conduct of monks, and *sâmparâyika*, arising from the passions.

of misery, so his bad thoughts (or sinfulness) increase. (11)

Those who have good places (in heaven, &c.) must surely leave them (some time). We live together with relations and friends but a limited time. (12)

Considering this, a wise man should conquer his greed, and enter upon the noble (path), which contains all virtues and is not blamed¹. (13)

Whether he know the pith of the Law by intuition or through instruction, a houseless (monk) should exert himself and abstain from sins. (14)

When a wise man, in whatever way, comes to know that the apportioned space of his life draws towards its end, he should in the meantime quickly learn the method (of dying a religious death)². (15)

As a tortoise draws its limbs into its own body, so a wise man should cover, as it were, his sins with his own meditation. (16)

He should draw in, as it were, his hands and feet, his mind and five organs of sense, the effect of his bad Karman, and every bad use of language. (17)

The virtuous exert themselves with regard to the distant end (viz. Liberation³). One should live

¹ *Savvadhammagôvīyam*. According to the commentator the meaning of this phrase is: which is not blamed or shown to be wrong by all (heretical) Laws.

² See *Uttarādhyāyana*, Fifth Lecture.

³ *Śīlāṅka* quotes and comments upon four different readings of the first line of this verse, the last of which is rendered above as it is the *textus receptus* of the *Dīpikā*. (1) Abstaining from even small pride and from deceit, one, &c. (2) 'Great' for 'even small.' (3) I have heard from some men: This is the valour of the virtuous man, that, &c. After this verse *Śīlāṅka* quotes another which, he says, is not found in MSS. of the text, but

indifferent to one's own happiness, calm, and without any attachment. (18)

Do not kill living beings, do not take what is not freely given, do not talk false, treacherous speech! This is the Law of him who is rich in control. (19)

Do not desire by words or thoughts what is a transgression (of the Law); guarding yourself in all ways, and subduing (the senses), practise control. (20)

A man who guards his self and subdues his senses, abhors all sins, past, present, and future ones. (21)

Benighted men of wrong faith, (though) they be renowned as heroes, exert themselves in a bad way, which will have, in all respects, evil consequences for them. (22)

Wise men of right faith, who are renowned heroes, exert themselves in a good way which will have no (evil) consequences whatever for them. (23)

Penance is of no good if performed by noble men who have turned monks (for the sake of fame); but that penance of which nobody else knows anything (is meritorious). Do not spread your own fame¹! (24)

A pious man should eat little, drink little, talk little; he should always exert himself, being calm, indifferent, a subduer (of his senses), and free from greed. (25)

Meditating and performing religious practices,

is found in the *Tīkā*. It is, however, the identical verse I, 3, 4, 20, see above, p. 271, which occurs again I, 11, 11.

¹ Compare Matthew vi. 1-6.

abandoning his body, regarding forbearance as the paramount duty, a monk should wander about till he obtains liberation. (26)

Thus I say.

NINTH LECTURE,

CALLED

THE LAW.

What is the Law that has been preached by the wise Brâhmana ¹ (i.e. Mahâvîra)? Learn from me the noble Law of the Gînas as it is. (1)

Brâhmanas, Kshattriyas, Vaisyas, Kândâlas, Vukkasas, hunters ², merchants ³, Sûdras, and others who are accustomed to do acts ; (2)

The iniquity ⁴ of all these men who cling to property goes on increasing ; for those who procure themselves pleasures by sinful acts will not get rid of misery. (3)

After a man has done acts which cause the death of living beings, his pleasure-seeking relations take possession of his wealth, whilst the doer of the acts must suffer for them. (4)

'Mother, father, daughter-in-law, brother, wife, and sons will not be able to help me, when I suffer for my own deeds ⁵.' (5)

¹ The word brâhmana (mâhara) is here, as in many other passages, a mere honorific title which could be rendered by 'ascetic.'

² Êsiya.

³ Vêsiya.

⁴ Vêra = vaira.

⁵ This verse recurs in Uttarâdhyayana VI, 3 ; above, p. 25.

Taking to heart this truth from which flow the most important truths, a monk, without property and without egoism, should follow the teaching of the Ginas. (6)

Leaving his wealth, sons, relations, and property, leaving sorrow that never ceases, (a monk) should wander about without any worldly interests. (7)

Earth, water, fire, and wind; grass, trees, and corn; oviparous animals, the two kinds of viviparous¹ animals; beings engendered in fluids and in dirt, and plants; (8)

These six classes of living beings a wise man should know and treat tenderly, in thoughts, words, and acts; he should neither do actions nor desire property whereby he might do them any harm. (9)

Untrue speech, sexual intercourse, personal property, taking things that are not freely given: all these causes of injury to living beings a wise man should abstain from. (10)

Deceit², greed³, anger⁴, and pride⁵: combat these causes of sin; a wise man should abstain from them. (11)

Washing, dyeing, making urine, evacuation of the bowels, vomiting, anointing of the eyes, and whatever is contrary to the rules of conduct⁶: from all this a wise man should abstain. (12)

¹ Pôyagarâû = pôtagarâyû, i.e. born alive (as elephants, &c.) and born together with the chorion (as cows, &c.)

² Paliuṣṣana = parikuṣṣana, i.e. mâyâ.

³ Bhayana = bhagana, i.e. lôbha.

⁴ Thandillâ, i.e. krôdha.

⁵ Ussayana = ukkṣraya, i.e. mâna. These four passions are named here from the way in which they are supposed to act upon the soul. Similar names occurred above, p. 248, notes 3-6.

⁶ Palimantha.

Perfumes, wreaths, bathing, cleansing of the teeth, property, actions referring to women : from all this a wise man should abstain. (13)

Alms that have been prepared, or bought, or stolen, or brought for the sake of a monk, or alms that contain particles of the above mentioned, or such alms as are unacceptable (for one cause or other), from all these a wise man should abstain. (14)

Invigorating food, anointing of the eyes, greed, damaging others, washing (one's limbs), (rubbing them with) Lôdhra-powder, &c. : from all this a wise man should abstain. (15)

Deliberating with laymen, praising their work, answering their questions, eating the householder's meals : from all this a wise man should abstain. (16)

He should not learn to play chess¹, he should not speak anything forbidden by the Law ; a wise man should abstain from fights and quarrels. (17)

Shoes, an umbrella, dice, chowries, working for another, helping each other : from all this a wise man should abstain. (18)

A monk should not void his excrements or urine among plants ; he should never rinse his mouth (even) with distilled water after having removed (everything endowed with life). (19)

He should never eat or drink out of a householder's vessel ; nor wear his clothes, especially if he

¹ Ash/âpada. This does not necessarily, in this place, mean chess-board, but any game played on a similar chequered board may be intended. The earliest unmistakable mention of chess, that I have met with, occurs in Ratnâkara's Haravigaya XII, 9, a mahâkâvya written in the first half of the ninth century A.D. in Kashmir.—Another explanation of *ashâvayam* is *arthapadam* = *arthasâstram* 'means of acquiring property.'

is a naked monk : from all this a wise man should abstain. (20)

A stool or bed or a seat in a house, asking of news and recollection (of past sports) : from all this a wise man should abstain. (21)

Fame, glory, and renown ; honours and respectful treatment ; all pleasures in the whole world : from all this a wise man should abstain. (22)

A monk (should be content) with such food and drink as will sustain his life ; he should give a portion of it to others : [from all this a wise man should abstain¹.] (23)

Thus spoke the Nirgrantha, the great sage Mahāvira ; he who possesses infinite knowledge and faith has taught the Law and the sacred texts². (24)

In speaking (a monk) should use as few words as possible ; he should not delight in another's foibles ; he should avoid deceiving speech³, and should answer after ripe reflection. (25)

One will repent of having used the third kind of speech⁴ ; a secret should not be made known. This is the Nirgrantha's commandment. (26)

¹ The last part of this verse is here repeated from the preceding ones ; but it is quite out of place here.

² Here apparently ended the original treatise ; the following verses are not directly connected with it.

³ *Mâi/hânam*, always rendered *mâtristhânam*. I think it is a regular corruption for *mâyâsthânam*. The second syllable of the word becomes short before two consonants, and then the *ya* was changed into *i* with which it is almost interchangeable.

⁴ The four kinds of speech are (1) true speech, (2) untrue speech, (3) speech partly true and partly untrue, (4) speech which is neither true nor untrue, see part i, p. 150.—Inaccurate statements are intended here.

(A monk) should not call one names¹, nor 'friend,' nor by his Gôtra; 'thou, thou' is vulgar; never address one by 'thou!' (27)

A virtuous monk should never keep company (with the wicked); for thereby he incurs dangers (for his conduct) disguised as pleasures. A wise man should be aware of them. (28)

(A monk) should not stay in the house of a householder except by constraint; nor should he amuse himself too long (by looking) at the sports of the children of the village². (29)

Not desirous of fine things, he should wander about, exerting himself; not careless in his conduct, he should bear whatever pains he has to suffer. (30)

If beaten, he should not be angry; if abused, he should not fly into a passion; with a placid mind he should bear everything and not make a great noise. (31)

He should not enjoy pleasures though they offer themselves; for thus he is said (to reach) discernment. He should always practise what is right to do in the presence of the enlightened ones. (32)

He should obey and serve a wise and pious teacher, (such teachers) as are heroes (of faith), who search for the benefit of their souls, are firm in control, and subdue their senses. (33)

These men, who do not see the light (as it were) in domestic life, are the beloved of the people; these heroes, free from bondage, do not desire life. (34)

¹ Hôlâ, which is said to be a Dêśi word of abuse. The same word occurs also in the Âkârāṅga Sûtra, see part i, p. 151, where I translated it by 'loon.'

² According to *Silāṅka*: (he should not join) the sports of the children of a village, nor amuse himself too long.

They do not long for sensual pleasures, they do not engage in works. All that (the heretics) always talk about, is opposed to the right faith. (35)

Excessive pride and deceit, all worldly vanities : all this a wise man knows and renounces, and thus brings about his final Liberation. (36)

Thus I say.

TENTH LECTURE,

CALLED

CAREFULNESS¹.

The wise (Arhat) having pondered on the Law proclaimed it; learn from me correctly what is carefulness. A monk who forms no resolutions and is possessed of carefulness, should wander about, giving no offence to any creature; (1)

To no living beings, whether they move or not, whether above or below or on earth, by putting a strain upon them by his hands or feet². Nor should he take from householders anything that is not freely given. (2)

Having mastered the Law and got rid of carelessness, he should live on allowed food³, and treat

¹ Samâhi = samâdhi. This word has not only the meaning 'meditation,' but also a much wider one. Here it is explained as 'the means of obtaining Mōksha.' I have chosen 'carefulness,' because it is less technical than 'control,' which I have used in other places.

² The first part of verse 2 to be construed with the last part of the preceding verse.

³ Lâdhe.

all beings as he himself would be treated ; he should not expose himself to guilt by his desire for life ; a monk who performs austerities should not keep any store. (3)

Restraining his senses from women, a sage should wander about free from all worldly ties. See, every creature and every being suffers pain and is afflicted. (4)

Doing harm to these beings, an ignorant man becomes involved in sins. Sin is committed by injuring (beings), and one sins also by employing others (in such acts). (5)

He too who leads a miserable life, commits sin. Therefore (the *Ginas*) have enjoined thorough carefulness. One should know the truth, delight in control and sound judgment, cease from injuring beings, and be of a settled mind. (6)

Looking at all people with an impartial mind, one should not do anything to please or to harm them. After a virtuous beginning some become miserable and lose heart, (since) they desire honour and fame. (7)

Desiring unallowed¹ food and accepting such, the sinner, careless in his conduct, is attached to women, and tries to acquire property. (8)

Given to violent deeds he accumulates (*Karman*) ; on his decease he (meets with) really distressing misery. Therefore a wise man considers well the Law ; a sage wanders about free from all worldly ties. (9)

He should not expose himself to guilt by his desire for life, but he should wander about without any attachment. Speaking after due consideration,

¹ *Ahâgada*=*yathâkrîta*; cf. p. 131, note 7, 1.

and combating his worldly desires, he should say nothing that involves slaughter of living beings. (10)

He should not desire unallowed food, and he should not mix with people who desire such ; he should mortify his flesh, thinking (of his duty), and giving up his sorrows without regard (to worldly interests). (11)

Try to realise that you are single and alone ; thereby you will obtain Liberation ; mind, this is no false assertion ! This Liberation is not anything unreal, but the best thing. An ascetic is free from anger, and delights in the truth. (12)

Abstain from sexual intercourse with women, do not acquire property ; a man possessed of carefulness will, beyond doubt, be a saviour (to others) in all circumstances. (13)

A monk having conquered aversion to control and delight in sensual objects¹, should bear all troubles caused by (pricking) grass, cold, heat, and insects ; he should endure pleasant and unpleasant smells. (14)

Guarding his speech and possessed of carefulness, acquiring (pure) *Lêsyâ*², he should wander about ; he should not thatch a house for himself or for others, nor behave towards other people like a householder. (15)

Questioned by somebody who maintains the unchangeable character of the soul³, he should expound the true (doctrine) ; those who engage in works and

¹ This is, according to *Sylânka*, the meaning of the words *araim raim vâ*, see, however, above, p. 111, note 1.

² See *Uttarâdhyayana*, Lecture XXXIV.

³ *Akiriyaâyâ* = *akriyâtman*.

are held in worldly bondage, do not know the Law which leads to Liberation. (16)

Men here have various opinions ; (they adhere) to the doctrine of the Kriyâvâdins and Akriyâvâdins. The iniquity of an unrestrained sinner, who after having been born injures the body (of beings to procure his own happiness), goes on increasing. (17)

Forgetting that his life will have an end, a rash and foolish man is full of selfishness ; he toils day and night, greedy of wealth, as if he never should grow old or die. (18)

Leave wealth and cattle, all relations and dear friends ! (A man) always talks (about these things), and he is infatuated with them ; but other people will take away his wealth. (19)

As smaller beasts keep at a distance from a lion, being afraid of him, so a wise man keeps aloof from sin, well considering the Law. (20)

A wise man who has become awakened should turn away from sin, when he considers the evils arising from slaughter and the great dangers entailed by his cruel disposition. (21)

A sage setting out for the real good¹ (viz. Liberation), should not speak untruth ; this (rule, they say,) comprises Nirvâṇa and the whole of carefulness. He should not do works, nor cause others to do them, nor assent to others doing them. (22)

When he gets pure (food), he should not be affected (by love or hate), and he should not be too

¹ Attagâmi = âptagâmin. Âpta is either Môksha as assumed in my translation, or it denotes the 'highest authority ;' in the latter case we can translate : who proceeds on the right path.

fond (of such food) nor long for it. A pious monk, free from bonds, should wander about desiring neither honours nor fame. (23)

A monk who has left the house and is free from desires should abandon his body, annihilating his sins; he should not desire life nor death, and walk about, having got beyond the Circle (of Births)¹. (24)

Thus I say.

ELEVENTH LECTURE,

CALLED

THE PATH.

What is the Path that has been preached by the wise Brāhmaṇa² (i. e. Mahāvītra), having correctly entered upon which path a man crosses the flood (of Samsāra) which is difficult to pass? (1)

O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it! (2)

Tell us how we should describe that path, if somebody, a god or a man, should ask us about it! (3)

If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me! (4)

The very difficult (path) explained by the Kāśyapa, following which some men from this earth

¹ Or, the fetter of sin.

² See note on IX, 1.

have formerly passed over (the *Samsāra*) like traders over the ocean¹, pass over it (even now), and will pass over it in future; (this path which) I have learned, I shall explain in due order; men, listen to me! (5, 6)

Earth-lives are individual beings, so are water-lives, fire-lives, and wind-lives; grass, trees, corn; (7)

And the remaining, (*viz.*) the movable beings; thus are enumerated the six classes of living beings; these are all the living beings, there are no more besides. (8)

A wise man should study them with all means of philosophical research. All beings hate pains; therefore one should not kill them. (9)

This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing². (10)

He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the *Nirvāṇa*, which consists in peace³. (11)

Master (of his senses) and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts. (12)

A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept. (13)

¹ The same simile occurs also in I, 3, 4, 18, above p. 271.

² The same verse occurred above, I, 1, 4, 10, p. 247.

³ We have had the same verse above, I, 3, 4, 20, p. 271.

A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings. (14)

He should not partake of a meal which contains but a particle of forbidden food¹: this is the Law of him who is rich in control. Whatever (food a monk) suspects (to be impure), he may not eat. (15)

A man who guards his soul and subdues his senses, should never assent to anybody killing beings.—In towns and villages cases (will occur, which place) the faithful (in a dilemma)². (16)

Hearing the talk of people, one should not say, 'this is a good action,' nor 'this is a bad action.' For there is an objection (to either answer). (17)

He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift. (18)

Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due. (19)

Those who praise the gift, are accessory³ to the killing of beings; those who forbid it, deprive (others) of the means of subsistence. (20)

Those, however, who give neither answer, viz.

¹ This is the meaning of the phrase *pâtikarma na sêvêta*.

² When well-meaning people sink a well, offer a sacrifice, or feed persons, &c.

³ Literally, wish.

that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude¹. (21)

Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude. (22)

A pious man² shows an island to the beings which are carried away (by the flood of the *Samsâra*) and suffer for their deeds. This place of safety has been proclaimed (by the Tirthakaras). (23)

He who guards his soul, subdues his senses, puts a stop to the current (of the *Samsâra*), and is free from Âsravas³, is (entitled to) expound the pure, complete, unparalleled Law. (24)

Those who do not know this (Law), are not awakened, though they fancy themselves awakened; believing themselves awakened, they are beyond the boundary of right faith⁴. (25)

Eating seeds and drinking cold water⁵ and what

¹ Sîlânka quotes the following Sanskrit verse to show the application of the maxim to the digging of a well: *satyam vaprêshu sîtam sasikaradhavalam vâri pîtvâ prakâmam vyukhhinnârêshatrîshnâh pramuditamanasaḥ prânisârthâ bhavanti | sôsham nîtê galaughê dinakarakiranair yânti anantâ vinâram tēnô-dâsīnabhâvam vragati muniganaḥ kûpavaprâdikâryê ||* 'Forsooth, when living beings drink to their hearts' content the cool water of ditches, which is white like the moon, their thirst is completely allayed and their heart is gladdened; but when all the water is dried up by the rays of the sun, numberless creatures must die; therefore the sages decline every interest in the construction of wells and ditches.'

² The commentators connect *sâhu* as adjective with *divam*, and supply Tirthakara, &c. as subject.

³ See above, p. 55, note 1.

⁴ Samâdhi.

⁵ *Vîôdaga* = *bîgôdaka*.

has been especially prepared for them, they enter upon meditation ¹, but are ignorant of the truth, and do not possess carefulness. (26)

As *dhaṅkas*, herons, ospreys, cormorants, and pheasants meditate upon capturing fish, (which is) a sinful and very low meditation, so some heretical, unworthy *Sramanas* contemplate the pursuit of pleasures; (they are) sinful and very low like herons. (27, 28)

Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction. (29)

As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage ²; so some unworthy, heretical *Sramanas*, having got into the full current (of the *Samsâra*), will incur great danger. (30, 31)

But knowing this Law which has been proclaimed by the *Kâsyapa*, (a monk) crosses the dreadful current (of the *Samsâra*), and wanders about intent on the benefit of his soul. (32)

Indifferent to worldly objects, a man should wander about treating all creatures in the world so as he himself would be treated. (33)

A wise man knowing (and renouncing) excessive pride and deceit, (in short) giving up all (causes of worldly existence), brings about his Liberation ³. (34)

He acquires good qualities, and leaves off bad qualities; a monk, who vigorously practises austerities, avoids anger and pride. (35)

The Buddhas ⁴ that were, and the Buddhas that

¹ Comp. I, 3, 3, 12.

² Verses 30, 31 *a*=I, 1, 2, 31, 32 *a*.

³ The first line of this verse occurred in I, 9, 36.

⁴ Here Buddha is a synonym for Tîrthakara.

will be, they (as it were) have Peace as their foundation, even as all things have the earth for their foundation. (36)

And if any accidents whatever befall him who has gained that (foundation), he will not be overpowered by them as a mountain by the storm¹. (37)

A restrained, very learned, and wise (monk) should accept such alms as are freely given him, being free from passions and waiting for his end. This is the doctrine of the Kêvalin. (38)

Thus I say.

TWELFTH LECTURE,

CALLED

THE CREED ².

There are four (heretical) creeds³ which the disputants severally uphold: 1. the Kriyâvâda, 2. the Akriyâvâda, 3. the Vinayavâda, and 4. the Agñânavâda. (1)

The agnostics⁴, though they (pretend to) be

¹ Śilânka says that by exercise the power of resistance will be increased, and in confirmation of this he relates the well-known story of the herdsman who daily carried a calf from its birth till it was two years old.

² Samôsarana = samavasarana. This word and the verb samôsarai are commonly used when Mahâvîra preaches to a meeting (mêlâpaka) gathered round him.

³ Compare Uttarâdhyayana XVIII, 23, above p. 83, note 2.

⁴ Annâniyâ = agñânikâs, the followers of the fourth sect.

clever, reason incoherently, and do not get beyond the confusion of their ideas. Ignorant (teachers) speak to ignorant (pupils), and without reflection they speak untruth. (2)

Believing truth to be untruth, and calling a bad man good, the various upholders of Vinaya, asked about it, explain their tenet ¹. (3)

Without perceiving the truth they speak thus: this object (viz. Mōksha) is realised by us thus (viz. by Vinaya). The Akriyāvādins who deny Karman ², do not admit that the action (of the soul is transmitted to) the future moments ³. (4)

They become involved in contradiction in their own assertions; they falter in their speech and are unable to repeat what is said to them ⁴. This (their opinion) has a valiant counter-opinion, this (our opinion) has no valiant counter-opinion; and Karman has six sources ⁵. (5)

The Akriyāvādins who do not understand the truth, bring forward various opinions; many men

¹ Viz. that Mōksha is arrived at through Vinaya, discipline.

² Lavāvasaṅkī. Lava is explained by karman, and avasaṅkī by apasartum sīlam yêshām tē.

³ The meaning is that as everything has but a momentary existence, there is no connection between the thing as it is now, and as it will be in the next moment. This is a doctrine of the Bauddhas. But the Sāṅkhyas are also reckoned among the Akriyāvādins, because, according to them, the ātman does not act.

⁴ Sīlāṅka in commenting upon this passage has to say a good deal about the Bauddhas. It is perhaps of interest that he mentions their 500 Gātakas, and not thirty-four which is the recognised number of Gātakas according to the Northern Buddhist. How Sīlāṅka came to a knowledge of the numbers of Gātakas accepted by the Southern Buddhists, I cannot tell.

⁵ Viz. the six Āsravas.

believing in them will whirl round in the endless Circle of Births. (6)

‘There rises no sun, nor does it set; there waxes no moon, nor does it wane; there are no rivers running, nor any winds blowing; the whole world is ascertained to be unreal¹.’ (7)

As a blind man, though he have a light, does not see colours, &c., because he is deprived of his eye(sight), so the Akriyâvâdin, having a perverted intellect, does not recognise the action (of the soul) though it does exist. (8)

Many men in this world who have studied astrology, the art of interpreting dreams, divination from diagrams, augury, divination from bodily marks, and from portents, and the eight branches (of divination from omens), know the future². (9)

(The opponents say that) some forecasts are true, and the prophecies of others prove wrong; therefore they do not study those sciences, but they profess to know the world, fools though they be³. (10)

The (Kriyâvâdins) Sramanas and Brâhmanas understanding the world (according to their lights), speak thus: misery is produced by one’s own works, not by those of somebody else (viz. fate, creator, &c.)⁴. But right knowledge and conduct lead to liberation. (11)

¹ This is the opinion of the Sûnyavâdins, who are considered to belong to the Akriyâvâdins, because they deny all actions, even such as are perceived by everybody (Sîlânka).

² This would be impossible if the whole world was unreal.

³ A various reading, commented upon by the scholiasts, runs thus: âham su viggâpalimokkham êva, ‘they say that one must give up science.’

⁴ The Kriyâvâdins contend, according to Sîlânka, that works alone, by themselves, without knowledge, lead to Môksha.

The (Tirthakaras), being (as it were) the eyes of the world and its leaders, teach the path which is salutary to men; they have declared that the world is eternal inasmuch as creatures are (for ever) living in it, O ye men! (12)

The Rākshasas and the dwellers in Yama's world, the troops¹ of Asuras and Gandharvas, and the spirits that walk the air, and individual beings²: they will all be born again and again. (13)

(The *Samsāra*) which is compared to the boundless flood of water, know it to be impassable and of very long duration on account of repeated births³. Men therein, seduced by their senses and by women, are born again and again both (as movable and immovable beings). (14)

The sinners cannot annihilate their works by new works; the pious annihilate their works by abstention from works; the wise and happy men who got rid of the effects of greed, do not commit sins. (15)

They know the past, present, and future ways of the world; they are leaders of other men, but follow no leader; they are awakened, and put an end to mundane existence. (16)

Averse to injury of living beings, they do not act, nor cause others to act. Always restraining them-

¹ Kāya. The commentators explain this word as denoting the earth-bodies, &c., but from the context it will be seen that it refers to Asuras and Gandharvas, and must be translated by 'troops.'

² *Pudhō siyâ = prīthak sritâh*; according to *Śīlāṅka*, *prīthivyâsritâh*. This expression is generally used to denote the lower order of beings.

³ To render *bhavagahana*.

selves, those pious men practise control, and some become heroes through their knowledge. (17)

He regards small beings and large beings, the whole world as equal to himself; he comprehends the immense world, and being awakened he controls himself among the careless. (18)

Those who have learned (the truth) by themselves or from others, are able (to save) themselves and others. One should always honour a man, who is like a light and makes manifest the Law after having well considered it. (19)

He who knows himself and the world; who knows where (the creatures) go, and whence they will not return; who knows what is eternal, and what is transient; birth and death, and the future existences of men; (20)

He who knows the tortures of beings below (i. e. in hell); who knows the influx of sin and its stoppage¹; who knows misery and its annihilation,—he is entitled to expound the Kriyâvâda², (21)

Being not attached to sounds and colours, indifferent to tastes and smells, not desiring life nor death, guarded by control, and exempt from the Circle (of Births). (22)

Thus I say.

¹ Âsrava and samvara.

² It is evident that the Gainas considered themselves Kriyâvâdins. I had overlooked this passage when penning the note on p. 83.

THIRTEENTH LECTURE,

CALLED

THE REAL TRUTH.

I shall now expound, in accordance with truth, the various qualities of men ; I shall explain the virtue and peace of the good, the vices and the unrest of the wicked. (1)

Having learned the Law from men who exert themselves day and night, from the Tathâgatas¹, they neglect the conduct in which they had been instructed, and speak rudely to their teacher. (2)

Those who explain the pure doctrine according to their individual opinion, falsify it in repeating (it after their teachers) ; those who speak untruth from pride of knowledge, are not capable of many virtues. (3)

Those who on being questioned conceal the truth, defraud themselves of the real good. These bad men who believe themselves good and are full of deceit, will go to endless punishment. (4)

He who is of a wrathful disposition and calls everything by its true name², who renews a composed quarrel, will, like a blind man groping his way with

¹ According to the commentators, Gaiṇa teachers, inclusive of the schismatical ones, are intended. Tathâgata is a synonym of Tîrthakara and Buddha ; but it is less frequently used by the Gaiṇas than by the Bauddhas with whom it is of very common occurrence.

² *Gagāṇhabhâsî* = *gagadarthabhâshin*. Sîlânka proposes also *gayâarthabhâshin*, who speaks dogmatically.

a stick, do harm to himself, being still subject to passion and possessing evil Karman. (5)

He who is quarrelsome and talks improperly, is not impartial nor beyond the reach of deceit¹; but he who executes the commands (of his teacher) and controls himself, sees nothing but the truth and is exempt from deceit. (6)

He who conforms to admonitions however many he receives, is kindly spoken, subtile, manly, noble, and a well-doer; (such a man) is impartial and beyond the reach of deceit. (7)

He who believes himself rich in control, or inconsiderately vaunts his knowledge, or fancies himself purified by austerities, will look upon other men as shadows. (8)

He is always turned round by delusion, and has no place in the Gôtra where the Vow of Silence is practised (viz. in the Gaina church), who not being awakened puts himself forward in order to gain honours through something different from control. (9)

A Brâhmaṇa or Kshattriya by birth, a scion of the Ugra² race or a Liṅṅhavi³, who enters the order eating alms given him by others, is not stuck up on account of his renowned Gôtra. (10)

His pedigree on his mother's and on his father's

¹ *Aghaṅghapatta*. *Ghaṅghâ* (tempest) = *mâyâ*.

² Concerning the Ugras, see above, p. 71, note 2.

³ *Liṅṅhai*. According to the Gainas the *Liṅṅhavi* and *Mallakis* were the chiefs of Kâsi and Kôśala. They seem to have succeeded the Aikshvâkas, who ruled there in the times of the Râmâyana. The *Liṅṅhavis* became a powerful race, who held the supreme power in Eastern India during many centuries after the beginning of our era.

side will be of no use to him, nothing will but right knowledge and conduct: when after becoming a monk he acts like a householder, he will not succeed in obtaining final Liberation. (11)

If a poor monk subsisting on the meanest food is attached to vanities, desires fame, and not being awakened, (makes his monkhood) a means of subsistence, he will suffer again and again (in the Circle of Births). (12)

A monk, who is eloquent, speaks very well, has bright ideas, is clever, possesses a fine intellect, and has purified his soul, may (perhaps) despise other men on account of his intellect. (13)

Thus an intelligent monk who puts himself forward, has not yet realised carefulness; or rather he is a weak-minded man who elated by his success blames other men. (14)

A monk should combat pride of genius, pride of sanctity, pride of birth, and (pride of good) living, which is enumerated as the fourth; such a man is wise and of the right stuff. (15)

The wise leave off these kinds of pride, the pious do not cultivate them; the great sages are above all such things as Gôtra (&c.), and they ascend to the place where there is no Gôtra at all (viz. to Môksha). (16)

A monk who looks upon his body as on a corpse and fully understands the Law, will on entering a village or a town distinguish between what may be accepted and what may not, and will not be greedy of food or drink. (17)

A monk having conquered aversion to control and delight in sensual objects, living in company with many brethren or leading a single life, should

silently repeat to himself: 'A man must come and go (according to his Karman) alone' (i. e. without deriving any help from others). (18)

Knowing it by intuition or having learned it from others, one should teach the Law which is a benefit to men; the pious are not given to blameable sinful practices. (19)

If (a monk preaches the Law to some one) whose disposition he has not ascertained, that man, not believing (what he is taught), will become angry, and may wound him in a way that will shorten or end his life. When he knows their disposition, he (may teach) others the truth. (20)

A wise man by suppressing his Karman and his will should renounce his interest in everything else. (For) through the objects of sight (i.e. senses) which are causes of danger, men come to harm. Knowing the truth with regard to movable and immovable beings (a monk should exert himself)¹. (21)

Not desiring honour or fame, he should say nothing to anybody either to please or to irritate him. Avoiding all evils, a monk should without embarrassment and passion (preach the Law). (22)

Well considering (his duties) in accordance with truth, abstaining from doing injury to living beings, not desiring life nor death, he should wander about released from the Circle (of Births). (23)

Thus I say.

¹ The commentators make out the following meaning: A wise (preacher) should ascertain (his hearers') occupations and inclinations, and then (try to) better their evil disposition. Through the objects of sight which are causes of danger, men are led astray. A wise man knowing (the disposition of his hearers should preach the Law which is wholesome) to all living beings whether they move or not.

FOURTEENTH LECTURE,

. CALLED

THE NIRGRANTHA.

He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands (of his teacher) he should make himself well acquainted with the conduct; a clever (monk) should avoid carelessness. (1)

As (birds of prey), e. g. *Dhāṅkas*, carry off a fluttering young bird whose wings are not yet grown, when it attempts to fly from the nest, but is not able to do so, because it is too young and its wings are not yet grown; (2)

Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave (the *Gakkha*)¹. (3)

A good man should long to live with his teacher in order to perform his duties², knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest

¹ *Nissāriyam* = *niḥsāritam*. I follow in the text the interpretation of the commentators. But I think that instead of *mannamāṇā* we must read, as in the preceding verse, *mannamāṇam*; and translate: believing himself rich in control (*vāsimam*) though he be still wanting in strength (*nissāriyam*).

² *Samāhim*.

the conduct of the virtuous, an intelligent (monk) should not leave the (company of his teacher). (4)

(A monk) who complies with the rules for Yatis¹ as regards postures, lying down, sitting, and exertion, who is thoroughly acquainted with the Samitis and Guptis, should in teaching others explain each single (point of conduct). (5)

Whether he hears (pleasant) sounds or dreadful ones, he should not allow himself to be influenced by them, and persevere in control; nor should a monk be sleepy or careless, but by every means he should get rid of doubts. (6)

If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him², being perfectly free from passion; for one who is (as it were) carried away (by the stream of the Samsâra), will not get to its opposite shore. (7)

(He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder. (8)

He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again; for this is better than to do wrong. (9)

As to one who has lost his way in the wood, others who have not, (show it, thus some) teach the

¹ Susâdhuyukta.

² Sammam tayam thiratô nâ-bhigakkhê. I translate according to the commentators, as I am unable to understand the words in the text.

path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right. (10)

Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it. (11)

As a guide in a dark night does not find the way since he cannot see it, but recognises the way when it has become light by the rising of the sun; (12)

So a novice who has not mastered the Law, does not know the Law, not being awakened; but afterwards he knows it well through the words of the Ġinas, as with his eye (the wanderer sees the way) after sunrise. (13)

Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control). (14)

At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kēvalins. (15)

Living in this (company of the teacher) and protecting (himself or other beings) in the three ways (viz. in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults! (16)

A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher); desiring the highest good and practising austerities and silence,

he will obtain final Liberation (living on) pure (food). (17)

Those who having investigated the Law expound it, are awakened and put an end to mundane existence; able to liberate both (themselves and others), they answer the well-deliberated questions. (18)

He does not conceal (the truth) nor falsify it; he should not indulge his pride and (desire for) fame; being wise he should not joke, nor pronounce benedictions. (19)

Averse to injury of living beings, he does not disgrace his calling¹ by the use of spells; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines. (20)

A monk living single should not ridicule heretical doctrines, and should avoid hard words though they be true; he should not be vain, nor brag, but he should without embarrassment and passion (preach the Law). (21)

A monk should be modest² though he be of a fearless mind; he should expound the Syâdvâda³; he should use the two (permitted) kinds of speech⁴, living among virtuous men, impartial and wise. (22)

He who follows (the instruction) may believe something untrue; (one should) kindly (tell him) 'It is thus or thus.' One should never hurt him by

¹ Gôtra, explained by mauna.

² Saṅkiggiyâ = saṅkyêta.

³ Vibhagya-vâda. The saptabhaṅgīnaya or seven modes of assertion are intended by the expression in the text. See Bhandarkar, Report, 1883-84, p. 95.

⁴ See above, p. 304, note 4. The first and fourth kinds of speech are here intended.

outrageous language, nor give long-winded explanations of difficult passages. (23)

(If the pupil does not understand his short explanation), he should explain at greater length. When the pupil has heard it, he will correctly understand the Truth. A monk should utter pure speech, which is in accordance with the creed (of the *Ginas*), and should declare the distinction of sin. (24)

He should well learn the (sacred texts) as they have been revealed; he should endeavour (to teach the creed), but he should not speak unduly long. A faithful man who is able to explain the entire creed¹ will not corrupt the faith. (25)

He should not pervert nor render obscure (the truth); he should fabricate neither text nor meaning, being a saviour; being devoted to the Teacher and considering well his words, he delivers faithfully what he has learned. (26)

He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed. (27)

Thus I say.

¹ Samâhi = samâdhi.

FIFTEENTH LECTURE,

CALLED

THE YAMAKAS¹.

What is past, present, and to come, all this is known to the Leader, the Saviour, who annihilates the hindrances to right faith. (1)

The annihilator of doubt knows the incomparable (Law); he, the expounder of the incomparable (Law), is not inclined towards this or that (heretical doctrine). (2).

On this or that (article of the creed he has) the correct opinion; hence he is rightly called a true (man); he who always possesses the truth, is kind towards his fellow-creatures. (3)

Towards your fellow-creatures be not hostile: that is the Law of him who is rich in control; he who is rich in control renounces everything, and in this (world meditates on the) reflections on life². (4)

¹ This lecture has been named from its opening words *gamañyam*, which also means, consisting of *yamakas* (compare *Journal of the German Oriental Society*, vol. xl, p. 101). For in this lecture each verse or line opens with a word repeated from the end of the preceding one. This artifice is technically called *srīṅkhala-yamaka*, or chain-yamaka, a term which seems to be contained in another name of our lecture, mentioned by the author of the *Niryukti* (verse 28), viz. *ādāniya-saṅkaliyā*. For *saṅkaliyā* is the *Prākṛit* for *srīṅkhala* (e.g. in our text I, 5, 2, 20), though *Śīlāṅka* here renders it wrongly *saṅkalita*; and *ādāniya* by itself is used as a name of our lecture.

² These are the twelve *bhāvanās* or meditations on the vanity of life and the world in general, and on the excellence of the Law, &c.

He whose soul is purified by meditating on those reflections is compared to a ship in water ; like a ship reaching the shore he gets beyond misery. (5)

A wise man gets beyond it who knows the sins of this world ; sinful acts are got rid of by him who does not undertake any new acts. (6)

He who does not undertake new acts does not acquire Karman, and he verily understands (Karman); understanding it he becomes a Great Hero ¹, who is not born (again) and does not die. (7)

A Great Hero, who has no Karman, does not die.—As the wind extinguishes a light, (so he puts down) the lovely women in this world. (8)

Those men whom women do not seduce, value Mōksha most ; those men are free from bondage and do not desire life. (9)

Turning from worldly life, they reach the goal by pious acts ; by their pious acts they are directed (towards Liberation), and they show the way to others. (10)

The preaching of the Law (has different effect) on different creatures ; he who is rich in control, is treated with honour ², but does not care for it ; he exerts himself, subdues his senses, is firm, and abstains from sexual intercourse. (11)

(He should not yield to temptations as a pig which) is decoyed by wild rice, being proof against sins, and free from faults. Being free from faults he always

¹ Mahāvīra.

² Pūyanāsaê, explained by pūganâ-âsvādaka. I should prefer pūgâ-nâsaka, who abolished the worship of gods, in which case the following word anāsaê = an-âsaya might be rendered : he makes no plans.

subdues his senses, and has reached the incomparable cession of Karman¹. (12)

Knowing the incomparable (control), he should not be hostile towards anybody, in thoughts, words, or deeds, having eyes (to see everything). (13)

He truly is the eye of men who (dwells so to speak) on the end² of desire; on its end (i. e. edge) glides the razor, on its end (i. e. rim) rolls the wheel. (14)

Because the wise use the ends (of things, i. e. bad food, &c.), they are called 'makers of an end' here. Here in the world of men we are men to fulfil the Law. (15)

In this creed which surpasses the world, (men) become perfected saints or gods, as I have heard; and I have heard that outside the rank of men this is not so³. (16)

Some (heretics) have said that they (viz. the gods) put an end to misery⁴; but others (Gainas) have repeatedly said that this (human) body is not easily obtained. (17)

To one whose soul has left (human life), it is not easy again to obtain instruction (in the Law), nor is such a mental disposition which they declare appropriate for adopting the Law⁵. (18)

How can it even be imagined that he should

¹ Sandhipattê. Sandhi is explained Karmavivaralakṣaṇam bhâvasandhim.

² There is a play on the word 'end' in this and the next verse which to a modern mind savours more of the absurd than the profound.

³ Perfection cannot be obtained by other creatures than men.

⁴ I. e. reach final beatitude.

⁵ The words as they are preserved do not construe; the meaning, however, must have been about what I have given in the translation.

be born again, who professes the pure, complete, unparalleled Law, and is a receptacle of the unparalleled Law? (19)

How could the wise Tathāgatas be born again, the Tathāgatas who engage in no undertakings, the supreme, the eyes of the world? (20)

And there has been declared by the Kāśyapa the supreme condition¹, by realising which some happy and wise men reach excellence. (21)

A wise man who has gained strength (in control) which leads to the expiation of sins, annihilates his former works, and does not do new ones. (22)

The Great Hero does no actions which are the effects of former sins. By his actions he is directed (towards Mōksha), abstaining from works which are entailed by birth². (23)

That which all saints value highly (viz. control), destroys the thorn (viz. Karman); practising it some have been liberated, and others have become gods. (24)

There have been wise men, and there will be pious men, who having come to the end and made manifest the end of the incomprehensible path, have been liberated. (25)

Thus I say.

¹ Viz. control.

² *Gammayam*. The commentators explain it *yan matam*; but I think it is = *ganmagam*.

SIXTEENTH LECTURE,

CALLED

THE SONG ¹.

Now the Venerable One said : He who thus subdues his senses, who is well qualified (for his task) ² and abandons his body, is to be called a Brâhmana, a Sramana, a Bhikshu, a Nirgrantha. (The pupil) replied : Why is he who thus subdues his senses, who is well qualified (for his task) and abandons his body, to be called a Brâhmana, a Sramana, a Bhikshu, a Nirgrantha? Tell this, O great sage! (1)

He is a Brâhmana for this reason that he has ceased from all sinful actions, viz. love, hate, quarrel, calumny, backbiting, reviling of others, aversion to control, and love of pleasures, deceit, untruth, and the sin of wrong belief; that he possesses the Samitis, always exerts himself, is not angry, nor proud. (2)

He is a Sramana for this reason that he is not hampered by any obstacles, that he is free from desires, (abstaining from) property, killing, telling lies, and sexual intercourse; (and from) wrath, pride, deceit, greed, love, and hate: thus giving up every passion that involves him in sin, (such as) killing of beings. (Such a man) deserves the name of a Sramana, who subdues (moreover) his senses, is well qualified (for his task), and abandons his body. (3)

¹ Gâhâ = gâthâ. In this lecture, which is in prose as regards form and contents, there is nothing that could justify the title given it.

² Daviê = dravya.

He is a Bhikshu for this reason that he is not conceited, but modest, and obedient (to his Guru), that he subdues his senses, is well qualified (for his task), and abandons his body, that he sustains all troubles and calamities, that he practises with a pure mind the (prescribed) conduct, exerts himself well, is steadfast, and eats but a moderate quantity¹ of food which is given him by others. (Such a man) deserves the name of a Bhikshu. (4)

He is a Nirgrantha for this reason that he is single², knowing the absolute (âtman), awakened, proof against sins, well disciplined; that he possesses the Samitis and equanimity, knows the true nature of the Self, is wise, has renounced the causes of sin both (objectively and subjectively³), does not desire honour, respect, and hospitality, but searches and knows the Law, endeavours to gain Liberation, and lives restrained. (Such a man) deserves the name of a Nirgrantha, who subdues his senses, is well qualified (for his task), and abandons his body. (5)

Know this to be thus as I have told you, because I am the Saviour. (6)

Thus I say.

¹ *Samkhâya*. The commentator takes this word as a gerund and explains it : knowing (the vanity of the world).

² *Êka*, i.e. free from love and hate.

³ *Dravyatô bhâvatas ka*.

SECOND BOOK¹.

FIRST LECTURE²,

CALLED

THE LOTUS.

O long-lived (*Gambûsvâmin*)! I (*Sudharman*) have heard the following Discourse from the Venerable (*Mahāvīra*). We now come to the Lecture called 'the Lotus.' The contents of it are as follows: (1)

There is a lotus-pool containing much water and mud, very full and complete, answering to the idea (one has of a lotus-pool), full of white lotuses, delightful, conspicuous, magnificent, and splendid. (2)

And everywhere all over the lotus-pool there grew many white lotuses, the best of *Nymphaeas*, as we are told, in beautiful array, tall, brilliant, of fine colour, smell, taste, and touch, (&c., all down to) splendid. (3)

And in the very middle of this lotus-pool there grew one big white lotus, the best of *Nymphaeas*,

¹ With the exception of the fifth and sixth lectures, the whole Book (*śrutaskandha*) is in prose. I have adhered to the subdivision of the lectures exhibited in the Bombay edition, which, on the whole, agrees with that of most MSS.

² The lectures of this Book are called, according to the *Nir-yukti*, Great (*mahā*) Lectures.

as we are told, in an excellent position, tall, (&c., all down to) splendid. (4)

[§§ 3 and 4 are to be repeated with the word 'all' or 'whole' added to 'lotus-pool' ¹.] (5)

Now there came a man from the Eastern quarter to the lotus-pool, and standing on the bank of it he saw that one big white lotus, (&c., as above). Now this man spoke thus: 'I am a knowing, clever, well-informed, discerning, wise, not foolish man, who keeps the way, knows the way, and is acquainted with the direction and bent of the way. I shall fetch that white lotus, the best of all Nymphaeas.' Having said this the man entered the lotus-pool. And the more he proceeded, the more the water and the mud (seemed to) extend. He had left the shore, and he did not come up to the white lotus, the best of Nymphaeas, he could not get back to this bank, nor to the opposite one, but in the middle of the lotus-pool he stuck in the mud. (6)

This was the first man. Now (we shall describe) the second man. There came a man from the Southern quarter to the lotus-pool, and standing on the bank of it he saw that one big white lotus (&c., all as above). There he saw one man who had left the shore, but had not come up to the white lotus, the best of Nymphaeas, who could not get back to his bank, nor to the opposite one, but stuck in the mud in the middle of the lotus-pool. Now the second man spoke of the first man thus: 'This man is not knowing, not clever, (&c., see above, all down to) not acquainted with the direction and bent

¹ In the text the words *savvāvanti ka nam* are prefixed to the text of §§ 3 and 4. I give the explanation of *Silāṅka*.

of the way.' For that man said : ' I am a knowing, (&c., all down to) I shall fetch that white lotus, the best of Nymphaeas.' But this white lotus, the best of Nymphaeas, cannot be got in the way this man tried. (7)

' However, I am a knowing, clever, (&c., all down to the end of the paragraph) he stuck in the mud.' This was the second man. (The same thing happened to a third and a fourth man, who came from the Western and Northern quarters respectively, and saw two and three men respectively sticking in the mud. Some MSS. give the story at length, others abbreviate it.) (8, 9)

Now a monk living on low food and desiring to get to the shore (of the *Samsâra*), knowing, clever, (&c., all down to) acquainted with the direction and bent of the way, came to that lotus-pool from some one of the four quarters or from one of the intermediate points (of the compass). Standing on the bank of the lotus-pool he saw the one big white lotus, (&c., as above). And he saw there those four men who having left the shore, (&c., all as above) stuck in the mud. Then the monk said : ' These men are not knowing, (&c., all down to) not acquainted with the direction and bent of the way ; for these men thought : We shall fetch that white lotus, the best of Nymphaeas. But this white lotus, the best of Nymphaeas, cannot be got in the way these men tried. I am a monk living on low food, (&c., all down to) acquainted with the direction and bent of the way. I shall fetch that white lotus, the best of Nymphaeas.' Having said this the monk did not enter the lotus-pool ; but standing on the bank of it he raised his voice : ' Fly up,

O white lotus, best of Nymphaeas!' . And the white lotus, the best of Nymphaeas, flew up. (10)

I have told you, O long-lived Sramanas, a simile¹; you must comprehend the meaning of it². The Nirgrantha monks and nuns worshipped and praised the Venerable Ascetic Mahāvīra, and then spoke thus: 'You have told, O long-lived Sramana, the simile, but we do not comprehend its meaning, O long-lived Sramana!' The Venerable Ascetic Mahāvīra addressed the crowd of Nirgrantha monks and nuns, and spoke thus: Ah, you long-lived Sramanas! I shall tell, declare, explain, expound, and demonstrate it with its meaning, reasons, and arguments. Thus I say: (11)

O long-lived Sramanas³, meaning⁴ the world I spoke of the lotus-pool. Meaning Karman I spoke of the water. Meaning pleasures and amusements I spoke of the mud. Meaning people in general I spoke of those many white lotuses, the best of Nymphaeas. Meaning the king I spoke of the one big white lotus, the best of Nymphaeas. Meaning heretical teachers I spoke of those four men. Meaning the Law I spoke of the monk. Meaning the church⁵ I spoke of the bank. Meaning the preaching of the Law I spoke of (the monk's) voice. Meaning Nirvāṇa I spoke of (the lotus') flying up. Meaning these things, O long-lived Sramanas, I told this (simile). (12)

¹ Nâê = gñâtam, literally, that which is known.

² In the text the sentence closes with bhante, a word frequently used in addressing members of the order.

³ These words are in the original repeated in each of the following sentences. I drop them in the translation.

⁴ Appâhâṭṭu = âtmany âhrītya, literally, having in my mind.

⁵ Dharmatīrtha.

Here in the East, West, North, and South many men have been born according to their merit, as inhabitants of this our world, viz. some as Âryas, some as non-Âryas, some in noble families, some in low families, some as big men, some as small men, some of good complexion, some of bad complexion, some as handsome men, some as ugly men. And of these men one man is king, who is strong like the great Himavat, Malaya, Mandara, and Mahêndra mountains, (&c., all down to) who governs his kingdom in which all riots and mutinies have been suppressed¹.

And this king had an assembly of Ugras² and sons of Ugras, Bhôgas² and sons of Bhôgas, Aikshvâkas and sons of Aikshvâkas, *Gñâtris* and sons of *Gñâtris*, Kauravas and sons of Kauravas, warriors and sons of warriors, Brâhmanas and sons of Brâhmanas, *Likkhavis* and sons of *Likkhavis*, commanders and sons of commanders, generals and sons of generals. (13)

And of these men some one³ is full of faith. Forsooth, the Sramanas or Brâhmanas made up their mind to go to him. Being professors of some religion (they thought) 'We shall teach him our religion.' (And they said): 'Know this, dear sir, that we explain and teach this religion well. (14)

'Upwards from the soles of the feet, downwards

¹ This is one of the *varṇaka* or typical descriptions which are so frequent in the canonical books. The full text is given in the *Aupapâtika Sûtra*, ed. Leumann, § 11, p. 26 f. Of the many meanings the word *varṇaka* may have, 'masterpiece' seems the one in which it must be taken here. Many *varṇakas* are, partly at least, composed in a curious metre which I have named Hypermetron, see *Indische Studien*, vol. xvii, pp. 389 ff.

² Concerning the Ugras and Bhôgas compare note 2 on p. 71.

³ Apparently the king is meant.

from the tips of the hair on the head, within the skin's surface is (what is called) Soul¹, or what is the same, the Âtman. The whole soul lives; when this (body) is dead, it does not live. It lasts as long as the body lasts, it does not outlast the destruction (of the body). With it (viz. the body) ends life. Other men carry it (viz. the corpse) away to burn it. When it has been consumed by fire, only dove-coloured bones remain, and the four bearers return with the hearse to their village. Therefore there is and exists no (soul different from the body). Those who believe that there is and exists no (such soul), speak the truth. Those who maintain that the soul is something different from the body, cannot tell whether the soul (as separated from the body) is long or small, whether globular or circular or triangular or square or sexagonal or octagonal or long, whether black or blue or red or yellow or white, whether of sweet smell or of bad smell, whether bitter or pungent or astringent or sour or sweet, whether hard or soft or heavy or light or cold or hot or smooth or rough. Those, therefore, who believe that there is and exists no soul, speak the truth. Those who maintain that the soul is something different from the body, do not see the following (objections): (15)

‘As a man draws a sword from the scabbard and shows it (you, saying): “Friend, this is the sword, and that is the scabbard,” so nobody can draw (the soul from the body) and show it (you, saying): “Friend, this is the soul, and that is the body.” As a man draws a fibre from a stalk of Muñga grass and shows it (you, saying): “Friend, this is the stalk, and that is the fibre;” or takes a bone out of the flesh, or the

¹ Gîva.

seed of *Âmalaka*¹ from the palm of his hand, or a particle of fresh butter out of coagulated milk, and shows you both things separately²; or as he presses oil from the seed of *Atasi*³, and shows the oil and oil-cake separately, or as he presses the juice from the sugar-cane, and shows the juice and the molasses⁴ separately, so nobody can show you the soul and the body separately. The same applies also when fire is churned from *Arañi*-wood. Those who believe that there is and exists no soul, speak the truth. Those who say that the soul is different from the body, are wrong.' (16)

This murderer says: 'Kill, dig, slay, burn, cook, cut or break to pieces, destroy! Life ends here; there is no world beyond.'

These (*Nâstikas*) cannot inform⁵ you on the following points: whether an action is good or bad, meritorious or not, well done or not well done, whether one reaches perfection or not, whether one goes to hell or not. Thus undertaking various works they engage in various pleasures and amusements for their own enjoyment. (17)

Thus some shameless men becoming monks propagate a Law of their own. And others believe it, put their faith in it, adopt it, (saying :) 'Well, you speak the truth, O *Brâhmaṇa*, (or) O *Sramaṇa*! We shall present you with food, drink, spices, and sweetmeats, with a robe, a bowl, or a broom.'

¹ *Emblica Myrobalanos*.

² I have somewhat condensed this passage.

³ *Ayau//asī* in *Prâkr̥t*; it is *Linum Usitatissimum*.

⁴ *Kṣhōya*. See Grierson, *Peasant Life of Bihar*, p. 236. The word is apparently derived from root *kshud*.

⁵ *Paḍivēdenti* = *prativēdayanti*. The commentators, however, explain it as 'understand.'

Some have been induced to honour them, some have made (their proselytes) to honour them. (18)

Before (entering an order) they were determined to become *Sramanas*, houseless, poor monks who would have neither sons nor cattle, to eat only what should be given them by others, and to commit no sins. After having entered their order they do not cease (from sins), they themselves commit sins, they cause others to commit sins, and they assent to another's committing sins. Thus they are given to pleasures, amusements, and sensual lust; they are greedy, fettered, passionate, covetous, the slaves of love and hate; therefore they cannot free themselves (from the Circle of Births), nor free anybody else from it, nor free any other of the four kinds of living beings from it. They have left their former occupations, but have not entered the noble path. They cannot return (to worldly life), nor get beyond it; they stick (as it were) in pleasures and amusements. Thus I have treated of the first man (as one who believes that) soul and body are one and the same thing. (19)

Now I shall treat of the second man¹ (as one who believes that) everything consists of the five elements.

Here in the East, (&c., see §§ 13, 14, all down to) teach this religion well. (20)

‘There are five elements² through which we explain

¹ According to the commentators the *Lôkâyatikas* or the *Sânkhya*s are intended. The latter explain the whole world as developed from the *Prâkrîti* or chaos, and contend that the *âtman* does not act. The *Lôkâyatikas* deny the separate existence of the *âtman*, and maintain that the elements are called *âtman* when they manifest intellect (*kaitanya*).

² *Mahabbhûta*=*mahâbhûta*.

whether an action is good or bad, (&c., see § 18, all down to) hell or not. Everything down to a blade of grass (consists of them). (21)

‘And one should know the intermixture¹ of the elements by an enumeration of them. Earth is the first element, water the second, fire the third, wind the fourth, and air the fifth. These five elements are not created, directly or indirectly, nor made; they are not effects nor products; they are without beginning and end; they always produce effects, are independent of a directing cause or everything else; they are eternal. Some, however, say that there is a Self besides the five elements. What is, does not perish; from nothing nothing comes. (22)

‘All living beings, all things, the whole world consists of nothing but these (five elements). They are the primary cause of the world, even down to a blade of grass. (23)

‘A man buys and causes to buy, kills and causes to kill, cooks and causes to cook, he may even sell and kill a man. Know, that even in this case he does not do wrong.’

These (Nāstikas) cannot inform you, (&c., see §§ 15–18, all down to) they stick (as it were) in pleasures and amusements.

Thus I have treated of the second man (who believes that) everything consists of the five elements. (24)

Now I shall treat of the third man (who believes that) the Self² is the cause of everything.

¹ Samavâya.

² The word used in the text is *îsara*=*îsvara*, but afterwards *purisa*=*purusha* is used in its place. Both words are synonymous

Here in the East, (&c., see §§ 12, 13, all down to) teach this religion well. (25)

‘Here all things have the Self for their cause and their object, they are produced by the Self, they are manifested by the Self, they are intimately connected with the Self, they are bound up in the Self.

‘As, for instance, a tumour is generated in the body, grows with the body, is not separate from the body, but is bound up in the body : so all things have the Self for their cause, (&c., all as above).

‘As, for instance, a feeling of indisposition is generated in the body, grows with the body, is never separate from the body, but is bound up in the body : so all things have the Self for their cause, (&c., all as above).

‘As, for instance, an anthill is made of earth, grows through earth, is not separate from earth, but is bound up in earth : so all things, (&c., all as above).

‘As, for instance, a tree springs up on earth, grows on earth, is not separate from earth, but is bound up in earth : so all things, (&c., all as above).

‘As, for instance, a lotus springs up in earth, grows on earth, is not separate from earth, but is bound up in earth : so all things, (&c., all as above).

‘As, for instance, a mass of water is produced by water, grows through water, is not separate from water, but is bound up in water : so all things, (&c., all as above).

‘As, for instance, a water-bubble is produced in water, grows in water, is not separate from water,

with âtman, the first may denote the highest âtman as in the Yôga philosophy, or the paramâtman as in the Vêdânta.

but is bound up in water : so all things, (&c., all as above). (26)

‘ And the twelve *Āṅgas*, the Canon of the *Gauṇins*¹, which has been taught, produced, and declared by the *Sramanas*, the *Nirgranthas*, viz. the *Ātārāṅga* (all down to) the *Drishṭivāda*, is wrong, not true, not a representation of the truth ; but this (our doctrine) is correct, is true, is a representation of the truth.’

The (heretics in question) make this assertion, they uphold this assertion, they (try to) establish this assertion.

Therefore they cannot get out of the misery produced by this (error), even as a bird cannot get out of its cage. (27)

These (heretics) cannot inform you, (&c., see §§ 16–19, all down to) they stick, as it were, in pleasures and amusements.

Thus I have treated of the third man (who believes that) the Self is the cause of everything. (28)

Now I shall treat of the fourth man who believes that Fate is the cause of everything.

Here in the East, (&c., see §§ 12, 13, all down to) teach this religion well. (29)

‘ There are two (kinds of) men. One man admits action, another man does not admit action. Both men, he who admits action, and he who does not admit action, are alike, their case is the same, because they are actuated by the same force². (30)

¹ *Gaṇipidaga*.

² Viz. Fate. For it is their destiny to entertain one belief or the other, and they are not amenable to it. This is the interpretation of the commentators. But to the phrase *kāraṇam āpanna* they give here a meaning different from that in the following paragraphs. I therefore propose the following translation of the end of the

‘An ignorant man thinks about the cause as follows : “When I suffer, grieve, blame myself, grow feeble¹, am afflicted, or undergo great pain, I have caused it ; or when another man suffers, &c., he has caused it.” Thus an ignorant man thinks himself or another man to be the cause of what he or the other man experiences. (31)

‘A wise man thinks about the cause as follows : “When I suffer, &c., I did not cause it ; and when another man suffers, &c., he did not cause it².”

‘A wise man thinks thus³ about the cause of what he himself or another man experiences. I say this : “Movable or immovable beings in all the four quarters thus (i.e. by the will of Fate) come to have a body, to undergo the vicissitudes of life, to lose their body, to arrive at some state of existence, to experience pleasure and pain⁴.”’

Entertaining such opinions these (heretics) cannot inform you, (&c., as in § 17, down to the end). (32)

These worthless men entertain such opinions, and believe in them till they cannot return, (&c., as in § 19 down to) amusements.

paragraph : ‘are equally (wrong), (err) alike as regards the cause (of actions).’

¹ Tippāmi, explained ‘lose strength of body.’ The word cannot be *trīpyāmi*, because it means ‘I am satisfied.’ The word is probably derived from the root *tik* ‘to kill.’ Tippāmi would be an irregular passive, just as *sippāmi* from *sik*, see *Zeitschrift für vergleichende Sprachforschung*, vol. xxvii, p. 250. Leumann, *Aupapātika Sūtra*, glossary s.v. *tippaṇayā*, explains this word by ‘crying’ on the authority of Abhayadēva. Either meaning suits the passages where it occurs in our text.

² But Fate is the cause.

³ That is to say, that Fate distributes pleasure and pain.

⁴ I render the rather ambiguous expressions in the original according to the interpretation of the commentators.

I have treated of the fourth man who believes that Fate is the cause of everything. (33)

These four men, differing in intellect, will, character, opinions, taste, undertakings, and plans, have left their former occupations, but have not entered the noble path. They cannot return (to worldly life) nor get beyond it; they stick (as it were) in pleasures and amusements. (34)

I say : here in the East, West, North, and South there are some men, viz. Âryas, non-Âryas, (&c., as in § 13, all down to) ugly men. They own small or large houses and fields, they own few or many servants and peasants. Being born in such-like families, they renounce (their possessions) and lead a mendicant's life. Some leave their kinsmen and their property to lead a mendicant's life; others, who have no kinsmen nor property, lead a mendicant's life. Whether they have kinsmen and property or not, they renounce them and lead a mendicant's life. (35)

Previously, however, they thought thus : ' Here, indeed, a man, who is on the point of turning monk, makes the following reflections with regard to different things : I possess fields, houses, silver, gold, riches, corn, copper, clothes, real valuable property, as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies¹. I enjoy sounds, colours, smells, tastes, and feelings of touch. These pleasures and amusements belong to me, and I belong to them.' (36)

A wise man, previously, should thus think to

¹ The same enumeration of valuable things occurs elsewhere, e. g. Kalpa Sûtra, Lives of the Gînas, § 90.

himself: 'Here, indeed, some painful illness or disease might befall me, unwished for, unpleasant, disagreeable, nasty¹, painful and not at all pleasant. O ye dear pleasures, take upon you this painful illness or disease, unwished for, unpleasant, disagreeable, nasty, painful and not at all pleasant, that I may not suffer, grieve, blame myself, grow feeble, be afflicted, and undergo great pain². Deliver me from this painful illness or disease, (&c., all as above).' But this desire of his has never yet been fulfilled. (37)

Here, in this life, pleasures and amusements are not able to help or to save one. Sometimes a man first forsakes pleasures and amusements, sometimes they first forsake him. Pleasures and amusements are one thing, and I am another. Why then should we be infatuated with pleasures and amusements which are alien (to our being)? Taking this into consideration, we shall give up pleasures and amusements. A wise man thinks them alien to himself. (38)

There are things more intimately connected with me, viz. my mother, father, brother, sister, wife, children, grandchildren, daughters-in-law, servants, friends, kinsmen, companions, and acquaintances. These my relations belong to me, and I belong to them. A wise man, previously, should think thus to himself: 'Here, indeed, some painful illness or disease might befall me, (&c., all as in § 37 down to the end, but substitute "relations" for "pleasures"). (39)

¹ The original has six synonyms for disagreeable, which it is impossible to render adequately in English.

² The same words occurred in § 31.

‘Or some painful illness or disease, unwished for, (&c., all down to) not at all pleasant might befall my dear relations. I will take upon me this painful illness or disease, &c., that they may not suffer, (all down to) undergo great pain. I will deliver them from this painful illness or disease.’ But this desire of his has never yet been fulfilled. For one man cannot take upon himself the pains of another; one man cannot experience what another has done¹. (40)

Individually a man is born, individually he dies, individually he falls (from this state of existence), individually he rises (to another)². His passions³, consciousness, intellect, perceptions, and impressions belong to the individual exclusively. Here, indeed, the bonds of relationship are not able to help nor save one. (All as in § 38 down to the end; substitute ‘bonds of relationship’ for ‘pleasures and amusements.’) (41)

There are things more intimately connected with me, viz. my hands, feet, arms, legs, head, belly, character, life, strength, colour, skin, complexion, ear, eye, nose, tongue, and touch; they are part and parcel of me. But I grow old with regard to life, strength, (all down to) touch. The strong joints become loose, the body is furrowed with wrinkles, the black hair turns white, even this dear body which has grown with food, must be relinquished in due time.

¹ I.e. his Karman.

² According to the commentators the last two passages should be translated: ‘individually he leaves (his possessions, &c.), individually he is joined (to them).’

³ *Ghaṅghā* = kalaha.

Making such reflections, a monk should lead a mendicant's life and know that all things are divided into living beings and things without life, (and living beings again into) movable and immovable ones. (42)

Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some *Sramanas* and *Brāhmanas*. They themselves kill movable and immovable living beings, have them killed by another person, or consent to another's killing them. (43)

Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some *Sramanas* and *Brāhmanas*. They themselves acquire sentient or senseless objects of pleasure, have them acquired by another person, or consent to another's acquiring them. (44)

Here, indeed, householders are killers (of beings) and acquirers of property, and so are even some *Sramanas* and *Brāhmanas*. But I am no killer (of beings) nor an acquirer of property. Relying upon¹ householders and such *Sramanas* and *Brāhmanas* as are killers (of beings) and acquirers of property, we shall lead a life of chastity. (He should, however, part company with them.) (The pupil asks): What is the reason thereof? (The teacher answers): As before (their ordination they were killers of beings), so (they will be) afterwards, and vice versâ. It is evident that (householders) do not abstain (from sins) nor exert themselves (in control); and (as monks) they will relapse into the same (bad habits). (45)

¹ Nissâe=*nisrayâ*, explained *âsrayêna*.

The householders and those *Sramanas* and *Brāhmanas*, who are killers (of beings) and acquirers of property, commit sins both (from love and hatred). But a monk who takes this into consideration, should lead a life subject to neither (love nor hatred). (46)

I say: in the East, West, North, and South (a true monk) will have renounced works, be exempt from works, will have put an end to them. This has been taught (by the prophets, &c.). (47)

The Venerable One has declared that the cause (of sins) are the six classes of living beings, earth-lives, &c. As is my pain when I am knocked or struck with a stick, bone, fist, clod, or potsherd; or menaced, beaten, burned, tormented, or deprived of life; and as I feel every pain and agony from death down to the pulling out of a hair: in the same way, be sure of this, all kinds of living beings feel the same pain and agony, &c., as I, when they are ill-treated in the same way¹. For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused, nor tormented, nor deprived of life². (48)

I say: the *Arhats* and *Bhagavats* of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins:) slaughter of living beings, &c. He does not clean his teeth with

¹ The text repeats the phrases just translated.

² The same words form the text of the homily in *Âṣṭāṅga* I, 4.

a tooth-brush ¹, he does not accept collyrium, emetics, and perfumes. (49)

A monk who does not act, nor kill, who is free from wrath, pride, deceit, and greed, who is calm and happy, should not entertain the following wish : May I, after my departure from this world, by dint of my intellect, knowledge, memory, learning, or of the performance of austerities, religious duties, chastity, or of this habit to eat no more than is necessary to sustain life, become a god at whose command are all objects of pleasure, or a perfected saint who is exempt from pain and misery. (Through his austerities) he may obtain his object, or he may not obtain it. (50)

A monk should not be infatuated with sounds, colours, smells, tastes, and feelings of touch ; he should abstain from wrath, pride, deceit, and greed, from love, hate, quarrel, calumny, reviling of others, aversion to control and delight in sensual things, deceit and untruth, and the sin of wrong belief. In this way a monk ceases to acquire gross Karman, controls himself, and abstains from sins. (51)

He does not kill movable or immovable beings, nor has them killed by another person, nor does he consent to another's killing them. In this way a monk ceases to acquire gross Karman, controls himself, and abstains from sins. (52)

He does not acquire sentient or senseless objects of pleasure, nor has them acquired by another person, nor does he consent to another's acquiring them. In this way, (&c., all as above). (53)

¹ Or rather a piece of wood with which the Hindus rub their teeth.

He does no actions arising from sinful causes¹, nor has them done by another person, nor does he consent to another's doing them. In this way (&c., all as above). (54)

A monk should not take food, drink, dainties, and spices when he knows that (the householder) to satisfy him, or for the sake of a co-religionist, has bought or stolen or taken it, though it was not given nor to be taken, but was taken by force, by acting sinfully towards all sorts of living beings²; nor does he cause another person to eat it, nor does he consent to another's eating it. In this way (&c., all as above). (55)

A monk may think as follows : The (householders) have the means (to procure food for those) for whose sake it is prepared; viz. for himself³, his sons, daughters, daughters-in-law, nurses, relations, chiefs, male and female slaves, male and female servants; for a treat of sweetmeats, for a supper, for a breakfast the collation has been prepared. This food is to be eaten by some people, it is prepared by some one else, it is destined for some one else, it is free from the faults occasioned either by the giver or by the receiver or by the act of receiving it⁴, rendered pure⁵, rendered free from living matter⁶, wholly free from living things⁷, it has been begged, has been given to the monk on account of his profession⁸,

¹ Sâmparâyika. The commentators say: *ta k ka pradvêshaninnavamâtsaryântarâyâsâtanôpaghâtair badhyatê*.

² Compare *Âkârânga Sûtra* II, 1, 1, 11.

³ Apparently the householder is intended.

⁴ *Udgama, utpâdanâ, êshanâ*. See above, p. 131, note 7.

⁵ *Sastrâtîtam*.

⁶ *Sastraparinâmitam*.

⁷ *Avihimsitam*.

⁸ *Vaishikam*.

it has been collected in small bits¹, it is food fit for a learned monk, it is lawful to eat it at the present occasion, it is of the prescribed quantity, it greases, as it were, the axle of the carriage and anoints the sore, being just sufficient to enable one to practise control and to carry the burden of it; he should consume that food (without delay) even as the snake returning to its hole; that is to say: one should eat when it is time for eating, drink when it is time for drinking, dress when it is time for dressing, seek cover when it is time for seeking cover, and sleep when it is time for sleeping. (56)

A monk who knows the proper measure (in all things) travelling in one direction or other, should teach, explain, and praise (the Law), preach it unto those who exert themselves well, and to those who do not, to all who come to listen. (He should preach to them): indifference for the peace of mind, cessation of passion, Nirvāṇa, purity, simplicity, humility, freedom from bonds². He should preach the Law which prohibits to kill any living being, after having well considered it. (57)

When a monk preaches the Law, he should preach it not for the sake of food, drink, clothes, resting-place, or lodging, nor for any objects of pleasure; but he should preach the Law indefatigably, for no other motive than the annihilation of Karman. (58)

Those heroes of faith who are instructed in the Law by such a monk and exert themselves well, are

¹ Samudānikam, i.e. as bees collect honey from many flowers. Cf. p. 80, note 1.

² Compare Âkārāṅga Sūtra I, 7, 4, 1, part i, p. 68, note 3.

possessed of all (virtues), abstain from all (sins), cease from all (passions), conduct themselves well in every way, and reach final beatitude. (59)

Such a monk searches the Law, knows the Law, and endeavours to gain Liberation ; as it has been said : 'He may get the white lotus, the best of Nymphaeus, or he may not get it.' Such a monk knows and renounces actions, worldly occupations, and the life of a householder ; he is free from passions, possesses the Samitis, is wise, always exerts himself ; he is to be called : a *Sramana*, a *Brâhmaṇa*, calm, a subduer of his senses, guarding himself, liberated, a seer, a sage, virtuous, wise, a monk, living on low food, desiring to get to the shore (of the *Samsâra*), fulfilling the general and particular virtues¹. (60)

Thus I say.

SECOND LECTURE,

CALLED

ON ACTIVITY².

O long-lived (*Gambûsvâmin*) ! I (*Sudharman*) have heard the following Discourse from the Venerable (*Mahâvîra*). We now come to the Lecture called 'on Activity.' The contents of it are as follows :

¹ *Karṇakaraṇapâravid*. *Karṇa* is explained by *mûlaguṇa*, *karṇa* by *uttaraguṇa*. The *mûlaguṇas* consist in the observance of the five vows, the *uttaraguṇas* are the five Samitis, the three Guptis, &c., in short, the duties of a monk.

² *Kiriyâ/hânê* = *kriyâsthânam*, literally, the subject of activity.

It treats, briefly, of two subjects : merit and demerit. (The former is when the Self is) at rest, (the latter, when it is) in disturbance¹. (1)

Now the explanation² of the first subject, viz. demerit, is as follows. Here in the East, West, North, and South, (&c., all as in II, 1, 12, down to) ugly men. (2)

And as regards committing of sin³, among denizens of hell, brute animals, gods, men, and whatever other suchlike beings there be, the sentient beings feel⁴ the pain. (3)

And these beings practise the following thirteen kinds of activity—

1. sinning for one's interest ;
2. sinning without a personal interest ;
3. sinning by slaying ;
4. sinning through accident ;
5. sinning by an error of sight ;
6. sinning by lying ;
7. sinning by taking what is not freely given ;
8. sinning by a mere conceit ;
9. sinning through pride ;
10. sinning through bad treatment of one's friends ;
11. sinning through deceit ;
12. sinning through greed ;
13. actions referring to a religious life. (4)

¹ Upasānta and anupasānta.

² Vibhaṅga, more literally, case.

³ Dandasamādāna, explained pāpôpādāna.

⁴ A difference is made between feeling (anubhavanti) and knowing (vidanti): (1) the saṅgḡins or rational beings feel and know impressions; (2) the Siddhas only know them; (3) the reasonless beings only feel them; (4) things without life neither know nor feel them. Sentient beings are those in Nos. 1 and 3.

1. The first kind of committing sins is that prompted by a motive. This is the case when a man for his own sake, for the sake of his relations, his house, his family, his friends, for the sake of Nāgas, Bhûtas, or Yakshas does injury to movable or immovable beings, or has it done by another person, or consents to another's doing it. Thereby the bad Karman accrues to him. This is the first kind of committing sins, that prompted by a motive. (5)

2. We now treat of the second kind of committing sins, viz. that which is not prompted by personal interest. This is the case when a man slays, kills, cuts, pierces, hacks, mangles, or puts to death movable living beings, not because he wants their body, skin, flesh, blood, heart, bile, feathers of their tail, tail, big or small horns, teeth, tusks, nails, sinews, bones, or marrow; nor because he has been wounded by them, or is wounded, or will be wounded; nor in order to support his children, or to feed his cattle, or to enlarge his houses, nor for the maintenance of Sramanas and Brâhmanas, nor for the benefit of his body; setting aside reason a fool acquires the habit of cruelty, being a wanton killer. (6)

This is the case when a man slays, &c. (see above) immovable living beings as Ikkata-reed, Kathina, Gantuka-grass, Para-grass¹, Mòksha-trees², grass, Kusa-grass, Kuḥḥaka³, Pappaka⁴, or straw, not

¹ Compare Âtârânga Sûtra II, 2, 3, 18, note 1. One MS. reads êraga for paraga. Êraka is the name of a reed.

² Mòksha is the name of a tree = mushkaka. The Âtârânga and one of our MSS. have mōraga, peacocks' feathers. But that is out of place here.

³ Kuḥḥaka is a white water-lily. The Âtârânga Sûtra has kuḥḥaka = kûrḥaka, brush.

⁴ Pakḥaka in the Âtârânga Sûtra.

in order to support his children, (&c., all down to) wanton killer. (7)

Or when a man on a marsh, a lake, a sheet of water, a pasture-ground, a place surrounded by a ditch, a moat, a thicket, stronghold¹ in a thicket, forest, stronghold in a forest, [mountain, stronghold on a mountain²], piles up grass and lights a fire, or has it lighted by another person, or consents to another's lighting it. Thereby the bad Karman accrues to him. This is the second kind of committing sins, that prompted by no personal interest. (8)

3. We now treat of the third kind of committing sins, called slaying. This is the case when a man thinking that some one has hurt, hurts, or will hurt him, or one of his people, or somebody else, or one of that person's people, kills movable and immovable beings, has them killed by another person, or consents to another's killing them. Thereby the bad Karman accrues to him. This is the third kind of committing sins, called slaying. (9)

4. We now treat of the fourth kind of committing sins, called accidental³. This is the case when in marshes (&c., all as above, down to) strongholds in

¹ Or a group of trees.

² A nearly identical enumeration of places occurs in Âtârânga Sūtra II, 3, 3, 2. The words in brackets seem to be added later; for Sîlânka does not comment upon them, and expressly mentions ten places. They are generally omitted in the sequel when the same passage occurs again.

³ Akasmâddandê. The commentators remark that the word akasmât is in Magadha pronounced by the people as in Sanskrit. The fact is that we meet here and in the end of the next paragraph with the spelling akasmât, while in the middle of the paragraphs it is spelled akamhâ, which is the true Prâkrit form.

a forest, a man who lives on deer, who likes deer, who dotes on deer, goes a hunting deer. Fancying to see deer, he takes aim with his arrow to kill the deer. Thinking that he will kill the deer, he kills a partridge, or a duck, or a quail, or a pigeon, or a monkey, or a francoline partridge. Here instead of one (being) he hurts another, (therefore he is called) an accidental killer. (10)

This is the case when a man weeding rice, Kôdrava¹, panic seed, Paraka, or Râlaka, uses his knife to cut some weeds. Fancying that he is cutting some weed-grasses², he cuts rice (&c., down to) Râlaka. Here instead of one (plant) he hurts another; (therefore he is called) an accidental killer. Thereby the bad Karman accrues to him. This is the fourth kind of committing sins, called accidental. (11)

5. We now treat of the fifth kind of committing sins, viz. by an error of sight. This is the case when a man living together with his mother, father, brothers, sisters, wives, sons, daughters, or daughters-in-law, and mistaking a friend for an enemy, kills the friend by mistake. (12)

This is the case when during a riot in a village³,

¹ Paspalum Sobriculatum.

² They are specialised in the text as *Syâmakam trinam*, *mukundaka vrîhiûsita*, and *kâlêsuksa*. Only the two first are mentioned in our dictionaries.

³ In the *Dîpikâ* the following versus memorialis is quoted, in which the names of places mentioned in the text are defined: *grâmô vrîtyâ vrîtaḥ syân nagaram uruṭaturgôpurôdbhâsisôbham khêṣam nadyadrivêṣṭam parivritam abhitaḥ kharvaṣam parvatênaḥ grâmaḥ yuktam maṭambam dalitadasarataiḥ (?) pattanam ratnayônir drônâkhyam sindhuvêlâvalayitam atha sambâdhanam vâ-drîrîṅge* || It will be seen that the meaning of these terms given in this verse differs from that given in notes 3-11, p. 176.

or a scot-free town, or a town with an earth wall, or a poor town, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or a halting-place of processions or caravans, or a capital, a man mistaking for a robber one who is not, kills him by mistake. Thereby the bad Karman accrues to him. This is the fifth kind of committing sins, viz. by an error of sight. (13)

6. We now treat of the sixth kind of committing sins, viz. by lying. This is the case when a man for his own sake, or for the sake of his relations, his house, or his servants tells lies, causes another person to tell lies, or consents to another's telling lies. Thereby the bad Karman accrues to him. This is the sixth kind of committing sins, viz. by lying. (14)

7. Now we treat of the seventh kind of committing sins, viz. by taking what is not freely given. This is the case when a man for his own sake (&c., as above) takes himself what is not freely given, has it taken by another person, or consents to another's taking it. Thereby the bad Karman accrues to him. This is the seventh kind of committing sins, viz. by taking what is not freely given. (15)

8. Now we treat of the eighth kind of committing sins, viz. by a mere conceit. This is the case when a man, without being disappointed by anybody in any way, meditates, melancholy, sorry, angry, downcast, anxious in thoughts and ideas, plunged in a sea of sorrow and misery, reposing his head on the palm of his hand, overcome by painful reflections, and casting his eyes on the ground¹. There are four

¹ The same passage occurs Kalpa Sūtra, Lives of the Ġinas, § 92, part i, p. 249.

mental, but real, conditions (of this kind), viz. wrath, pride, deceit, and greed; for wrath, pride, deceit, and greed are mental conditions. Thereby the bad Karman accrues to him. This is the eighth kind of committing sins, viz. by a mere conceit. (16)

9. Now we treat of the ninth kind of committing sins, viz. through pride. This is the case when a man drunk (as it were) with pride of caste, family, beauty, piety, knowledge, success, power, intelligence¹, or any other kind of pride, slights, blames, abuses, reviles, despises somebody else and extols himself, (thinking :) 'he is my inferior, I am of better caste or family, and possess greater power and other advantages.' When he leaves this body and is only accompanied by his Karman, he, without a will of his own, goes forth from womb to womb, from birth to birth, from death to death, from hell to hell. He is cruel, stubborn, fickle, and proud. Thereby the bad Karman accrues to him. This is the ninth kind of committing sins, viz. through pride. (17)

10. We now treat of the tenth kind of committing sins, consisting in bad treatment of one's friends. This is the case when a man living together with his mother, father, brothers, sisters, wives, sons, daughters, or daughters-in-law, severely punishes even the smallest offence of theirs; e. g. he ducks the offender² in cold water, or pours hot water over him, or scalds him with fire, or lashes his sides sore with a halter, reed, rope³, strap of leather, whip, or

¹ These are the eight kinds of pride, madasthânâni.

² The original has *kâyam*, the body.

³ *Nettêna* = *nêtrêna*. The commentator says that it is a particular tree; but I think the usual meaning of *nêtra*, viz. rope, suits better.

thong of a whip, or he beats the offender with a stick, bone, fist, clod, or potsherd. When such a man is at home, (his people) are miserable; but when he is abroad, they rejoice. Such a man, who is for ever punishing, severely punishing, is hateful in this world and the next, irritable, passionate, an extortioner¹. Thereby the bad Karman accrues to him. This is the tenth kind of committing sins, consisting in bad treatment of one's friends. (18)

11. We now treat of the eleventh kind of committing sins, viz. through deceit. Those who conceal their thoughts, who are shrouded in darkness, who are light as the feather of an owl or heavy like a mountain, use unworthy² speech though they be Āryas. They believe themselves different from what they really are; asked one thing, they answer another, they speak different from what is to be spoken. (19)

As a man in whose body sticks an arrow³, does not extricate it (fearing the pain), nor has it extricated by somebody else, nor destroys it, but hides it; and the arrow, being not removed, goes deeper and deeper (in the flesh); so a deceitful man, having practised deception, does not confess it, expiate it, blame the deed to himself or others, does not remove it, annihilate it, and endeavour not to do it again, does not practise the prescribed austerities and penance. A deceitful man is generally not trusted⁴ in this world, a deceitful man is not trusted in the next world. He blames and reviles (the person

¹ *Pitṭhimamsī*, literally, who eats the flesh of the back.

² *Anārya*.

³ *Salya*.

⁴ *Paṭṭhāyāti, pratyāyāti. Dīpikā: avisvāsyatayā pratyāyāti prakhyātim yāti.*

whom he has deceived), he praises himself, and rejoices, and does not desist (from his vile practices); he conceals the wrong he has done to others, and does not acquire a pure *Lêsyâ*. Thereby the bad *Karman* accrues to him. This is the eleventh kind of committing sins, viz. through deceit. (20)

12. We now treat of the twelfth kind of committing sins, viz. through greed. Those (heretical monks) who live in woods, in huts, about villages, or practise some secret rites, are not well controlled, nor do they well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time¹: 'do not beat me, beat others; do not abuse me, abuse others; do not capture me, capture others; do not torment me, torment others; do not deprive me of life, deprive others of life².' And thus they are given to sensual pleasures, desire them, are held captive by them, passionately love them for four or five years, for six or ten years—(the period) may be shorter or longer. After having enjoyed these pleasures, and having died at their allotted time, they will be born in some places inhabited by *Asuras* and evildoers. And when they are released therefrom, they will be born deaf and dumb, or blind³, or dumb by birth. Thereby the bad *Karman* accrues to him. This is the twelfth kind of committing sins, viz. through greed. (21)

¹ Concerning the fourfold division of speech see above, p. 135, and part i, p. 150, note 2.

² The meaning is that Brahmins declare it a capital crime to kill a Brahmin, but a venial one to kill a *Sûdra*.

³ *Tammûyattâe* = *tamômûkatvêna*, explained either, blind by birth, or absolutely stupid or ignorant.

These twelve kinds of committing sins should bewell understood by a pious *Sramana* or *Brāhmaṇa*¹. (22)

13. We now treat of the thirteenth kind of acquiring *Karman*, that having reference to religious life². A monk³ who controls himself for the benefit of his soul, who in walking carefully avoids to cause the death of any living creature⁴, who uses gentle and righteous speech⁵, who receives alms in a manner to avoid the forty-two faults⁶, who is careful in receiving and keeping of things necessary for religious exercises⁷, who performs the operations of nature (excrements, urine, saliva, corporal impurities and mucus) in an unfrequented place⁸, who is careful with regard to mind, speech, and body⁹, who guards his mind, speech, and body so as to protect his soul from passions¹⁰, who guards his senses, who leads a chaste life regulated by the three *Guptis*, who carefully walks, stands, sits down, lies down, and speaks, who carefully takes up and lays

¹ The *Karman* of the preceding twelve kinds of sins is called *sāmparāyika* (see p. 298, n. 3). It takes hold of the *Ātman* till it is annihilated; it is a lasting *Karman*, while that described in the next paragraph is of a momentary existence.

² *Iriyāvahiya* = *īryapathika* or *airyapathika*. The term *īryapatha* literally means, way of walking, but technically it denotes the actions of which the life of a correct ascetic consists, and *airyapathika*, therefore, is the *Karman* inseparable from it.

³ The text consists of a string of technical terms, many of which have been explained already. I here incorporate the explanation in the translation. For more particulars see Bhandarkar's Report, p. 98.

⁴ *Īryāsamita*. ⁵ *Bhāshāsamita*. ⁶ *Ēshanāsamita*.

⁷ *Bhāṇḍamātrādānanikshēpanasamita*.

⁸ *Ukkāra-prasravana-slēshma-galla-sringhāna-parish-thāpanikā-samita*. ⁹ *Manah-, vāk-, kāya-samita*.

¹⁰ *Manah-, vāk-, kāya-gupta*.

down his cloth, alms-bowl, blanket, broom,—(even) such a monk performs various subtle actions called *tryapathika* (if it did but consist in moving an eyelash). This Karman is acquired and comes in contact (with the soul) in the first moment, in the second moment it is experienced, in the third it is destroyed; thus it is acquired, comes in contact (with the soul), takes rise, and is destroyed. For all time to come (the person in question) is exempt from Karman¹. Thereby the bad Karman accrues to him². This is the thirteenth kind of acquiring Karman, that inseparable from a religious life. (23)

All the Arhats and Bhagavats of the past, present, and future have told, tell, and will tell, have declared, declare, and will declare the above thirteen kinds of acquiring Karman. They have practised, practise, and will practise the thirteenth kind of acquiring Karman. (24)

As a supplement³ to the above (discussion) will

¹ An almost identical passage occurs in the *Uttarādhyāyana* XXIX, § 71, above p. 172.

² This typical passage is repeated here though it is apparently out of place.

³ Not only this paragraph but also all that follows up to the last paragraph seems to be a later addition. For in the last paragraph the subject treated of in §§ 1-27 is taken up again and brought to its conclusion. After the supplement §§ 25-27 a separate treatise on the main subject is inserted §§ 28-60 (28-57 on demerit, 58-59 on merit, § 60 on a mixed state); after this follows a similar treatise in §§ 61-77 (61-68 on demerit, 69-74 on merit, 75-77 on a mixed state). In § 78 we have again a supplement, and §§ 79-82 contain another supplement (or perhaps two). §§ 83-85 give the conclusion of the first treatise (§§ 1-24) and must originally have followed immediately after § 24. So we have, here, besides some appendices, three distinct original treatises on the same subject, very awkwardly pieced together to form one continuous lecture.

now be told the subject of men's success by occult sciences. Some men differing in intellect, will, character, opinions, taste, undertakings, and plans, study various evil sciences; (25) viz. (the divination) from terrestrial accidents, from strange phenomena¹, from dreams, from phenomena in the air, from changes in the body, from sounds, from mystical signs², from seeds³; (the interpretation of the) marks of women, men, elephants, cows, partridges, cocks, ducks, quails, of wheels, parasols, shields, sticks, swords, precious stones, jewels⁴; (26) the art to make one happy or miserable, to make a woman pregnant, to deprive one of his wits; incantations⁵, conjuring⁶; oblations of substances; the martial arts; the course of the moon, sun, Venus, and Jupiter; the falling of meteors; great conflagration; divination from wild animals⁷, the flight of crows, showers of dust, rain of blood, the Vaitālī and Ardhavaitālī arts⁸, the art of casting people asleep, of opening doors, the art of *Kāṇḍālas*, of *Sabaras*, of *Dravidas*, of *Kaliṅgas*, of *Gaudas*, of *Gāndhāras*; the spells for making somebody fall down, rise, yawn; for making him immovable, or cling to something; for making him sick, or sound;

¹ E. g. the laughing of monkeys.

² *Lakṣhaṇa*. The mystical signs meant are the svastika, &c.

³ *Vyañjana*. The seeds are sesamum, beans, &c.

⁴ *Kākinī*, rendered *ratna* in the commentary.

⁵ *Ātharvaṇī*.

⁶ *Pākasāsanī* = *indragāla*.

⁷ *Mrigakakra*.

⁸ According to the commentary the Vaitālī art teaches to raise a stick (? *dandam* *utthāpayati*, perhaps to lay a punishment on somebody) by spells; and the Ardhavaitālīka, to remove it. In Pāli *vēṭalam* means the magic art of bringing dead bodies to life by spells, see Childers' Dictionary of the Pāli Language, sub voce.

for making somebody go forth, disappear, (or come)¹. These and similar sciences are practised (by some men) for the sake of food, drink, clothes, a lodging, a bed, and various objects of pleasure. They practise a wrong science, the unworthy, the mistaken² men. After having died at their allotted time, they will be born in some places inhabited by Asuras and evildoers. And when they are released therefrom, they will again be born deaf and dumb, or night-blind. (27)

Some man for his own sake or for the sake of his relations, family, or servants, or entering the service of an acquaintance or neighbour of his, becomes his companion or his helpmate, or he goes to meet him, or he becomes a burglar, or a cut-purse, or he tends sheep, or he becomes a hunter³, or he catches birds, or he uses nets (for catching deer), or he becomes a fisherman or a cowherd or a slayer of cows or a dog-keeper or he hunts with dogs. (28)

A man, becoming the companion of another man, will follow him everywhere, (and having inspired him with confidence) beats, cuts, pierces, tears, thrashes, or puts him to death, and thereby gets his food. By these very evil deeds he degrades himself⁴. (29)

A man, becoming the helpmate of another man, always attends on him, (and having inspired him with confidence) beats, &c. (all down to) degrades himself. (30)

¹ *Âyamanim*, it is omitted in some MSS. and in the commentaries.

² *Vipratipanna*.

³ *Sôvariya*, translated *saukarika*.

⁴ I.e. he will be born in one of the low courses of existence.

A man, going to meet somebody, on the road, beats, &c. (all down to) degrades himself. (31)

A man, becoming a burglar, breaks into a house and beats, &c. (all down to) degrades himself. (32)

A man, becoming a cut-purse, cuts the purse and beats, &c. (all down to) degrades himself. (33)

A man, becoming a tender of sheep, beats, cuts, pierces, tears, thrashes, or puts to death a ram or some other animal. (The rest as above.) (34)

A man, becoming a hunter, beats, &c. (all down to) puts to death a buffalo or some other animal. (The rest as above.) (35)

A man, using nets (for catching deer), beats, &c., an antelope or some other animal. (The rest as above.) (36)

A man, catching birds, beats, &c., a bird or some other animal. (The rest as above.) (37)

A man, becoming a fisherman, beats, &c., a fish or some other animal. (The rest as above.) (38)

A man, becoming a cowherd, beats, &c., a cow or some other animal. (The rest as above.) (39)

A man, slaying cows, beats, &c., a cow or some other animal. (The rest as above.) (40)

A man, becoming a dog-keeper, beats, &c., a dog or some other animal. (The rest as above.) (41)

A man, becoming the helpmate of a dog-keeper, beats, &c., a dog or some other animal. (The rest as above.) (42)

A man, rising in an assembly, may promise to kill some (animal) and he will beat, &c., a partridge, duck, quail, pigeon, monkey, a francoline partridge, or some other animal. (The rest as above.) (43)

A man, being angry for some reason, e.g. because

his granary or his liquor-cask runs short¹, sets fire to the cornfields of the householders or their sons, has the fire set by another person, or consents to another's setting fire to them. (The rest as above.) (44)

A man, being angry for some reason, e.g. because his granary or liquor-cask runs short, makes a deep cut in the strong limbs of the camels, cows, horses, or donkeys of the householders or their sons, has it made by another person, or consents to another's making the cut. (The rest as above.) (45)

A man, being angry for some reason, e.g. because his granary or his liquor-cask runs short, covers with brambles or twigs the householders', or their sons', stable for the camels, cows, horses, or donkeys, and burns them, or has them burnt by another person, or consents to another's burning them. (The rest as above.) (46)

A man, being angry for some reason, &c. (as above), steals a householder's or his sons' earrings (or girdle)², or jewels, or pearls, has them stolen by another person, or consents to another's stealing them. (The rest as above.) (47)

A man, being angry, &c. (as before), robs Śra-manas or Brāhmanas of their umbrella, stick, staff, small property, pot, chair, clothes, blanket, leather boots, knife, or scabbard, has it done by another person, or consents to another's robbing them. (The rest as above.) (48)

A man, without consideration (and without any

¹ Khaladânêna vâ surâthâlaêna vâ. My translation is conjectural.

² Guṇa; omitted in the printed text.

provocation), sets fire to the cornfields of the householders, &c. (All as in § 44.) (49).

A man, without consideration, makes a deep cut in the strong limbs of the camels, &c. (All as in § 45.) (50)

A man, without consideration, covers with brambles and twigs the stables for the camels, &c., and burns them, &c. (All as in § 46.) (51)

A man, without consideration, steals the earrings, &c. (All as in § 47.) (52)

A man, without consideration, robs Sramanas or Brâhmanas of their umbrella, &c. (All as in § 48.) (53)

A man, on seeing Sramanas or Brâhmanas (whom he detests), degrades himself by various evil deeds. Either he gives them a slap with the open hand to turn them away¹, or he abuses them. And when the monk at the proper time calls (at his house on the begging-tour), he does not give him alms (but says): those who become Sramanas are the meanest workmen, men unable to support (their family), low-caste men, wretches, idlers! (54)

Such men praise this life, this miserable life; they do nothing on behalf of the next world; they suffer, grieve, blame themselves, grow feeble, are afflicted, and undergo great pain; they do not cease to cause others to suffer, grieve, &c., to slay and to put men in fetters; and while they make suffer or kill, or make suffer and kill (beings), and do various evil

¹ *Akṣharâḥ apphâlettâ bhavai = apsarâyâḥ kapuṣikâyâḥ âsphâlayitâ bhavati.* I am not sure that I have hit the meaning; *apsarâ* is perhaps derived from *apasârayati*, the word is wanting in our dictionaries.

deeds, they enjoy the excellent pleasures of human life; viz. such a man eats at dinner-time, he drinks at drinking-time, he dresses himself at dressing-time, he goes to bed at the proper time, and sleeps at sleeping-time. Doing everything in its turn, he bathes, makes the offering (to the house-gods)¹, performs auspicious rites and expiatory acts, washes his head, hangs a wreath round his neck, adorns himself with precious stones and golden (trinkets), puts on (his head) a chaplet of flowers; with his body strengthened, with a wreath hanging down to the girdle of his loins, dressed in new clothes, his limbs and body anointed with sandal, (sitting) on a large throne in a lofty upper room (of his house), surrounded by women and a troop of followers, in the light (of torches) burning the whole night, under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performing on the *Vīṇā*, *Tūryā*, the great drum, and *Paṭupātāha*², he enjoys the excellent pleasures of human life. (55)

When he gives an order to one man, even four or five men will, without being asked, go up to him (and say): 'Speak, beloved of the gods, what shall we do? what shall we fetch? what shall we give you? what (trinket) shall we put on you? what is your heart's desire? what relishes your mouth?'

Unworthy men who see him will say: 'Forsooth, this man is a god; this man is the anointed of the gods, this man will support (us), as he supports

¹ Compare *Kalpa Sūtra*, *Lives of the Ginas*, § 66, notes. Our commentator explains the *prāyaścitta* (expiatory acts) as ceremonies counteracting bad dreams.

² Compare *Kalpa Sūtra*, *Lives of the Ginas*, § 14, part i, p. 223.

others.' But noble men who see him will say: 'This man does cruel actions, and maintains himself by them. His is the southern region, the hell, the dark fortnight¹. In the future he will not easily obtain enlightenment.' (56)

(The conduct described in the preceding) part² is agreeable to some (heretical) monks, to some householders, to men governed by love of life. This conduct is unworthy, impure, void (of virtues), not holy, not right, not eradicating sins; it is not the road to perfection, liberation, Nirvâṇa, final delivery, not the road of those who are freed from all misery; it is thoroughly untrue, and bad.

This is the explanation of the first subject, viz. demerit. (57)

Now the explanation of the second subject, viz. merit, is as follows:

Here in the East, West, North, and South there are some men, viz. Âryas, non-Âryas, (all down to) ugly men. They own fields and houses, (&c., all as in II, 1, §§ 34-59, down to) reach final beatitude. (58)

(The conduct described in this) part is holy, right, (all just the reverse of what was said in § 58, down to) thoroughly true, and good. This is the explanation of the second subject, viz. merit. (59)

Now the explanation of the third subject, viz. the mixed state, is as follows:

Those who live in woods, in huts, near villages, (&c., all as above, § 21, down to) or blind. (The

¹ For according to the commentaries the worst of all regions is the south, the worst state of being that of denizens of hell, and the dark fortnight is the worse half of the month.

² *Tâṇê* = *sthânam*.

conduct described in this) part is not holy, (&c., all as in § 57, down to) thoroughly untrue, and bad.

This is the explanation of the third subject, viz. the mixed state. (60)

Now the explanation of the first subject, viz. demerit, is as follows :

Here in the East, West, North, and South live some men ; they are householders, men of great desires, great undertakings, great possessions, unrighteous men, men practising unrighteousness, very unrighteous men, men speaking unrighteously, living unrighteously, thinking unrighteously, given to unrighteousness, men of unrighteous character and conduct, men gaining an unrighteous livelihood. (61)

They beat, cut¹, pierce, skin, are bloody-handed, violent, cruel, wicked, rash ; they habitually practise bribery², fraud, deceit, imposture, dishonesty, and trickery ; they are of bad character and morals, they are difficult to please, they do not abstain from killing living beings ; as long as they live they do not abstain from wrath, (&c., all as in II, 1, 51, down to) the sin of wrong belief ; nor from bathing, rubbing, painting, anointing themselves ; from sounds, touches, tastes, colours, smells ; from wreaths and ornaments ; from cars, carriages, vehicles, litters, swings³, coach and pair⁴, palankins⁵, beds, seats ;

¹ These words are in the 2nd person sing. of the imperative, which, according to Pāṇini III, 4, 2, may be used to express a repeated or habitual action.

² *Utkuṣṭhāna*.

³ *Gilli*, *purushadvayōtkshiptā ghṛllikā*.

⁴ *Thilli*, explained : a vehicle drawn by a pair of mules ; but, according to Leumann s.v., saddle.

⁵ *Sṭyasandimāniyā*, explained *sibikāvisēsha*.

from enjoying a ride or drive; from having many followers; from buying, selling, doing business with Māshas¹, half Māshas, and Rupees; from silver, gold, riches, corn, precious stones, pearls, conches, stones, and corals; from using wrong weights and measures; from undertakings and slaughter; from working and making others work; from cooking and making others cook; from cutting, pounding, threatening, beating, binding, killing, and causing pain; and whatever other suchlike wicked and sinful actions of worthless men there be, that cause pains to other beings: these men do not abstain from them as long as they live. (62)

As some idle, cruel men wantonly injure Kalama², Masûra³, sesamum, Mudga⁴, beans, Nishpāva⁵, Kulattha⁶, Âlisanda⁷, Êlamikkha⁸, so an idle, cruel man wantonly hurts partridges, ducks, quails, pigeons, francoline partridges, deer, buffaloes, boars, iguanas, tortoises, and snakes.

A man will (occasionally) severely punish even the smallest offence of his domestics, viz. a slave or messenger or hired servant or vassal⁹ or parasite; e.g. punish him, pull out his hair, beat him, put him in irons, in fetters, in stocks, into prison, screw up in a pair of shackles (his hands and feet)

¹ Māsha is a weight of gold.

² A sort of rice.

³ A sort of pulse or lentil.

⁴ A sort of kidney-bean.

⁵ Probably Dolichos Sinensis.

⁶ A sort of pulse, Dolichos Uniflorus.

⁷ I cannot identify this plant, our dictionaries do not contain this or a similar word.

⁸ This word ought perhaps to be divided in two; êlâ are cardamoms, but what mikkha is I cannot say.

⁹ Bhâgilla = bhâgika, one who gets the sixth part of the products (e.g. of agriculture) of the work for which he is hired.

and break them, cut off his hands or feet or ears or nose or lips or head or face (?)¹, pierce his feet, tear out his eyes, teeth, tongue, hang him, brush him, whirl him round, impale him, lacerate him, pour acids (in his wounds), belabour him with cutting-grass, bind him to a lion's tail (!), or a bull's tail, burn him in a wood on fire, let him be devoured by crows and vultures, stop his food and drink, keep him a prisoner for life, let him die any of these horrid deaths. (63)

A man will (occasionally) severely punish even the smallest offence of his next of kin, viz. his mother or father or brother or sister or wife or sons or daughters or daughters-in-law; e.g. he ducks the offender in cold water, (&c., all as in § 18, down to) hateful in this world and the next. They suffer, grieve, blame themselves, grow feeble, are afflicted, and undergo great pain; they do not cease to cause others to suffer, grieve, &c., to slay and to put men in fetters². (64)

And thus they are given to sensual pleasures, desire them, are held captive by them, passionately love them for four or five years, for six or ten years—the period may be shorter or longer³. Having enjoyed pleasures, having produced the effects of iniquity, having acquired the Karma of many sinful actions which generally bear him downwards, (he goes to the bottom of the hell)⁴. As a ball of

¹ The following two words, *vêgakkhahiya* and *aṅgakkhahiya*, I cannot translate.

² Compare § 55.

³ Compare § 21.

⁴ These words from the end of the paragraph are to be supplied here, or rather the following passage has been inserted in the

iron or stone, when thrown in the water, sinks below the surface of the water till it stops at the bottom, so a man of the sort we are treating of, who is full of Karman, full of sin, full of demerit, full of disgrace¹, full of iniquity, full of wicked thoughts, deceit, imposture, and fraud, and, as a rule, kills animals, having died at the allotted time, will sink below this earth, and go to the bottom of the hell. (65)

These hells are round inside, square outside, on their floor razorlike arrows are thick-set (and covered with flowers), they are filled with perpetual darkness, never lighted up by the planets, moon, sun, Na-kshatras, and stars; their floor is slippery with a coating of marrow, fat, flesh, blood, and matter, and besmeared with grease; these hells are impure, smelling detestably, black, of the colour of fire, very rugged, difficult to pass, horrid. And horrid are the pains in these hells. (66)

And those who are condemned to live in these hells, do not sleep nor slumber, nor do they get any consolation² or comfort or recreation or encouragement; but the denizens of hell there suffer exquisite, great, deep, hard, rough, violent, painful, sharp, intolerable agonies. (67)

As a tree growing on a hill falls by its weight when its roots are cut, on a low, rugged, inaccessible place, so a man of the sort we are treating of

middle of the sentence so that it is apparently cut in two, of which the first lacks the verb.

¹ There is, apparently, a pun in the three words *vagga*, *pañka*, *ayasa*, for they mean also steel, mud, iron.

² *Muim* or *sāyam* or *suim*. The *Dīpikā* has *sruti*. The following words are *rati*, *dhr̥iti*, *mati*.

wanders from womb to womb, from birth to birth, from death to death, from hell to hell, from pain to pain. His is the southern region, the hell, the dark fortnight¹. In the future he will not easily obtain enlightenment. (The conduct described in the preceding) part is unworthy, impure, (&c., see § 57, all down to) it is thoroughly untrue, and bad. This is the explanation of the first subject, viz. demerit. (68)

Now the explanation of the second subject, viz. merit, is as follows :

Here in the East, West, North, and South there are some such men as abstain from undertakings and possessions, righteous men, men practising righteousness, (&c., all as in § 58, but substitute 'righteous' for 'unrighteous,' down to) men gaining a righteous livelihood. They are of good character and morals, they are easy to please and good. They abstain from killing living beings as long as they live, (&c., all just the reverse of what was said in § 62, down to) whatever other suchlike wicked actions there be, that cause pains to other beings: these men abstain from them as long as they live. (69)

There are such monks as in walking carefully avoid to occasion the death of any living creature, (&c., all as in § 23, down to) as lead chaste lives regulated by the three Guptis, as are free from anger, pride, deceit, and greed, as are calm, tranquil, passionless, happy, free from the Āsravas, and bondage, without sorrow; as water does not adhere to a copper vessel, or collyrium to mother-of-pearl

¹ Compare § 56 and note 1 on p. 372.

(so sins find no place in them); their course is unobstructed like that of Life; like the firmament they want nothing to support them; like the wind they know no obstacles; their heart is pure like the water (of rivers or tanks) in autumn; like the leaves of a lotus they cannot be soiled by anything; their senses are well protected like the limbs of a tortoise; they are single and alone like the horn of a rhinoceros; they are free like birds; they are always waking like the fabulous bird *Bhârunda*; they are valorous like elephants, strong like bulls, difficult to attack like lions, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold; like the earth they patiently bear everything; like a well-kindled fire they shine in their splendour¹. (70)

There are no obstacles anywhere for these reverend men. The obstacles have been declared to be of four kinds, viz. animals born from eggs, viviparous animals, things belonging to somebody, articles necessary for religious exercises². In whichever direction they want to go, there they meet with no obstacle; but being pure and free, full of learning, control, and austerities, they purify themselves. (71)

These reverend men practise the following mode

¹ The same passage occurs, *mutatis mutandis*, in the Kalpa Sūtra, *Lives of the Ġinas*, § 118; see part i, p. 261, and notes 1 and 2.

² The author of the *Dīpikā* offers diverse interpretations of this division of obstacles, which are apparently guesses and not based on a solid tradition. In the parallel passage of the Kalpa Sūtra, § 119, the division is according to: matter, space, time, and affects.

of living which just suffices for carrying on existence ; they eat but one meal in two, three, four, five, six, seven days, in half a month, in one, two, three, four, five, six months ; they (have vowed to) live on such food only as has been taken out of the cooking-vessel, or as is still in it, or the first kind of food in one place and the second in another, or on low food, or bad food, or food collected in small bits, or food given with a dirty hand, or the reverse, or food given with a hand, &c. soiled by it ; they (have vowed to) accept such alms only as are within sight (when they beg), or are out of sight, as they are asked whether they would accept, or as they are not asked about, as are given with contempt, or the reverse ; they beg (in houses where they are) unknown, or when food is scarce¹ ; they accept only such things as are at hand, or only a limited number of gifts, or only a fixed quantity of food ; they beg according to the rules (laid down for begging) ; they eat low food or bad food or tasteless food or badly tasting food or rough food or disagreeable food ; they lead a low or mean life ; they drink sour gruel, they eat nothing seasoned with ghee or similar materials ; they do not drink liquors or eat meat, they do not eat highly-flavoured food ; they eat standing, or supported by something, or sitting on a stool or an armchair ; they lie down stretched out like a stick, or curved like a bent piece of wood² ; they sit in the sun,

¹ The author of the *Dîpikâ* states that such monks beg in the morning.

² *Lagandasâinô*. They lie in such a position that only their heels and head, or the back touch the ground.

they go naked¹; they do not scratch themselves; they do not spit; they do not cut their beard, hair, and nails, they do not take any care of their person. (72)

Living in this way they practise many years Sramāṇahood, and if then they fall sick, or even if they do not, they refuse food and omit many meals by abstaining from food. When they have attained that for whose sake they went about naked and bald-headed, did not bathe, nor clean their teeth, nor protect their head from the sun, nor wear shoes; they slept on the bare ground or a plank or a piece of wood, plucked out their hair, led a life of chastity, entered the houses of strangers, and bore, with indifference, success, failure, honour, disgrace, slights, blame, reviling, threatening, beating, all sorts of hardships², and the twenty-two calamities and troubles; (when they have attained their end), they reach, while they are breathing their last, the highest knowledge and faith, called Kêvala, which is infinite, supreme, unobstructed, unimpeded, complete and full; and then they obtain absolute perfection, enlightenment, deliverance, final beatitude, and put an end to all misery. (73)

Some become liberated³ without assuming another body (after quitting the last). But others, having died at the allotted time, are, on account of a residue

¹ I leave out agattayâ or agamayâ, which is not explained in the Dîpikâ.

² Grāmakaṇṭaka, either the abuse met with in villages, or the objects of the senses (indriyagrāma).

³ Bhayantârô bhavanti. Bhayantârô is explained: who go (gantâraḥ) from bhava to Môksha.

of (good) Karman, born in one of the regions of the gods. Among very beautiful, very splendid, very excellent, very glorious, very strong, very powerful, very happy (gods), they become very beautiful, very splendid, &c., gods¹; their breasts shining with necklaces; their arms encumbered with bracelets and armrings; wearing ear-ornaments² which play on their cheeks, and earrings which hang down to the bracelets on their upper arms; wearing various ornaments on their hands; their crowns adorned with gay wreaths; putting on highly perfumed, excellent clothes; using beautiful, excellent garlands and ointments; their splendid body ornamented with a long down-reaching garland; having divine colours, touches, constitution (of the body), and rank; lighting up and illumining all ten quarters (of the universe) with their divine beauty, splendour, lustre, brightness, brilliancy, and light; beautiful when they go, beautiful when they rest, and happy also in the time to come.

(The conduct described in the preceding) part is worthy, pure, (&c., see § 57, all down to) it is thoroughly true, and good.

This is the explanation of the second subject, viz. merit. (74)

Now the explanation of the third subject, viz. the mixed state, is as follows:

Here in the East, West, North, and South there are some such men as have few desires, few undertakings, few possessions, righteous men, men

¹ The following description contains passages recurring in the Kalpa Sûtra, §§ 14, 15.

² *Karnapîḥa*.

practising righteousness, (&c., all as in § 69, down to) men gaining a righteous livelihood. They are of good character and morals, easy to please, and good. They abstain, as long as they live, from one kind of killing living beings, but they do not abstain from another, (&c., similar as in § 62, all down to) whatever suchlike wicked actions there be, that cause pains to other beings, from some of them these men abstain as long as they live, from others they do not abstain. (75)

There¹ are, for instance, followers of the *Sramanas*, who comprehend (the doctrine about) living beings and things without life, who understand (the difference between) virtues and sins, who are well grounded in (the knowledge of) the *Āsravas*, *Samvara*, the realisation and annihilation (of *Karman*), the subject of actions², bondage, and final liberation; who, without anybody to back them³, cannot be seduced from the creed of the *Nirgranthas* by hosts of gods, *Asuras*, *Nāgas*, *Suvarnas*, *Yakshas*, *Rākshasas*, *Kinnaras*, *Kimpurushas*, *Garudās*, and snake-gods; who have no doubts, scruples, or misgivings about this creed of the *Nirgranthas*, but have grasped its meaning, got hold of its meaning, got information about its meaning, ascertained its

¹ *Silānka* says with regard to § 76: 'The MSS. of the text generally differ from one another in this passage; the text commented upon in the *Tīkā* does not agree with that of any MS. I therefore comment upon the text exhibited in one MS. If, therefore, my text does not agree with that (of the reader) he should not be alarmed.' All the MSS. I use have the same text, that of the commentator. It is characteristic of the way in which *Harshakula*, the author of the *Dīpikā*, worked, that he copies *Silānka*'s above remark with some verbal alterations.

² *Kriyādhikarāṇa*.

³ *Asahāyā*.

meaning, and understood its meaning; whose very marrow¹ of the bones has been penetrated by their love (for the Nirgrantha creed), avowing that it alone is true, and all others futile. They keep the bar² (of their gates) raised and their door open, having no desire to enter a stranger's house or his seraglio. They strictly keep the Pôsa-ha-fast on the fourteenth and eighth days of the month, on certain festivals³, and on full-moon days. They provide the Nirgrantha Sramanas with pure acceptable food, drink, dainties and spices, with clothes, alms-bowls, blankets and brooms, with drugs and medicines, with stools, planks, beds, and couches. They purify themselves by practising the Silavratas and Gunavratas⁴, the Viramāna, the Pratyākhyāna,

the Pôsaḥa-fasts, and austerities which they have vowed to perform¹. (76)

Living in this way they are for many years followers of the Sramanas, and if then they fall sick, or even if they do not, they refuse food and omit many meals by abstaining from food. Having confessed their sins and expiated them, and having attained perfection², they die at their allotted time, to be born again as gods in one of the regions of the gods, (&c., all as in § 74, down to) it is thoroughly true, and good.

This is the explanation of the third subject, viz. the mixed state. (77)

He who does not practise cessation³ (from sin), is called a foolish man; he who practises cessation (from sin), is called a wise man; he who in one regard practises cessation (from sin) and in another does not, is said to be in a state partaking of that of a wise man and that of a foolish man.

The conduct of him who does not practise cessation from all (sins), is that of a man who kills living creatures; it is unworthy, (&c., all down to) thoroughly untrue, and bad.

The conduct of him who practises cessation from all (sins), is that of a man who does not kill living creatures; it is worthy, pure, (&c., all down to) thoroughly true, and good.

The conduct of a man who in one regard practises cessation from all (sins) and in another does not, is

¹ The same passage occurs below, 7, 4, and Aupapâtika Sûtra, § 124. Upâsakadarâ, § 66.

² Samâdhi, which is elsewhere explained by môksha, but in our case it cannot be final liberation, but a state of purity of the soul.

³ Virati.

that of a man who kills some living creatures and does not kill others ; it is worthy, pure, (&c., all down to) thoroughly true, and good. (78)

Those whom we have been treating of, fall under the two heads: merit and demerit ; (the former is when the Self is) at rest, (the latter, when it is) in disturbance.

Now the explanation of the first subject is as follows :

There are enumerated three hundred and sixty-three philosophical schools¹: those of the Kriyâ-vâda, those of the Akriyâvâda, those of the *Agñânikavâda*, and those of the *Vainayikavâda*. These (philosophers) teach final beatitude, they teach final deliverance, they speak as *Srâvakas*, they speak as teachers of *Srâvakas*². (79)

All these philosophers, founders of systems of their own, differing in intellect, will, character, opinions, taste, undertakings, and plans, formed one large circle, and every one of them stood in his place.

One man took hold of a vessel quite full of

¹ According to the commentators there are 180 schools of Kriyâvâdins, 84 of Akriyâvâdins, 67 of *Agñânikavâdins*, and 32 of *Vainayikavâdins*. These numbers are arrived at by calculation, not by actual observation. E.g. the 180 possible schools of the Kriyâvâdins are calculated in the following way. The nine categories of the *Gâinas* are: *gîva*, *agîva*, *âsrava*, *samvara*, *nirgarâ*, *punya*, *pâpa*, *bandha*, and *môksha*. Each of them may be regarded as *svatah* and *paratah*, as *nitya* and *anitya* with regard to *kâla*, *îsvara*, *âtma*, *niyati*, and *svabhâva*. By multiplying 9 successively in 2, 2, 5, we find 180 to be the number of possible schools of Kriyâvâdins.

² I.e. they learn these heresies from their teachers, and teach them to their pupils.

burning coals by an iron pair of tongs, and addressed those philosophers, founders of systems of their own, differing in intellect, (&c., all down to) undertakings and plans, in the following way : ‘Heighho ! ye philosophers, (&c., all down to) undertakings and plans ! take this vessel full of burning coals and hold it for a minute in your hands ! But do not take hold of it by a pair of tongs, nor put out the fire, nor come to the help of one of your own creed or of an alien creed (by putting out the fire, &c.) ; but fair and honest ¹, without using any trick, stretch out your hands.’ Having thus spoken, the man took hold of the vessel quite full of burning coals by an iron pair of tongs, and (offered to) put it in the hands of those philosophers. But the philosophers, (&c., all down to) undertakings and plans, held back their hands. On this the man addressed all the philosophers, (&c., all down to) undertakings and plans, in the following way : ‘Heighho, ye philosophers, (&c., all down to) undertakings and plans ! why do you hold back your hands ?’ ‘Our hand will be burned.’ ‘What then, if it is burned ?’ ‘(We shall suffer) pain.’ ‘Because you are afraid of pain, you hold back your hands !’ (So are all creatures averse to pain). This is a maxim of general application ², it is a true principle, a religious reflection ³; this maxim, this principle, this religious reflection holds good with regard to every (living being). Therefore those Sramanas and Brâhmanas who say that all sorts of living beings may be beaten or treated with violence or abused or tor-

¹ Niyâgapaḍivanna.

² Tulâ.

³ Samôsarana = samavasârana, explained: dharmaviââra, viz. of the true adage: âtmavat sarvabhûtâni yah paryati sa paryati.

mented or deprived of life, will in the time to come¹ suffer cutting or piercing, will experience birth, old age, death, conception in the womb, the Circle of Births, regeneration, existence as a foetus, the whole scale of mundane existences, and suffer a variety of pains². (80)

They will many times undergo punishment, pulling out of the hair, threatening, putting in irons, (&c., similar as in § 63, all down to) whirling round; (they will witness) the death of their mothers, fathers, brothers, sisters, sons, daughters, and daughters-in-law; (they will experience) poverty, bad luck, company of hated people, separation from those whom they love, misery, and despair; they will again and again wander about in the beginningless and endless, immense wilderness of the fourfold *Samsâra*. They will not reach perfection, (&c., all down to) not put an end to all misery.—This is a maxim of general application, (&c., all down to) holds good with regard to every (living being). (81)

But those *Sramanas* and *Brâhmanas* who say that all sorts of living beings should not be beaten, &c., will in the time to come not suffer cutting, &c. They will not undergo many punishments, (&c., all just the reverse of what has been said in §§ 80, 81, down to) put an end to all misery. (82)

Thus those beings who practise the first twelve kinds of actions³, have not attained perfection, (&c., all down to) have not, nor do, nor will put an end to all misery. (83)

¹ Âgantu.

² *Kalaṅkalibhâva*.

³ Described in §§ 5–21. See p. 365, note 3.

But those beings who practise the thirteenth kind of action, have attained perfection, (&c., all down to) have put, or put, or will put an end to all misery. (84)

Thus a monk who obtains his soul's good and benefit, who guards himself, who (well directs the functions) of his soul, who well exerts himself, who protects himself (from evil), who is careful of himself, who saves himself (from the *Samsâra*), should withhold his soul (from the twelve kinds of committing sins). (85)

Thus I say.

THIRD LECTURE,

CALLED

KNOWLEDGE OF FOOD.

O long-lived (*Gambûsvâmin*)! I (*Sudharman*) have heard the following discourse from the Venerable (*Mahâvîra*). We now come to the Lecture called 'Knowledge of Food.' The contents of it are as follows :

Here in the East, West, North, and South there are, all in all, in the world four kinds of seed : seeds generated at the top (of the plant), at its root, at its knots, at its stem ¹. According to the seed and place

¹ The commentators here give the reading of the *Nâgârjunîyas* : 'the growth of seeds of the plants is fivefold, viz. they grow from the top (of the plant), its root, its knots, its stem, and its beads ;

(of growth) of these plants some beings—born in earth, originated in earth, and grown in earth, having in it their birth, origin, and growth, being impelled by their Karman, and coming forth in it on account of their Karman, growing there in particles of earth, the origin of various things—come forth as trees¹. (1)

These living beings feed on the liquid substance² of these particles of earth, the origin of various things; these beings consume earth-bodies, water-bodies, fire-bodies, wind-bodies, bodies of plants; they deprive of life the bodies of manifold movable and immovable beings; the destroyed bodies which have been consumed before, or absorbed by the rind, (are) digested and assimilated (by them). And the bodies of these (trees) which bring forth their different parts, are of manifold colours, smells, tastes, touches, forms, and arrangement of corporeal particles³.

and some are of a sixth kind called *sammûrkkhima*' (i.e. those plants which are believed to be originated by the coalescing particles of the substance in which they grow, e.g. grass springing up on ground lately cleared by fire).—The various readings of the *Nâgârguṇīyas* are occasionally quoted in commentaries (see e.g. part i, p. 32, note 2). But I do not think that it has been satisfactorily made out who these *Nâgârguṇīyas* were.

¹ The meaning is, that souls who on account of their Karman are to be born as trees, previously are embodied in earth, and thence they are transferred by their Karman to the seed which brings forth the tree.

² *Sinêha*, explained: *snigdhabhâva*. In the sequel where plants are spoken of, I shall render this word by 'sap' or 'humours,' as the context may require.

³ I.e. the food assimilated by the tree is the material of which its different parts, as root, stem, leaves, &c., are formed, and these parts are of manifold form, colours, &c.

These beings (animating trees) come into existence because of their Karman ; so we are taught (by the Tīrthakaras, &c.) (2)

And again it has been said of old : some beings born in trees, originated by trees, sprung from trees, (&c., as in § 1, down to) springing from trees that originated in earth, come forth as trees originated by trees¹. These beings feed on the sap of the trees originated in earth, (&c., all as in § 2, down to the end). (3)

(In the same way, and in nearly the same words, the offshoots of the trees mentioned in the preceding paragraph are treated of.) (4)

And again it has been said of old : some beings born in trees, (&c., all as above, down to) growing in trees, that are originated by trees, come forth as their roots, bulb, stem, branches, twigs, leaves, flowers, fruits, and seeds². These beings feed on the sap of those trees originated by trees, (&c., all as in § 2, down to) and the bodies of the roots, bulb, stem, &c. are of manifold colours, (&c., all as in § 2, down to the end). (5)

(The four paragraphs that come next, 6–9, are identical with the preceding ones, except that ‘creeper’³ is substituted for ‘tree.’) (6–9)

(In the same way ‘grass’⁴ is treated in four paragraphs, but the whole is much abridged ; then

¹ Apparently trees sprung from shoots, sprouts, aerial-roots, &c. are meant. They are considered as a class different from those whose offshoots they are.

² One soul, *gīva*, pervades the whole tree ; it is the soul of the tree. Separate *gīvas*, however, reside in the roots, &c.

³ *Agghôruha* = *adhyârôha*, explained in the *Dīpikā* : *vallī-vriksha*.

⁴ *Trina*.

it is said that 'herbs¹' and 'plants²' are to be treated in four paragraphs each.) (10-15)

And again it has been said of old : some beings born in earth, (&c., all as in § 1, down to) growing there in particles of earth that are the origin of various things, come forth as *Āya*, *Kāya*, *Kuhana*, *Kandu*, *Uvvêhaliya*, *Nivvêhaliya*, *Êsava*, *Sakêkha*, *Khattaga*, *Vâsâniya* ³. (The rest as in § 2, but substitute the words *Āya*, &c. for 'trees.')

Here there is only one paragraph, the remaining three do not apply here ⁴. (16)

And again it has been said of old : some beings born in water, (&c., all as in §§ 1-11, substitute only 'water' for 'earth.')

Thus we have four paragraphs for trees, four for creepers, four for grass, four for herbs, four for plants). (17)

Now it has been said of old : some beings born in water, (&c., all as above, down to) growing in particles of water that are the origin of various things, come forth as *Udaga*, *Avaga* ⁵, *Paṇaga*, *Sêvâla* ⁶, *Kalambuya* ⁷, *Kasêruya* ⁸, *Kakêkhabhâniya*, *Uppala*,

¹ *Ôsahi* = *Ôshadhi*.

² *Hariya* = *harita*.

³ All the commentators say about the words *Āya*, &c. (which offer some various readings in the MSS.), is that they denote particular plants (*vanaspativîśha*) which must be learned from people (who know them). I give the words in their *Prākṛit* form, and do not attempt to transpose them into Sanskrit.

⁴ For there are no *Āyas* originated by *Āyas* except through their seed.

⁵ *Avakâ*, a grassy plant growing in marshy land, *Blyxa Octandra*.

⁶ *Saivâla*, the aquatic plant *Vallisneria*.

⁷ *Kadamba*, *Nauclea Kadamba*.

⁸ *Kasêru*, *Scirpus Kysoor*.

Pauma, Kumuya, Nalina¹, Subhagasômiya, Pondariya, Mahâpondariya, Sayavatta, Sahassavatta, Kalhâra, Kôkanada, Tâmarasa², as stalks and fibres of lotus, as Pukkhalâ³, and Pukkhalatthibhaga. (The rest similar as in § 2.) (18)

And again it has been said of old : some beings come forth as movable beings from trees born in earth, from trees originated by trees, from the roots, (&c., down to) seeds produced by trees, originated by creepers born on trees, from creepers born on creepers, from the roots, &c. of creepers born on creepers, from grass⁴, from herbs⁴, from plants⁴, from Âya, (&c., all down to) Kûra born in earth ; from trees born in water (the rest similar as with trees born in earth), from Udaga, (&c., all down to) Pukkhalatthibhaga born in water. (19)

These creatures feed on the sap of the trees, creepers, grass, herbs, plants, be they born in earth or water, on trees or creepers or grass or herbs or plants ; (the sap) of their roots, (&c., all down to) seeds, of Âyas, &c., of Udakas, &c. And these creatures consume earth-bodies, (&c., all as in § 2, down to) assimilated by them. And the bodies of these beings born of trees, creepers, grass, herbs, plants, their roots, &c., of Âyas, &c., of Udagas, &c., are of manifold colours, (&c., the rest as in § 2, down to the end). (20)

¹ The last four are well-known varieties of lotus, called in Sanskrit: utpala, padma, kumuda, nalina.

² The Sanskrit of the last seven items is : pundarîka, mahâpundarîka, satapattrâ, sahasrapattrâ, kahlâra, kôkanada, and tâmarasa ; they are all varieties of lotus.

³ Pushkara.

⁴ This is to be detailed in the same way as with trees and creepers.

And again it has been said of old : a man and a woman combine in cohabitation in a cunnus, which was produced by their Karman, and there they deposit their humours. Therein are born the souls of different men, viz. of those born in Karmabhûmi¹, or in Akarmabhûmi, or in the minor continents, of Âryas and barbarians, as women or men or eunuchs, according to the semen and blood of the mother² and the other circumstances³ (contingent on their coming into existence). These beings at first feed on the menses of the mother and the semen of the father, or both combined into an unclean, foul (substance). And afterwards they absorb with a part (of their bodies) the essence⁴ of whatever food the mothers take. Gradually increasing and attaining to the proper dimensions of a foetus⁵ they come forth from the womb, some as males, some as females, some as neuters. As long as they are babies, they suck the mother's milk; but when they grow older, they eat boiled rice, or gruel, or both movable and immovable beings. These beings consume earth-bodies, (&c., all as before, down to) assimilated by them. And the bodies of these men, viz. those born in Karmabhûmi, or Akarmabhûmi, or in the minor continents, of Âryas and barbarians, are of mani-

¹ Compare note 1, p. 225.

² Both are indicated in the text by *bîga*. According to *Silânka*, a male will be produced if the semen is in excess; a female, if the blood; a neuter, if they are equally balanced.

³ *Avakâsa*. According to *Silânka*, a male is produced from the right side of the womb, a female from the left, a neuter from both together.

⁴ *Ôyam* = *ôgas*.

⁵ *Paliyâgam*, explained *garbhaparipâka*.

fold colours, (&c., all as in § 2, down to the end). (21)

(This paragraph is nearly identical with the preceding one, but substitute 'aquatic animals of five organs of sense, viz. fishes, (all down to)¹ porpoises,' for 'different men' in the beginning and the end. The following sentence in the middle is slightly different; it runs thus: 'as long as they are young, they feed on the mothers' humours, but when they grow older they eat plants, or both movable and immovable beings.')(22)

(This paragraph treats of) quadrupeds², terrestrial animals with five organs of sense, viz. solidungular animals, biungular animals, multiungular animals, and animals having toes with nails. (All as in the last paragraph, only 'as long as they are young, they feed on their mothers' milk.')(23)

(This paragraph treats of) reptiles moving on the breast, (being) terrestrial animals with five organs of sense, viz. snakes, huge snakes³, Āsālika, and dragons⁴. (All as before, but the following passage is different.) Some bring forth eggs, some bring forth living young ones; some come out of the egg as males, some as females, some as neuters. As long as they are young, they live on wind. (The rest as above.)(24)

(This paragraph treats of) terrestrial animals with five organs of sense, walking on their arms, viz. iguanas, ichneumons, porcupines, frogs, chameleons,

¹ See Uttarādhyaṇa XXXVI, 173; above, p. 223.

² Compare Uttarādhyaṇa XXXVI, 180, *ibidem*.

³ Agagara, literally serpents which devour goats.

⁴ Mahōraḡa. According to the Guzeratī gloss these snakes are a thousand yōḡanas long.

Khôras, Gharakôillas¹, Vissambharas², rats, mangooses, Paîlâiyas, cats, Gôhas, Kâuppâiyas³. (The rest as in the last paragraph.) (25)

(This paragraph treats of) aerial animals with five organs of sense: birds with membranous wings, birds with feathered wings, birds with wings in the shape of a box, and birds (which sit on) outspread wings⁴. (All as before; only the following passage is different): 'As long as they are young, they are hatched by their mothers' warmth.' (The rest as above.) (26)

And again it has been said of old: there are beings of manifold birth and origin, (&c., all as in § 1, down to) growing there on the animate or inanimate bodies of manifold movable or immovable creatures, come forth as parasites⁵. These beings feed on the humours of various movable and immovable creatures, &c. And the bodies of these movable and immovable parasites are of manifold colours, (&c., as above). (27)

In the same way vermin generated in filthy substances⁶ and in the skin of living animals⁷ are to be treated of. (28, 29)

And again it has been said of old: there are some beings of manifold birth and origin, (&c., all as in § 1,

¹ *Grîhakôkila*, probably identical with *grîhagôlika*, a lizard.

² *Visvambhara* is given in the smaller Petersburg Dictionary as the name of a scorpion or some similar animal. However, it must denote here some other animal.

³ This may be *katushpâdika*, quadruped; but then the word must be taken in a restricted sense, perhaps, small quadrupeds.

⁴ See *Uttarâdhyayana* XXXVI, 187; above, p. 224. Perhaps beetles and butterflies are intended by the two last kinds of *pakshins*?

⁵ *Anusûya* = *anusûta* or *anusyûta*.

⁶ *Durûvasambhava*.

⁷ *Khuruduga*.

down to) growing thereon (or in) the animate or inanimate bodies of manifold movable or immovable creatures as that (water)-body¹, which is produced by wind, condensed by wind, and carried along by wind; it goes upwards, when there is an upward wind; it goes downwards, when there is a downward wind; it goes in a horizontal direction, when there is a horizontal wind; (its varieties are) hoar-frost, snow, mist, hailstones, dew, and rain. These beings feed on the humours of these manifold movable and immovable creatures, &c. And the bodies of these (water-lives, viz.) hoar-frost, &c., produced by manifold movable or immovable creatures, are of manifold colours, (&c., as above)². (30)

And again it has been said of old: some beings, born in water, (&c., all similar as in § 1, down to) come forth in water(-bodies) in the water produced by manifold movable or immovable beings. These beings feed on the humours of the water(-bodies) produced by manifold movable and immovable creatures. (The rest similar as above.) (31)

And again it has been said of old: some beings, born in water, (&c., all similar as in § 1, down to) come forth in water-bodies produced by other water-bodies. These beings feed on the humours of those other water-bodies produced by water-bodies. (The rest similar as above.) (32)

And again it has been said of old: some beings, born in water, (&c., all similar as in § 1, down to) come forth as movable creatures in the water

¹ There is apparently no predicate in this sentence.

² This paragraph gives the 'scientific' explanation of the way by which water-bodies or the bodies of water-lives are produced by wind.

produced by water-bodies. These beings feed on the humours of the water(-bodies) produced by water. (The rest similar as before.) (33)

And again it has been said of old: some beings, of various birth and origin, (&c., all as in § 1, down to) come forth as fire-bodies in the manifold animate or inanimate bodies of movable or immovable creatures¹. These beings feed on the manifold movable or immovable creatures. (The rest similar as before.)

The remaining three paragraphs are similar (to those treating of) water-bodies. (34)

(This paragraph treats of wind-bodies in the same way as the preceding ones treated of fire-bodies; like it, it consists of four paragraphs). (35)

And again it has been said of old: some beings, of various birth and origin, (&c., all as in § 1, down to) come forth, in the manifold animate and inanimate bodies of movable and immovable creatures², as earth, gravel, &c. Here the following verses (from the Uttarâdhyayana XXXVI, 74-77) are to be made use of:

1. Earth, gravel, sand, stones, rocks, rock-salt, iron, copper, tin, lead, silver, gold, and diamond;
2. Orpiment, vermilion, realgar, Sâsaka, antimony, coral, Abhrapâṭala, Abhravâluka; these are varieties of gross (earth-)bodies, and precious stones.

¹ E.g. when two bulls or elephants rush upon one another, sparks of fire are seen issuing from their horns or teeth. Fire is produced when two pieces of wood or stone are rubbed one against the other.

² According to the commentators, earth-bodies are produced in the shape of precious stones, in the head of snakes, of pearls in the teeth (sic) of elephants, and so in reeds, &c.

3. Hyacinth, natron, Añka, crystal, Lôhitāksha, emerald, Masâragalla, Bhugamôḥaka, and sapphire ;

4. *Kandana*, red chalk, *Hamsagarbha*, *Pulaka*, and sulphur ; *Kandraprabha*, lapis lazuli, *Galakânta*, and *Sûryakânta*.

These beings feed on the humours of these manifold movable and immovable beings. (The rest as above.)

The remaining three paragraphs are similar (to those treating of) water-bodies. (36)

And again it has been said of old : all sorts of living beings, of manifold birth, origin, and growth, born in bodies, originated in bodies, grown in bodies, feeding on bodies, experience their *Karman*, are actuated by it, have their form and duration of life determined by *Karman*, and undergo changes through the influence of *Karman*. This you should know, and knowing it you will be careful and circumspect with regard to your food, and always exert yourself. (37)

Thus I say.

FOURTH LECTURE,

CALLED

RENUNCIATION OF ACTIVITY.

O long-lived (*Gambûsvâmin*) ! I (*Sudharman*) have heard the following Discourse from the Venerable (*Mahāvīra*). We now come to the Lecture called 'Renunciation of Activity.' The contents of it are as follows:

It is the Self that may¹ not renounce (activity), that may be accustomed to act, that may adhere to errors, that may be prone to sin, that may be thoroughly ignorant, that may be thoroughly stolid², that may not consider the operations³ of mind, speech, and body, that may not avoid and renounce sins.

The Venerable One has said, 'He (i. e. the Self) is uncontrolled, unresigned, does not avoid and renounce sins, is active, careless, prone to sin, thoroughly ignorant, thoroughly stolid. Though a fool does not consider⁴ the operations of his mind, speech, and body, nor does see even a dream⁵; still he commits sins⁶. (1)

The opponent says to the teacher: 'There can be no sin, if (the perpetrator of an action) does not possess sinful thoughts, speech, and functions of the body, if he does not kill, if he has no internal organ, if he does not consider the operations of mind, speech, and body, if he does not see even a dream.'

¹ 'May' is to render *yâvi* = *kâpi*. This word is used here to indicate that the reverse is true in other cases. This paragraph emphasises the *Gaina* doctrine that the Self or *âtman* is the direct cause of all actions of an individual being, in opposition to the *Sânkhya* philosophers who maintain the absolute inactivity of the *purusha*, and to the *Bauddhas* who deny the existence of a separate *âtman* altogether.

² Literally, sleeping (*sutta* = *supta*).

³ Literally, speeches (*vakka* = *vākya*).

⁴ We ought, perhaps, to translate: if he is not conscious of, &c.

⁵ I.e. when consciousness is fainter than in a dream.

⁶ The doctrine of the *Gainas* is that *Karman* is the result of the action of every being, even of those whose intellect or consciousness is not developed, as with the *êkêndriyas* or beings who possess but one organ of sense. The opponent, however, maintains that only conscious actions of intelligent beings bring about *Karman*. This question is discussed in the following paragraphs.

What is the meaning of the opponent in making this statement? 'When there is a sinful mind, there is sin of the mind; when there is sinful speech, there is sin of the speech; when there is a sinful body, there is sin of the body. When one kills, possesses an internal organ, and considers the operations of mind, speech, and body, when one sees even a dream, then there is sin. Only he who has these qualities can commit sin.' The opponent goes on to say, 'Those who say: There is sin, though (the perpetrator of an action) does not possess sinful thoughts, speeches, and functions of the body, though he does not kill, though he does not possess an internal organ, though he does not consider the operations of mind, speech, and body, and though he does not see even a dream,—those who say this, are wrong.' (2)

Here the teacher says to the opponent: 'It is true what I have just said: there is sin, though (the perpetrator of the action) do not possess sinful thoughts, (&c., all as above, down to) though he do not see even a dream.' 'What is the reason thereof?' (The Ākārya says)¹: 'The Venerable One has assigned the six classes of living beings as the reason: the earth-lives, (&c., all down to) movable beings. With regard to these six classes of living beings, the Self does not avoid and renounce sins, he is wicked and does harm through cruelty: (this holds good with regard to the five cardinal sins:) killing of living beings, &c. (and the passions): anger, &c. (down to) the sin of wrong belief.' (3)

(The Ākārya says): 'The Venerable One has illustrated this by the example of a murderer:

¹ These words here and in the sequel are in Sanskrit; they probably are a gloss.

a murderer (who hates) a householder or his son or the king or his servant, resolves, on an occasion offering, to enter (the victim's house) and to kill him when he finds an opportunity¹. Is not this murderer who has formed this resolution², (a man) who, day and night, whether sleeping or waking, is full of hostility and wrong; who is wicked and does harm through cruelty? An unbiassed opponent before whom this is laid, will answer: Indeed, he is!' (4)

(The Ātārya says): 'As this murderer who has formed the above resolution is a man who (&c., all as in § 4, down to) does harm through cruelty—(and this holds good with regard to the five cardinal sins :) killing of living beings, &c. (and the passions :) anger, &c., (down to) the sin of wrong belief—so it has been said of him by the Venerable One: he³ is uncontrolled, unresigned, he does not avoid and renounce sins, he is active, careless, prone to sin, thoroughly ignorant, thoroughly stolid. Though a fool does not consider the operations of his mind, speech, and body, nor does see even a dream, still he commits sins. (5)

As a murderer who entertains (murderous) intentions towards a householder, &c., is a man who (&c., all as in § 4, down to) does harm through cruelty; so an ignorant man who entertains (cruel) intentions towards all sorts of living beings, is a man

¹ The Nāgārguṇīyas have another reading (where, is not stated by Sīlāṅka): If he sees no opportunity, or his proposed victim is always on his guard, he does not kill him, but he resolves in his mind: If I get an opportunity, or I find that man off his guard, I shall certainly kill him.

² The original repeats the preceding passage in full. I abridge it here and in the sequel.

³ I.e. every soul, even that of a being with but one organ of sense.

who (&c., all as in § 4, down to) does harm through cruelty. (6)

(An opponent might object): This is no good reasoning. (For) there are many living beings which one, during one's whole life, never saw, nor heard of, nor cared for, nor took notice of. Towards these beings, therefore, one cannot (be said to) entertain (murderous) intentions, nor to be one who, day and night, whether sleeping or waking, is full of hostility and wrong, (&c., the rest as in § 4). (7)¹

(The Ākārya says): The Venerable One has refuted this by two illustrations, one of a sentient being, the other of a senseless being. The first is as follows: A sentient being, possessing five organs of sense and a developed internal organ, may with regard to the six classes of living beings, viz. earth-bodies, (all down to) movable beings, impose some restriction upon himself; (e. g.) that he will meet his wants, or have them met by others, by means of earth-bodies only. His intention is: I shall meet my wants, or have them met by others, by means of earth-bodies only. His intention is not (to make use of) this or that (particular earth-body): he meets his wants, or has them met by others, by means of earth-bodies in general. With regard to them,

¹ Silāṅka here makes it clear that the discussion, in the preceding paragraphs, is carried on in the form of a syllogism of five parts established in Hindu logics. § 1 contains the proposition, *pratigñā*, § 3 the cause, *hētu*, § 4 the exemplification, *udāharaṇa* or *drishānta*, § 5 the *upanaya* or that part which shows that the *hētu* is in the subject of the syllogism, and § 6 the conclusion, *nigamana*. We thus see how deeply rooted in, and how genial to, the mind of the Hindus was the *pañcāvayavam anumānam* or syllogism of five parts; for the author conforms to it, I dare say, unintentionally.

therefore, he is uncontrolled, unrestrained, does not avoid and renounce sins. The same applies to the remaining five classes of living beings.—Some one may meet his wants, or have them met by others, by means of the six classes of living beings. His intention is: I shall meet my wants, or have them met by others, by means of the six classes of living beings; it is not: by means of some particular beings. He meets his wants, (&c.) by means of living beings in general. With regard to them, therefore, he is uncontrolled, &c. (This holds good with the five cardinal sins): killing of living beings, &c., (and with the passions): anger, (&c., all down to) the sin of wrong belief. The Venerable One has said that such a creature, (&c., all as in § 1, down to) commits sins. (8)

The illustration of senseless beings is as follows: Senseless beings, viz. earth-bodies, (&c., all down to) plants, to which must be added, as a sixth item, some movable beings, which have no reason nor consciousness, nor intellect, nor mind, nor speech, in order to do something, or to have it done by others, or to consent to others' doing it; these benighted creatures (are to be considered as murderers), are full of hostility and wrong (all as in § 4)¹ against all

¹ If the passage were printed in full, the most glaring contradictions would stare the reader in the face. The cause hereof is not that the passage cannot correctly be rendered, but that the authors of the Sûtras always make use of set phrases whether all parts of them suit the case in hand or not. Sometimes we can avoid downright nonsense by selecting a somewhat different rendering from what was given in another part of the book; and so I do in the last sentence of this paragraph. But this is only a makeshift.

sorts of living beings. (This holds good with the five cardinal sins :) killing of living beings, &c., (and with the passions, all down to) the sin of wrong belief. Know this: though these beings have neither mind nor speech, yet as they cause pain, grief, damages, harm, and injury, they must be regarded as not abstaining from causing pain, &c. (9)

Thus even senseless beings are reckoned instrumental in bringing about slaughter of living beings, (&c., all down to) the sin of wrong belief. Beings, whatever their origin, who were sentient (in one existence) will become senseless ones (in another) and vice versâ. Not getting rid of, nor shaking off, nor annihilating, nor destroying their Karman, the thoroughly wicked and ignorant wander from the body of a senseless being into that of sentient ones, or from the body of a sentient being into that of senseless ones, or from the body of a sentient being into that of another, or from the body of a senseless being into that of another. The sentient beings and the senseless ones, both are wrong in their conduct and commit sins through cruelty. The Venerable One has said that such a (creature) is uncontrolled, (&c., all as in § 1, down to) commits sins. (10)

(The opponent asks): 'What must one do or cause to be done, in order to become controlled and restrained, to avoid and renounce sins?' (The Âkârya answers): The Venerable One has declared that the cause (of sins) are the six classes of living beings, earth-lives, &c. As I feel pain, so they do. Therefore they should not be injured or killed¹.

¹ I here abridge the text which is identical with II, 1, 48 ff., p. 351.

This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things. Thus a monk abstains from (the five cardinal sins) : slaughter of living beings, &c., (and of vices, all down to) the sin of wrong belief. He does not clean his teeth with a tooth-brush, he does not accept collyrium, emetics, and perfumes. Such a monk does not act nor kill, he is free from wrath, pride, deceit, and greed, he is calm and happy. The Venerable One says that such a (monk) is well controlled and restrained, does avoid and renounce sins, is not active, but careful and thoroughly wise. (11)

Thus I say.

FIFTH LECTURE,

CALLED

FREEDOM FROM ERROR.

A very clever (monk) who practises the vow of chastity, should not adopt the following (heretical) doctrines, nor behave badly in this religion. (1)

He should not believe that (this world) is without beginning or without end, eternal or not eternal, according to the argumentation (of heretics)¹. (2)

From these alternatives you cannot arrive at

¹ The Gainas decide all such questions with the help of the syâdvâda, which in an admirable way removes all difficulties; e.g. the world is eternal as far as that part is concerned which is

truth; from these alternatives you are, certainly, led to error. (3)

One should not say : that there will be an end of beings who (know and) teach the truth¹; nor that all beings are not alike, nor that they shall be in (perpetual) bondage, or (that the prophets are) eternal. (4)

From these alternatives you cannot arrive at the truth, &c. (see verse 3). (5)

One should not say : the guilt of killing small and great animals is the same, or not the same. (6)

From these alternatives, &c. (7)

One should know that those who accept things especially prepared for them², will be affected by demerit (in some cases), or will not be affected (where it is allowed by scripture). (8)

From these alternatives, &c. (9)

One should not maintain the identity of the audârîka³, âhârîka, and kârmaṇa bodies, nor

the substratum of the idea (sâmānya) 'world'; it is not eternal as far as its ever-changing state is meant.

¹ *Sâstâraḥ*, teachers, here those who reach perfection. The meaning is that the world would become empty if all beings should reach perfection. This should not be maintained, nor the opposite opinion, that some beings are qualified for Nirvâṇa and others not.

² *Ahâkammâni*, see p. 131, note 7.

³ The Gainas assume that each individual possesses five bodies : (1) audârîka, or the body that is seen; (2) kârmaṇa, receptacle of Karman, it is composed of Karman particles; (3) taigasa, a body composed of particles of fire, it causes digestion; (4) âhârîka, a subtle body of the soul, with which he goes to distant places (e.g. when a *ġaturdaśapûrvin* goes to the Kêvalin to clear up some doubt); (5) vaikriya, a subtle body which can be changed at will. All these 'bodies,' except the first, are what in common language are called spirits or souls. We have here a Hindu counterpart of the belief in the plurality of souls shared

that everything cannot everywhere come into existence¹, nor that it can. (10)

From these alternatives, &c. (11)

Do not maintain that the world does not exist, maintain that it exists. (12)

Do not maintain that *Gīva* and *Agīva* do not exist, but that they exist. (13)

Do not maintain that *Dharma* and *Adharma* do not exist, but that they exist. (14)

Do not maintain that bondage and liberation do not exist, but that they exist. (15)

Do not maintain that virtue and vice² do not exist, but that they exist. (16)

Do not maintain that *Āsrava* and the stoppage of *Āsrava* do not exist, but that they exist. (17)

Do not maintain that the experiencing of the effect, and the annihilation of *Karman* do not exist, but that they exist. (18)

Do not maintain that activity and non-activity do not exist, but that they exist. (19)

by many ancient and modern nations. Compare the following verses quoted in Tylor, *Origin of Culture*, Chapter XI:

‘Bis duo sunt homini, manes, caro, spiritus, umbra:

Quattuor haec loci bis duo suscipiunt.

Terra tegit carnem, tumulum circumvolat umbra

Manes Orcus habet, spiritus astra petit.’

I am inclined to believe that the idea of the *āhāraka* and *vaikriya sarīras* is developed from the popular belief that the soul in sleep leaves the body and travels far away. Compare also the *Sāṅkhya* terms *vaikṛīta* and *taigasa*, Garbe, *Die Sāṅkhya-Philosophie*, pp. 236, 249.

¹ According to the commentator this is said against the *Sāṅkhya* philosophy, for as everything is an effect of *Prakṛiti*, and *Prakṛiti* is present everywhere, everything may come into existence everywhere.

² *Puṇyam* and *pāpam*. The one is the good *Karman* (*subham karmapudgalam*); the other, the bad.

Do not maintain that anger and pride do not exist, but that they exist. (20)

Do not maintain that deceit and greed do not exist, but that they exist. (21)

Do not maintain that love and hate do not exist, but that they exist. (22)

Do not maintain that the fourfold Circle of Births does not exist, but that it exists. (23)

Do not maintain that there are no gods and goddesses, but that there are. (24)

Do not maintain that there is no such thing as perfection and non-perfection, but that there is such a thing. (25)

Do not maintain that there is no place exclusively reserved for those who attain to perfection, but that there is such¹. (26)

Do not maintain that there are no pious and wicked men, but that there are. (27)

Do not maintain that there is no such thing as good and bad, but that there is good and bad. (28)

The theory will not work that (a man is always) good, or (always) bad. The wrongly instructed Sramanas do not comprehend the (soul's) bondage² (through Karman). (29)

(Do not assert) that everything is imperishable, or full of pains, nor that criminals should be put to death or not be put to death; one should not speak in this way. (30)

Do not assert that those men are well-behaved monks who lead a pure life, and that those others lead an impure life. (31)

¹ See Uttarādhyaṇa XXXVI, 62, 63, p. 212.

² Vêra = vaira, explained karmabandha.

A wise monk should not say: v
this householder) or we do not
improve his chances for final libera

A monk should conform himself to
taught by the *Ginas*, and wander about
final liberation. (33)

Thus I say.

SIXTH LECTURE,

CALLED

ÂRDRAKA².

Gôśāla.

‘Listen, Ârdra³, to what (Mahāvīra) has done.
At first he wandered about as a single monk; but
now he has surrounded himself by many monks, and
teaches every one of them the Law at length. (1)

¹ *Santimaggam ka vûhaê = sântimârgam ka vrimhayêt.*

² The commentators relate a romantic story about prince Ârdra³, which need not be repeated here. Suffice it to say that he became monk, and after many adventures held the disputation which forms the subject of our lecture. After having vanquished his opponents, he was about to join Mahāvīra, when a newly-tamed elephant broke his chain, rushed on him, but just in front of him went down on his knees and paid him reverence. King *Srê-nika* witnessed this scene, and wondered how the elephant could have broken his chains. Ârdra³ replied that it was still more strange that a man could break the fetters which worldliness had fastened upon him. The whole story must be very old, for it is epitomised in ten gâthâs by the author of the *Niryukti*.—The names of the opponents not stated in the text of the verses are supplied from the commentaries.

³ This name is spelt either Ârdra or Ârdra³, Adda in *Prâkrîti*.

‘The inconstant man has decided upon this mode of life¹: to stand up in a crowd of men, surrounded by monks, and to teach his doctrines for the benefit of many people. Therefore his former and his present life are not of a piece. (2)

‘Either to live as a single mendicant (was right conduct) or his present life; therefore both do not agree with each other.’

Ârdraka.

“His past, present, and future lives agree with each other; for he is really always single and alone (though he be now surrounded by many followers). (3)

“For if a *Sramana* or *Brâhmaṇa* who causes peace and security, comprehends the nature of movable and immovable living beings and explains it in a crowd numbering thousands, he realises singleness, remaining in the same mental condition as before². (4)

“It is no sin to teach the Law, if (he who teaches it) is patient and resigned, subdues his senses, avoids bad speech, and uses virtuous speech. (5)

“He who (teaches) the great vows (of monks) and the five small vows (of the laity³), the five *Âsraṇas* and the stoppage of the *Âsraṇas*, and control, who avoids *Karman* in this blessed life of *Sramanas*, him I call a *Sramana*.” (6)

¹ According to the commentators, *Gôśāla* intimates that *Mahāvīra* had found it very inconvenient to live alone, because he was then exposed to many injuries; so he set up as a *Tīrthakara*.

² *Tahaṭṭhe* = *tathârṭha*. *Ârṭhâ* is here explained as equal to *lêsyâ*.

³ *Anuvrata*. They are a modification of the great vows, intended for the laity. See *Bhandarkar's Report*, p. 114.

Gôśāla.

(‘As your Law makes it no sin for Mahāvīra to surround himself by a crowd of disciples), so according to our Law an ascetic, who lives alone and single, commits no sin if he uses cold water, eats seeds, accepts things prepared for him, and has intercourse with women.’ (7)

Ārdraka.

“Know this : those who use cold water, eat seeds, accept things especially prepared for them, and have intercourse with women, are (no better than) householders, but they are no *Sramanas*. (8)

“If those who eat seeds, use (cold) water, and have intercourse with women, are admitted to be *Sramanas*, then householders too are *Sramanas*; for they do the same things¹. (9)

“Monks who eat seeds and use cold water, who beg alms as a means of living, will, though they leave their relations, be born again and again, and will not put an end to mundane existence.” (10)

Gôśāla.

‘In making this statement you blame all philosophers alike!’

Ārdraka.

“Every philosopher praises his own doctrines and makes them known. (11)

“*Sramanas* and *Brāhmanas* blame one another when they teach (their doctrines). (The truth, they

¹ I.e. if the characteristic mark of a *Sramana* is to wander about without a companion, and to bear all sorts of hardship, then householders are included in this definition; for some of them also wander about without a companion and bear the same hardships.

say,) is all on their side; there is none on that of the opponents. But we blame only the (wrong) doctrines and not at all (those who entertain them). (12)

“We do not detract from anybody because of his personal qualities; but we make known the path pointed out in our creed. I have been taught the supreme, right path by worthy, good men. (13)

“If a well-controlled man, afraid of injuring any movable or immovable living beings, above, below, or on earth, condemns (evil deeds), he does not at all blame (anybody) in this world.” (14)

Gôṣāla.

‘Out of fear your Śramaṇa will not stay in houses for travellers or in public garden-houses; for in such places he would meet with many clever people, with lower or nobler men, with talkative or silent ones. (15)

‘He will not stay there because he fears lest some monks, wise, well instructed, learned men, who are well versed in the sacred texts and their meaning, should put questions to him.’ (16)

Ārdraka.

“Doing nothing without a purpose, nor without consideration, neither on the behest of the king nor from fear of anybody, he answers questions or not (according to the circumstances); but he (answers) worthy people with a definite purpose (in his mind)¹. (17)

¹ As the commentators explain: he is actuated by the Karman, by virtue of which he has become a prophet (tīrthakaraṇāma-karman); and this Karman must take effect and so be annihilated.

“He, the wise man, impartially teaches (the Law) whether he goes (to his pupils) or not; because unworthy men have fallen from the true faith, he does not go to places (frequented by them).” (18)

Gôśâla.

‘As a merchant desirous of gain (shows) his wares and attracts a crowd to do business, in a similar way (acts) the *Sramana Gñâtriputra*. This is what I think and calculate about it.’ (19)

Ârdraka.

“(Mahâvîra) acquires no new (Karman), he annihilates the old, avoiding wrong opinions; and thus the saviour said to others: Herein is contained the vow (leading to) Brahman (i.e. Môksha); this is the gain which a *Sramana* is desirous of. Thus I say. (20)

“A merchant kills living beings and desires property; not leaving his kinsmen, he attracts a crowd in order to do business. (21)

“Desiring riches and addicted to sensuality, merchants wander about to earn their living. But we (say) that they are passionately fond of pleasures, unworthy, and desiring the enjoyment of love. (22)

“They do not abstain from slaughter and the acquirement of property, they are in bondage and full of wickedness; and their gain of which you spoke, will be the endless Circle of Births and pains manifold¹. (23)

“They do not always make profit, nor does it last

¹ *Nêhâ* or *nêdhâ*. According to *Śīlāṅka* it is = *na iha*: ‘not even here (do they find the profit they seek).’ I think it may be the *Prākṛit* of *anêkadhâ*. It may, however, stand for *snêhâḥ*, in which case the meaning would be: love’s (reward will be) pain.

for ever; they meet with both results (success and failure) in their quest of gain¹. The profit (of the teacher), however, has a beginning, but no end; the saviour and sage shares his profit (with others). (24)

“Him who kills no (living beings), who has compassion on all creatures, who is well grounded in the Law, and causes the truth of the Law to be known, him you would equal to those wicked men! This is the outcome of your folly.” (25)

A Buddhist².

‘If (a savage) thrusts a spit through the side of a granary³, mistaking it for a man; or through a gourd, mistaking it for a baby, and roasts it, he will be guilty of murder according to our views. (26)

‘If a savage⁴ puts a man on a spit and roasts him, mistaking him for a fragment of the granary; or a

¹ Vayanti te dō vi guṇê-dayammi = vraganti tē dvā vapi guṇāv udayê. The usual reading adopted by the commentators is guṇō for guṇê. They translate: vadanti tē dvau vigata-guṇō dayau bhavata iti: (the experts) say that both (kinds of profit) are without value and duration. It is obvious that this interpretation is wrong.

² Ādraka after having put down Gôśāla is met, on his way to Mahāvīra, by Buddhists who engage him in the following discussion.

³ Pinnāgapindī. The commentators explain pinnāga (= pin-yāka) by khala, and pindī by bhinnaka (?) or sakala. Sīlāṅka gives the following explanation. During a struggle with savage men (mlêkḥḥa) some one runs away and throws his cloak off on a granary. An enemy in pursuit of that man mistakes it for him and takes hold of it, together with the part of the granary.—This interpretation looks absurd; but it will appear not so if we remember that granaries are beehive-shaped reservoirs made of sun-baked mud or wattle and mud; compare Grierson, Bihār Peasant Life, p. 17.

⁴ Milakkhu = mlêkḥḥa.

baby, mistaking him for a gourd, he will not be guilty of murder according to our views. (27)

‘If anybody thrusts a spit through a man or a baby, mistaking him for a fragment of the granary, puts him on the fire, and roasts him, that will be a meal fit for Buddhas to break fast upon. (28)

‘Those who always feed two thousand worthy monks, acquire great merit¹ and become powerful gods in Arûpa (dhātu)².’ (29)

Âdraka.

“Well-controlled men cannot accept (your denial of) guilt incurred by (unintentionally) doing harm to living beings. It will cause error and no good to both who teach such doctrines and who believe them. (30)

“A man who knows the nature of movable and immovable living beings, above, below, and on earth, who is afraid of injuring them and abstains from wicked deeds, may speak and act (in accordance with our Law); he will not be guilty of any (sin). (31)

“It is impossible to mistake (a fragment of the granary) for a man; only an unworthy man can say it. How can (the idea of a man) be produced by a fragment of the granary? Even to utter this is an untruth. (32)

“Do not use such speech by means of which you do evil; for such speech is incompatible with virtues. No ordained (monk) should speak empty words³. (33)

¹ *Punnakhandha* = *punyaskandha*.

² *Âroppa*. This is apparently derived from *Arûpa* as rendered in the text. *Arûpadhātu* is the highest heaven of the Buddhists; compare Burnouf, *Le Lotus de la Bonne Loi*, p. 807.

³ *Urâla* = *udâra*, here explained *nissâra*, void of sense.

“Oh ! you have explored this subject ; you have thoroughly examined the consequences of acts¹ of living beings ; your (fame) reaches the Eastern and Western oceans ; you view (the universe as if) it stood on the palm of your hands ! (34)

“Thoroughly examining the consequences of acts of living beings, (our monks) have found out a pure way of sustaining life. It is a maxim² of the monks of our creed³, that nobody who lives by secret sins⁴, should lay down the Law. (35)

“A man who always feeds two thousand worthy monks, does not control himself, and will be blamed in this world like a man with bloody hands. (36)

“They kill a fattened sheep, and prepare food for the sake of a particular person ; they season the meat with salt and oil, and dress it with pepper. (37)

“You are irreligious, unworthy men, devoted to foolish pleasures, who say that partaking heartily of this meat you are not soiled by sin. (38)

“All who partake of such food, commit sins in their ignorance ; but the wise do nothing of the kind. Even to utter it is an untruth. (39)

“In compassion to all beings, the seers, the *Gñātriputras*⁵, avoid what is sinful ; afraid of it, they abstain from food especially prepared for them. (40)

“They abstain from wicked deeds, afraid of injuring living beings, and do no harm to any creature ; therefore they do not partake of such food. This is a maxim of the monks of our creed. (41)

¹ *Anubhāe* = *anubhāga*, explained *karmavipāka*.

² *Anudharma*.

³ *Iha samyatânām*, who control themselves in this (creed of the *Gainas*).

⁴ *Khannapadôpagîvin*.

⁵ I.e. the *Gainas*.

“(Having reached) this perfection¹ in the Law of the Nirgranthas and standing firm in it, one should live without deceit². The awakened sage who is endowed with all virtues thereby obtained very great fame.” (42)

A Vêdic Priest.

‘Those who always feed two thousand holy³ mendicants, acquire great merit and become gods. This is the teaching of the Vêda.’ (43)

Âdraka.

“He who always feeds two thousand holy cats⁴ (i.e. Brâhmanas), will have to endure great pains in hell, being surrounded by hungry (beasts). (44)

“He who despises the Law that enjoins compassion, and praises the Law that permits slaughter, and who feeds but a single unprincipled man, even if he be a king, will go to darkness⁵, and not to the gods.” (45)

A Vêdântin⁶.

‘Both of us follow (very much the same) Law; we stood firm in it, and shall do so in the time to come; (we believe that) virtue consists in good conduct, and that knowledge (is necessary for liberation); and with regard to the Circle of Births there is no difference between us. (46)

¹ Samâdhi.

² Anihê.

³ Snâtaka, cf. Manu XI, 1.

⁴ Kulâlâya = kulâta, explained mârghâra. Another explanation is: who live (âlâya) in houses.

⁵ Nisam, literally, night.

⁶ Silânka calls this opponent an Êkadantîn, and ascribes to him the views of the Sâṅkhya philosophy. But it is evident from the sequel that he is a Vêdântin, as the commentators admit in their comment on the next verse.

‘(But we assume) an invisible, great, eternal, imperishable, and indestructible Soul, who excels all other beings in every respect, as the moon excels the stars.’ (47)

Âdraka.

“(If there were but one Soul common to all beings) they could not be known (from one another), nor could they experience different lots; there would not be Brâhmanas, Kshattriyas, Vaisyas, and Sûdras¹, insects, birds, and snakes; all would be men and gods. (48)

“Those who do not know all things by Kêvala (knowledge), but who being ignorant teach a Law (of their own), are lost themselves, and work the ruin of others in this dreadful, boundless Circle of Births. (49)

“Those who know all things by the full Kêvala knowledge, and who practising meditation teach the whole Law, are themselves saved and save others. (50)

“You have, in your mind, made equal both those who lead a blameable life, and those who in this world practise right conduct. Friend, you are deluded.” (51)

A Hastitâpasa².

‘Every year we kill one big elephant with an arrow, and live upon it in order to spare the life of other animals.’ (52)

¹ Pessâ = prêshya, literally, servants or slaves.

² The Hastitâpasas are thus named from the fact that they kill an elephant and live upon its flesh for a whole year or for six months, as Sîlânka adds, explaining thus the words *avi ya* (*api ka*) after *samvakkharêna*. The Hastitâpasas are mentioned in a list of the different Tâpasas in the Aupapâtika Sûtra, ed. Leumann, § 74.

Ârdraka.

“If every year you kill but one animal without abstaining from sin, though you are not guilty of the slaughter of other creatures, there is little difference between you and a householder. (53)

“If a man kills every year but one animal, and lives (in other respects) as a *Sramana*, he is unworthy, and works his perdition. Such men will not become *Kêvalins*.” (54)

A (monk) who has achieved his religious perfection through the instruction of the Awakened One¹, and stands firm in it, who guards himself in the threefold way (i. e. with regard to thoughts, words, and acts), and who possesses the things requisite for crossing the immense ocean of existence, may preach the Law. (55)

Thus I say.

SEVENTH LECTURE,

CALLED

NÂLANDÂ.

At that time, at that period, there was a town of the name *Râgagriha*: it was rich, happy, thriving, &c.² Outside of *Râgagriha*, in a north-eastern

¹ *Buddhassa ânâi*.

² This ‘&c.’ refers to the typical description of towns. Our text contains only the first words of the description, but the *Aupapâtika Sûtra*, § 1, gives it at length.

direction, there was the suburb Nālandā ; it contained many hundreds of buildings, &c.¹ (1)

In that suburb Nālandā there was a householder called Lēpa ; he was prosperous, famous ; rich in high and large houses, beds, seats, vehicles, and chariots ; abounding in riches, gold, and silver ; possessed of useful and necessary things ; wasting plenty of food and drink ; owning many male and female slaves, cows, buffaloes, and sheep ; and inferior to nobody. (2)

This householder Lēpa, a follower of the *Sramanas*, comprehended (the doctrine of) living beings and things without life, (&c., all as in II, 2, 76, p. 382, down to the end of the paragraph). (3)

This householder Lēpa possessed, in a north-eastern direction from the suburb Nālandā, a bathing-hall, called *Sēshadravyā*² ; it contained many hundreds of pillars, was beautiful, &c. In a north-eastern direction from this bathing-hall *Sēshadravyā*, there was a park called *Hastiyāma*. (Description of the park³.) (4)

And there in some house the Venerable Gautama was staying. The venerable (man) was in the garden, and so was Udaka, the son of *Pêdhâla*, a *Nirgrantha* and follower of *Pârsva*⁴, of the *Mêdârya Gôtra*. He went there where the Venerable Gautama was, and said : ‘ O long-lived Gautama, I want to ask you about a point (of faith) ; O long-lived one,

¹ I cannot tell where the full description occurs.

² The name denotes: the rest of materials, i.e. the hall which was built with the materials not used (in building the house), the well-known ‘few remaining bricks.’

³ The text is given in the *Aupapâtika Sûtra*, § 3.

⁴ Compare the Twenty-second Lecture of the *Uttarâdhyayana*.

please explain it to me so as it has been taught (by the Tīrthakara).’ And the Venerable Gautama spoke thus to Udaka, the son of Pêdhâla : “Well, long-lived one, I shall see about it, when I have heard and understood (your question).” And Udaka, the son of Pêdhâla, spoke thus to the Venerable Gautama : (5)

‘O long-lived Gautama, there are Nirgrantha Sramanas, called Kumâraputras, who profess your creed ; they make a zealous¹ householder, a follower of the Sramanas, renounce injury to movable beings except on the order (from an established authority), as the householder caused one of the captured thieves to be set free². Those who make this renunciation, make a bad renunciation ; those who cause this renunciation to be made, cause a bad renunciation to be made ; in causing another to make this renunciation, they annul their own allegation³. Why do I say this ? Beings belong to the Circle of Births ; though they be (now) immovable beings, they will (some time) become movable ones, or though they be (now) movable beings, they will become immovable ones ; when they leave the bodies

¹ Uvasampanna.

² These words seem to refer to an apologue told by the commentator : King Ratnasêkhara of Ratnapura, once making a pleasure trip, issued an order that nobody should remain in the town. Six brothers disobeyed, were brought before the king, and sentenced to death. Their father in vain implored the king to spare them, or to spare five, four, three, two of his sons. At last the king consented to pardon the eldest son, at which the old father rejoiced.—The six sons are likened to the six classes of living beings. As a householder cannot altogether abstain from injuring them, as monks do, he is content to abstain from injuring movable beings or animals.

³ Viz. that by abstaining from slaughter of living beings they kill no living beings.

of immovable beings, they will be born in bodies of movable ones, and when they leave the bodies of movable beings, they will be born in bodies of immovable ones. When they are born in bodies of immovable beings, it is no sin to kill them. (6)

‘(But if they make him renounce) injury to creatures which are, for the time being, movable beings, except on the order (from an established authority)—as the householder caused one of the captured thieves to be set free—if they take this vow, those who make this renunciation, make a good renunciation; those who cause this renunciation to be made, cause a good renunciation to be made; in causing another to make this renunciation, they do not annul their own allegation. Though in this way¹ a correct expression is found, some (monks) from anger or greed cause the householder to make the renunciation (without the necessary restriction). Is not this our interpretation right? O long-lived Gautama, do you approve of it?’ (7)

And Gautama spoke thus to Udaka, the son of Pêdhâla: “O long-lived Udaka, we certainly do not approve of it. The Sramanas or Brâhmanas who say thus, speak thus, declare thus, and explain thus, do not speak as Sramanas or Nirgranthas, they speak noxious speech. They mislead laymen. They make void all vows undertaken for sparing particular living beings². Why do I say this? Beings belong

¹ I.e. by specifying the movable beings as beings which are movable ones for the time being.

² E.g. if a man vows to kill no Brâhmana (and does not add the restriction ‘for the time being’), he may kill no man or animal whatever; for the soul of that man or animal may, in the past, have been embodied in a Brâhmana.

to the Circle of Births; though they be (now) immovable beings, they will (some time) become movable ones, (&c., all as in § 6, down to) when they leave the bodies of movable beings, they will be born in the bodies of immovable ones. When they are born in the bodies of movable beings, it is a sin to kill them." (8)

And Udaka, the son of Pêdhâla, spoke thus: 'Which beings do you call movable beings? movable ones or others?'

And Gautama spoke thus to Udaka, the son of Pêdhâla: "O long-lived Udaka, what you call beings which are, for the time being, movable ones, we call movable beings; and what we call movable beings, you call beings which are, for the time being, movable ones. Both expressions are equal, and mean the same thing. O long-lived one, why do you think it more correct to say: beings which are, for the time being, movable ones; and why do you think it incorrect to say: movable beings, that you censure the one expression, and applaud the other? This your interpretation is not right. (9)

"And the Venerable One has spoken thus: Some men there are who say: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall gradually conform to the Gôtra (i. e. community of the monks). Accordingly they make known the limits¹, fix the limits, determine the limits (beyond which they will not go in the enjoyment of worldly goods); and

¹ Literally, the number. A sample of such vows is given in the beginning of the Uvâsaga Dasâo, see Hoernle's edition, § 16 ff.

renounce injury to movable beings, except on the order¹ (of an established authority)—as the householder caused one of the captured thieves to be set free. And this turns out to their benefit. (10)

“Movable beings are called so, when they get this character² through the taking effect of the Karman relating to movable beings. But when their duration of life as movable beings comes to its close, the (soul), embodied in a movable being, leaves its life as such and becomes embodied in an immovable being. Immovable beings are called so, when they get this character through the taking effect of the Karman relating to immovable beings. But when their duration of life as an immovable being comes to its close, the (soul), embodied in an immovable being, leaves its life as such and takes again a new form of existence; they are (then) called³ animated beings, (animals) of large bodies, or of long life.” (11)

And Udaka, the son of Pêḍhāla, spoke thus to the Venerable Gautama: ‘Is there not a chance, that a follower of the Sramanas, though he has renounced slaughter of but one class of living beings, ceases altogether to injure any⁴? Why do

¹ Abhiyôga. Sîlāṅka enumerates four kinds of abhiyôga: gāṇa-, bala-, devatā-abhiyôga, and gurunigraha.

² Nāma, literally, name.

³ They are called (*vuḥkanti* = *uḥyantê*) is apparently equivalent with: they get the name (*nāma*); ‘name,’ however, means in Gāina and Bauddha terminology as much as ‘the nature of the thing.’ The words of the text, therefore, come to mean: ‘they become or are animated beings,’ &c.

⁴ The question discussed in the following paragraphs is whether, at some future time, all movable beings in the Samsāra might not die out, and none but immovable beings be left. This idea is combated at great length by Gautama.

I say this? Beings belong to the Circle of Births, though they be (now) immovable beings, they will (some time) become movable ones, and though they be movable beings, they will become immovable ones. When they leave the bodies of immovable beings, all are born in bodies of movable ones, and when they leave the bodies of movable beings, all will be born in bodies of immovable ones. When they are born in bodies of immovable beings, they may be killed ¹. (12)

And the Venerable Gautama spoke thus to Udaka, the son of Pêdhâla : “ O long-lived one, we ² do not admit what you say ; viz. that there is a chance that a follower of the *Sramanas* should cease to do injury to any kind of living beings. Why do we say this ? Beings belong to the Circle of Births, (&c., all as above, down to) when they are born in bodies of movable beings, it is a sin to kill them. They are called animated beings, (animals) of large bodies, or of long life. There are always a great many animate beings, (the slaughter of) which a follower of the *Sramanas* must renounce, there are none, (the slaughter of) which he need not renounce. If he ceases, or has done with, or has given up (injuring) the large class of movable beings, his renunciation is

¹ The meaning is, that at some future time movable beings may have ceased to exist, since they are all born as immovable beings, and vice versâ. If the latter is the case, a layman, who abstains from killing animals, practically does injury to no being whatever ; if the former is the case, he cannot transgress his vow even if he would.

² The text has the Sanskrit word *asmâkam*, of which the commentator alleges that it was thus pronounced by all people in Magadha, compare note 2, p. 358.

good. What you or somebody else says, that there is a chance of a layman's ceasing to do an injury altogether, by renouncing slaughter of one kind of beings; this interpretation of yours is not right." (13)

The Venerable One¹ gave an illustration: "I put a question to the Nirgranthas: O long-lived ones, (suppose) there be some men who have made the following declaration: 'I shall not inflict punishment on those who, submitting to the tonsure, renounce the life of a householder and enter the monastic state; but I shall inflict punishment on those who lead a domestic life.' Some Sramana, who for four or five years, or for six or ten years—the period may be shorter or longer—has wandered about in the land, returns to domestic life. Now answer me: does the man break his word when he puts to death this (renegade) householder?" 'Certainly not!' "It is just the same with a follower of the Sramanas, who has renounced injury to movable beings, but not to immovable ones. If he kills immovable beings, he does not transgress his vow. This you acknowledge, O Nirgranthas, this you must acknowledge!" (14)

The Venerable One gave another illustration: "I put a question to the Nirgranthas. O long-lived Nirgranthas, (suppose) there be householders or sons of householders, born in respectable families, who come to you for instruction in the Law. Ought they to be instructed in the Law?" 'Yes, they should.' "When they have learned and understood this Law, will they say: this creed of the

¹ Gautama.

Nirgranthas is true, supreme, excellent, full of virtues, right, pure, it removes doubts, it is the road to perfection, liberation, Nirvāṇa; it is free from error and doubts, it is the road of those who are free from all misery; those who adopt it will reach perfection, (&c., all down to) put an end to all misery; exerting ourselves we shall control ourselves with regard to all kinds of living beings.—Will they speak thus?" 'Yes.' "Should such men be admitted to the order?" 'Yes, they should.' "Should such men be instructed in the discipline and kept to attend to religious instruction?" 'Yes, they should.' "Do they renounce injury to every living being?" 'Yes, they do.' "Now (suppose) one of these men who lead such a life, after wandering about in the land for four or five years, or for six or ten years—the period may be shorter or longer—returns to domestic life. Will this man (still) abstain from doing injury to every living being?" 'No.' "The same man¹ who at first (as a householder) had not renounced injury to every living being, who afterwards has renounced, and who now does not renounce injury to every living being, did at first not control himself, did so afterwards, and does not so now. As long as he does not control himself, he does not renounce injury to every living being². This you acknowledge, O Nirgranthas, this you must acknowledge!" (15)

The Venerable One gave (another) illustration: "I put a question to the Nirgranthas. O long-lived

¹ *Sê gê sê gîvê*, literally, his soul.

² Here the last sentence but one of the preceding paragraph ought to be repeated. But there is no trace of it in my MSS. or the commentary.

Nirgranthas, (suppose) there be monks or nuns of other sects, who come to you for instruction in the Law, (all as before, down to) attend to religious instruction." 'Yes, they should.' "Is it lawful to eat with such men?" 'Yes, it is.' "Now (suppose) some of these people who lead such a life, (&c., all as before, down to) return to domestic life. Is it lawful to eat with them then?" 'No, it is not¹.' "The same man with whom to eat was not lawful at first, was lawful afterwards, and is not lawful now, was no Sramana at first, was a Sramana afterwards, and is no Sramana now. It is not lawful for Nirgrantha Sramanas to eat together with him. This you acknowledge, O Nirgranthas; this you must acknowledge!" (16)

And the Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall strictly observe the Pôsaḥa on the fourteenth and the eighth days of each fortnight, (on the new-moon, and) full-moon days, we renounce gross ill-usage of living beings, grossly lying speech, gross taking of things not given, (unlawful) sexual intercourse, (unlimited) appropriation of property; we shall set limits to our desires in the two forms and in the three ways². They will also make the following renunciation: 'neither do nor cause anything (sinful) to be done for my sake.'

¹ Nô in=a//hê sama//hê; I think the Sanskrit of this phrase, which is not explained by the commentator, is nô ayam arthaḥ samarthaḥ.

² Viz. 'I will not do it, nor cause it to be done, either in thought or in word or in deed.' Compare Uvâsaga Dasão, Hoernle's edition, § 13 ff.

Having (on Pôsaḥa-days) abstained from eating, drinking, bathing, and using beds or chairs, may they, on their decease, be said to make a (righteous) end of their life?" 'Certainly, they do make such an end of their life.' "They are called animated beings, (&c., all as in § 13, down to) this interpretation of yours is not right." (17)

The Venerable One spoke thus: "There are some followers of the Sramanas, who have made this declaration: we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state; we also cannot strictly observe the Pôsaḥa on the fourteenth and the eighth days of each fortnight, (on the days of new-moon) and full-moon; but while we are preparing ourselves for death by fasting¹, we shall abstain from food and drink without longing for the end; we shall renounce all ill-usage of living beings, all lying speech, all taking of things not given, all sexual intercourse, all property, (saying): 'neither do nor cause anything (sinful) to be done for my sake.' (All the rest as in the preceding paragraph.)" (18)

And the Venerable One spoke thus: "There are some men of great desires, great undertakings, &c.², who do not abstain from all ill-usage of living beings, (&c., down to) from all property. During the whole time, from their taking the vows of a follower of the Sramanas till their death, they abstain from injury to living beings. Then they die; in their next existence they experience their Karman, and receive an evil lot. (The rest as before.)" (19)

And the Venerable One spoke thus: "There are

¹ Samlêhanagḥûsanâghûsiyâ.

² See II, 2, 61.

some men of no desires, no undertakings, who abstain from all ill-usage of living beings, (&c., down to) from all property. During the whole time, from their taking the vows of a follower of the *Sramanas* till their death, they abstain from injury to living beings. Then they die; in their next existence they experience their *Karman*, and receive a happy lot. (The rest as before.)" (20)

And the Venerable One spoke thus: "There are some men of few desires, few undertakings, who abstain from ill-usage of one sort of living beings, (&c., down to) from one sort of property. During the whole time, (&c., the rest as in the last paragraph)." (21)

And the Venerable One spoke thus: "There are some men who live in woods, in huts, near villages, or practise some secret rites, who are not well controlled, do not well abstain (from slaying) all sorts of living beings. They employ speech that is true and untrue at the same time: do not beat me, beat others, (&c., all as in II, 2, 21, down to) having died at their allotted time, they are born in some places inhabited by *Asuras*¹ and evil-doers. And when they are released therefrom, they will be born deaf and dumb or blind. They are called animated beings, (&c., the rest as in § 13)." (22)

And the Venerable One spoke thus: "There are some beings of a long life, which a follower of the *Sramanas* abstains from injuring through life. They die after him. They are called animated beings, (&c., the rest as in § 13)." (23)

¹ *Âsuriya*. *Sīlāṅka* here offers a second explanation of this word, viz. *asūrya*, where no sun ever shines.

(The two next paragraphs treat in exactly the same way of beings of an equally long life, which die simultaneously with him, and of beings of a short life, which die before him.) (24, 25)

And the Venerable One spoke thus: "There are some followers of the *Sramanas*, who have made this declaration: we are not able to strictly observe the *Pôsa*-days, but we are able, when preparing ourselves for death by fasting, to abstain from food and drink without longing for the end. The vow of such a man is the *Sâmâyika Dêśâvakâsika*¹: (he declares) in the morning: (I shall travel) only thus or thus far in an eastern, western, southern, northern direction. He renounces injury to all beings: I shall cause peace and security to all sorts of living beings.

"Within those (limits) the movable living beings, which the follower of the *Sramanas* abstains from injuring till his death, will leave their life, and will then be born, within the same limits, as movable living beings, which the follower of the *Sramanas* abstains from injuring till his death. With regard to them the follower of the *Sramanas* has made a good renunciation. They are called animated beings, (&c., the rest as before). (26)

"The movable beings within those limits, &c.², will,

¹ The *Dêśâvakâsika* 'consists in drawing closer or contracting every day the limits already laid down (in accordance with the *Gunavratas*) to the range of one's travels,' &c. The *Gunavrata* referred to is the *Digvirati*, i.e. 'to lay down a limit beyond which one shall not travel in the different directions, or a limit as to the countries one shall visit for the acquisition of wealth.' From Bhandarkar Report, p. 114 f. The explanation in the commentary materially agrees with the above.

² The original repeats the phrases of the preceding paragraph.

after their death, be born within the same limits as immovable beings, from injuring which without a purpose the follower of the Sramanas abstains till death, but not with a purpose¹, (&c., the rest as before). (27)

“The movable beings within those limits, &c., will, after their death, be born, beyond those limits, as movable or immovable beings, (&c., the rest as before). (28)

“The immovable beings within those limits, &c., will, after their death, be born, within the same limits, as movable beings, (&c., the rest as before). (29)

“The immovable beings within those limits, &c., will, after their death, be born, within the same limits, as immovable beings, (&c., the rest as before). (30)

“The immovable beings within those limits, &c., will, after their death, be born, beyond those limits, as immovable beings, (&c., the rest as before). (31)

“The movable and immovable beings beyond those limits, &c., will, after their death, be born, within those limits, as movable beings, (&c., the rest as before). (32)

“The movable and immovable beings beyond those limits, &c., will, after their death, be born, within those limits, as immovable beings, (&c., the rest as before). (33)

“The movable and immovable beings beyond those limits, &c., will, after their death, be born, beyond

I abridge them as far as possible, and give the full text only where it differs from that of § 26.

¹ This clause comes always after the words ‘immovable beings’ down to § 34.

those limits, as movable and immovable beings, (&c. the rest as before)." (34)

The Venerable One spoke thus : " It has never happened, it does not happen, nor will it ever happen, that all movable beings will die out and become immovable ones, nor that all immovable beings die out and become movable ones. Since movable and immovable beings never die out, there is no chance, as you or somebody else say, that a layman ceases to do injury altogether by renouncing slaughter of one kind of beings ; this interpretation of yours is not right." (35)

And the Venerable One spoke thus : " If (a man) who has been instructed in right knowledge, faith, and conduct for the avoidance of sins, blames a (righteous) *Sramana* or *Brâhmana* though he is well disposed towards them, he effects the loss of his merit for another world ; but if he does not blame them, he heightens the purity of his merit for another world."

On this Udaka, the son of *Pêdhâla*, took no further notice of the Venerable Gautama and was about to return in the direction in which he had come. (36)

And the Venerable One spoke thus : " O long-lived Udaka, he who has learned from a *Sramana* or *Brâhmana* whomsoever even one noble religious truth, and considers himself thereby furthered with regard to his peace and happiness, will respect, acknowledge, praise, salute, honour, reverence, and worship him even as a blessed and holy deity or sacred shrine." (37)

Then Udaka, the son of *Pêdhâla*, spoke thus to the Venerable Gautama : ' As I had not before

known, heard, understood, and comprehended these words, I did not believe in the meaning (of your words), which I had never perceived nor heard nor understood nor appreciated, and which were never explained nor defined nor delivered nor made clear to me, nor pondered over by me. But now, Reverend Sir, as I do know, &c., these words which I have perceived, heard, &c., I believe, accept, and approve of their meaning. It is just as you say!' (38)

Then the Venerable Gautama spoke thus to Udaka, the son of Pêdhâla: "Believe it, sir; accept it, sir; approve of it, sir; it is just as we have said." Then Udaka, the son of Pêdhâla, spoke thus to the Venerable Gautama: 'I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows¹, to the creed which enjoins the five great vows and the Pratikramana².' (39)

Then the Venerable Gautama went with Udaka, the son of Pêdhâla, to the Venerable Ascetic Mahāvīra. Then Udaka, the son of Pêdhâla, solemnly circumambulated the Venerable Ascetic Mahāvīra three times from the left to the right, and having done so he praised and worshipped him, and then he spoke thus: 'I desire, Reverend Sir, in your presence to pass from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana. May it so please you, beloved of the

¹ See above, p. 121, note 2. In this way the creed of Pârsva is characterised in contradistinction to that of Mahāvīra.

² 'Pratikramana is the expiation of sins . . . by means of Nindana Garhana, Âlôkanâ, and other processes. Nindana is condemning the sinful act or repenting of it to oneself; Garhana is doing the same before a Guru; and Âlôkanâ is making a confession of it to the Guru.' Bhandarkar, Report, p. 9, note ‡.

gods, do not deny me!' Then, in the presence of the Venerable Ascetic Mahāvīra, Udaka, the son of Pêdhāla, passed from the creed which enjoins four vows, to the creed which enjoins the five great vows and the Pratikramana. (40)

Thus I say.

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CORRECTION.

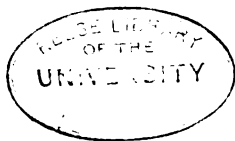
Page 102, verse 18, the phrase purâna purabhêdanî has been wrongly translated: 'which is among towns what Indra is (among the gods);' it simply means: 'an old town.' For purabhêdanî is the Prâkrit equivalent of the Sanskrit and Pâli word putabhêdanam, town. Cancel note 2.

TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET.				Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.	
	I Class.			II Class.								III Class.
	I Class.											
Gutturales.												
1 Tenuis	k	...	...	...	क	𐬕	𐬕	𐬕	𐬕	𐬕	k	
2 " aspirata	kh	...	...	...	ख	𐬖	𐬖	𐬖	𐬖	𐬖	kh	
3 Media	g	...	...	...	ग	𐬗	𐬗	𐬗	𐬗	𐬗	...	
4 " aspirata	gh	...	...	...	घ	𐬘	𐬘	𐬘	𐬘	𐬘	...	
5 Gutturo-labialis	q	...	...	...	...	𐬙	𐬙	𐬙	𐬙	𐬙	...	
6 Nasalis	h (ng)	...	...	...	ङ	𐬚	𐬚	𐬚	𐬚	𐬚	h, hs	
7 Spiritus asper	h	...	...	...	ह	𐬛	𐬛	𐬛	𐬛	𐬛	...	
8 " lenis	,	...	...	...	...	...	...	...	...	...	...	
9 " asper faucalis	'h	...	...	...	...	...	...	...	...	...	...	
10 " lenis faucalis	'h	...	...	...	...	...	...	...	...	...	...	
11 " asper fricatus	...	'h	...	...	...	...	...	...	...	...	...	
12 " lenis fricatus	...	'h	...	...	...	...	...	...	...	...	...	
Gutturales modificatae (palatales, &c.)												
13 Tenuis	...	k	...	...	ख	𐬛	𐬛	𐬛	𐬛	𐬛	k	
14 " aspirata	...	kh	...	...	ख	𐬛	𐬛	𐬛	𐬛	𐬛	kh	
15 Media	...	g	...	...	ग	𐬛	𐬛	𐬛	𐬛	𐬛	...	
16 " aspirata	...	gh	...	...	घ	𐬛	𐬛	𐬛	𐬛	𐬛	...	
17 " Nasalis	...	ḡ	...	...	ङ	𐬛	𐬛	𐬛	𐬛	𐬛	...	

CONSONANTS (continued).	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
18 Semivocalis	y			य	𐬶 𐬷 𐬸 init.	𐬶	𐬶	𐬶	י	y
19 Spiritus asper		(y')								
20 " lenis		(y)								
21 " asper assibilatus		s		श	𐬰	𐬰	𐬰	𐬰		s
22 " lenis assibilatus		z				𐬱	𐬱	𐬱		z
Dentales.										
23 Tenuis	t			त	𐬢	𐬢	𐬢	𐬢	ת	t
24 " aspirata	th			थ	𐬣	𐬣	𐬣	𐬣	ת	th
25 " assibilata			TH							
26 Media	d			द	𐬤	𐬤	𐬤	𐬤		
27 " aspirata	dh									
28 " assibilata			DH							
29 Nasalis	n			न	𐬥	𐬥	𐬥	𐬥	נ	n
30 Semivocalis	l			ल	𐬦	𐬦	𐬦	𐬦	ל	l
31 " mollis 1		l				𐬧	𐬧	𐬧		
32 " mollis 2			L							
33 Spiritus asper 1	s			स	𐬨	𐬨	𐬨	𐬨	ש	s
34 " asper 2			s (S)							
35 " lenis	z					𐬩	𐬩	𐬩	ז	z
36 " asperimus 1			z (z)							
37 " asperimus 2			z (z)							

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.		II Class.							
	III Class.		III Class.							
1 Neutralis	0			...	...	...	...	...	...	...
2 Laryngo-palatalis	ē			...	...	...	...	...	...	...
3 " labialis	ō			...	...	...	...	...	...	...
4 Gutturalis brevis	a			...	...	...	...	...	...	...
5 " longa	ā		(a)	...	...	...	...	...	...	...
6 Palatalis brevis	i			...	...	...	...	...	...	...
7 " longa	ī		(i)	...	...	...	...	...	...	...
8 Dentalis brevis	ē			...	...	...	...	...	...	...
9 " longa	ā			...	...	...	...	...	...	...
10 Lingualis brevis	ri			...	...	...	...	...	...	...
11 " longa	ṛī			...	...	...	...	...	...	...
12 Labialis brevis	u			...	...	...	...	...	...	...
13 " longa	ū		(u)	...	...	...	...	...	...	...
14 Gutturo-palatalis brevis	e			...	...	...	...	...	...	...
15 " longa	ē (ai)		(e)	...	...	...	...	...	...	...
16 Diphthongus gutturo-palatalis	āi		(ai)	...	...	...	...	...	...	...
17 " "	ei (ēi)			...	...	...	...	...	...	...
18 " "	oi (ōu)			...	...	...	...	...	...	...
19 Gutturo-labialis brevis	o			...	...	...	...	...	...	...
20 " longa	ō (au)		(o)	...	...	...	...	...	...	...
21 Diphthongus gutturo-labialis	āu		(au)	...	...	...	...	...	...	...
22 " "	eu (ēu)			...	...	...	...	...	...	...
23 " "	ou (ōu)			...	...	...	...	...	...	...
24 Gutturalis fracta	ä			...	...	...	...	...	...	...
25 Palatalis fracta	ī			...	...	...	...	...	...	...
26 Labialis fracta	ü			...	...	...	...	...	...	...
27 Gutturo-labialis fracta	ö			...	...	...	...	...	...	...



SACRED BOOKS OF THE EAST

TRANSLATED BY

VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER.

*** *This Series is published with the sanction and co-operation of the Secretary of State for India in Council.*

REPORT presented to the ACADEMIE DES INSCRIPTIONS, May 11, 1883, by M. ERNEST RENAN.

‘M. Renan présente trois nouveaux volumes de la grande collection des “Livres sacrés de l’Orient” (Sacred Books of the East), que dirige à Oxford, avec une si vaste érudition et une critique si sûre, le savant associé de l’Académie des Inscriptions, M. Max Müller. . . . La première série de ce beau recueil, composée de 24 volumes, est presque achevée. M. Max Müller se propose d’en publier

une seconde, dont l’intérêt historique et religieux ne sera pas moindre. M. Max Müller a su se procurer la collaboration des savans les plus éminens d’Europe et d’Asie. L’Université d’Oxford, que cette grande publication honore au plus haut degré, doit tenir à continuer dans les plus larges proportions une œuvre aussi philosophiquement conçue que savamment exécutée.’

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